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LINGUISTIC SURVEY OF INDIA.

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VOL. VII.

SPECIMENS OF THE MARĀTHĪ LANGUAGE.

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# LINGUISTIC SURVEY OF INDIA.

VOL. VII.

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INDO-ARYAN FAMILY.

SOUTHERN GROUP.

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## SPECIMENS OF THE MARĀTHĪ LANGUAGE.

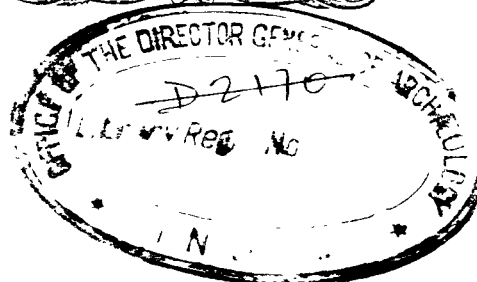
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- " II. Mōn-Khmēr and Tai families.
- " III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- " " II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
- " " III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
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- " VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- " VII. Indo-Aryan languages, Southern group (Marāṭhī).
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## MAP.

|  |                |
|--|----------------|
| Map illustrating the Dialects of Marāṭhi . . . . . | To face page 1 |
|--|----------------|

# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, औ *ai*, ओ *o*, औ *ō*, औ *au*.

|             |              |             |              |              |               |               |                |                          |             |
|-------------|--------------|-------------|--------------|--------------|---------------|---------------|----------------|--------------------------|-------------|
| क <i>ka</i> | ख <i>kha</i> | ग <i>ga</i> | घ <i>gha</i> | ङ <i>ṅa</i>  | च <i>cha</i>  | छ <i>chha</i> | ज <i>ja</i>    | झ <i>jha</i>             | ञ <i>ña</i> |
| ट <i>ṭa</i> | ठ <i>ṭha</i> | ड <i>ḍa</i> | ढ <i>ḍha</i> | ण <i>ṇa</i>  | त <i>ta</i>   | थ <i>tha</i>  | द <i>da</i>    | ध <i>dha</i>             | न <i>na</i> |
| प <i>pa</i> | फ <i>pha</i> | ब <i>ba</i> | भ <i>bha</i> | म <i>ma</i>  | य <i>ya</i>   | र <i>ra</i>   | ल <i>la</i>    | व <i>va</i> or <i>wa</i> |             |
| श <i>śa</i> | ष <i>ṣa</i>  | स <i>sa</i> | ह <i>ha</i>  | ड़ <i>ṛa</i> | ढ़ <i>ṛha</i> | ळ <i>ḷa</i>   | ल्ह <i>ḷha</i> |                          |             |

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मेँ *mē̃*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

|                   |             |            |             |             |   |
|-------------------|-------------|------------|-------------|-------------|---|
| ا <i>a</i> , etc. | ج <i>j</i>  | د <i>d</i> | ر <i>r</i>  | س <i>s</i>  | ع <i>‘</i>  |
| ب <i>b</i>        | چ <i>ch</i> | ڌ <i>ḍ</i> | ژ <i>ʒ</i>  | ش <i>sh</i> | غ <i>gh</i>   |
| پ <i>p</i>        | ح <i>h</i>  | ذ <i>z</i> | ز <i>z</i>  | ص <i>s</i>  | ف <i>f</i>  |
| ت <i>t</i>        | خ <i>kh</i> |            | ڙ <i>ẓh</i> | ض <i>z</i>  | ق <i>q</i>  |
| ث <i>t</i>        |             |            |             | ط <i>t</i>  | ک <i>k</i>  |
| ث <i>s</i>        |             |            |             | ظ <i>ẓ</i>  | گ <i>g</i>  |
|                   |             |            |             |             | ل <i>l</i>  |
|                   |             |            |             |             | م <i>m</i>  |
|                   |             |            |             |             | ن <i>n</i>  |
|                   |             |            |             |             | و when representing <i>anunāsika</i><br>in Dēva-nāgarī, by ~ over<br>nasalized vowel. |
|                   |             |            |             |             | و or v  |
|                   |             |            |             |             | ه <i>h</i>  |
|                   |             |            |             |             | ی <i>y</i> , etc.   |

Tanwin is represented by *n*, thus فُرَّان *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, دَعْوَى *da‘wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَندِه *banda*. When pronounced, it is written,—thus, گُنَّه *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh’tā*, pronounced *dēkhtā*; (Kāśmīrī) चह् *chāh*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhathī*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhṭō (چ), Kāśmīrī (چ, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhṭō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī (چ) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣhṭō (ج or چ) are represented by *ṇ*.
- (e) The following are letters peculiar to Puṣhṭō :—  
 ٺ *t* ; چ *ts* or *dz*, according to pronunciation ; ڍ *d* ; ڙ *r* ; ڳ *g* or *g*, according to pronunciation ; ڻ *ṇ* or *ṇ*, according to pronunciation ; ڦ *ph* ; ڱ *jj* ; ڲ *jh* ; ڳ *chh* ;  
 ڴ *ñ* ; ڵ *dh* ; ڶ *d* ; ڷ *dd* ; ڸ *dh* ; ڹ *k* ; ڻ *kh* ; ں *gg* ; ڻ *gh* ;  
 ڻ *n* ; ڻ *n*.
- (f) The following are letters peculiar to Sindhī :—  
 ٻ *bb* ; ٺ *bh* ; ٺ *th* ; ٺ *t* ; ٺ *th* ; ٺ *ph* ; ڱ *jj* ; ڲ *jh* ; ڳ *chh* ;  
 ڴ *ñ* ; ڵ *dh* ; ڶ *d* ; ڷ *dd* ; ڸ *dh* ; ڹ *k* ; ڻ *kh* ; ں *gg* ; ڻ *gh* ;  
 ڻ *n* ; ڻ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

*ā*, represents the sound of the *a* in *all*.

*ā*, „ „ „ *a* in *hat*.

*ē*, „ „ „ *e* in *met*.

*ō*, „ „ „ *o* in *hot*.

*e*, „ „ „ *é* in the French *était*.

*o*, „ „ „ *o* in the first *o* in *promote*.

*ö*, „ „ „ *ö* in the German *schön*.

*ü*, „ „ „ *ü* in the „ *mühe*.

*th*, „ „ „ *th* in *think*.

*dh*, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

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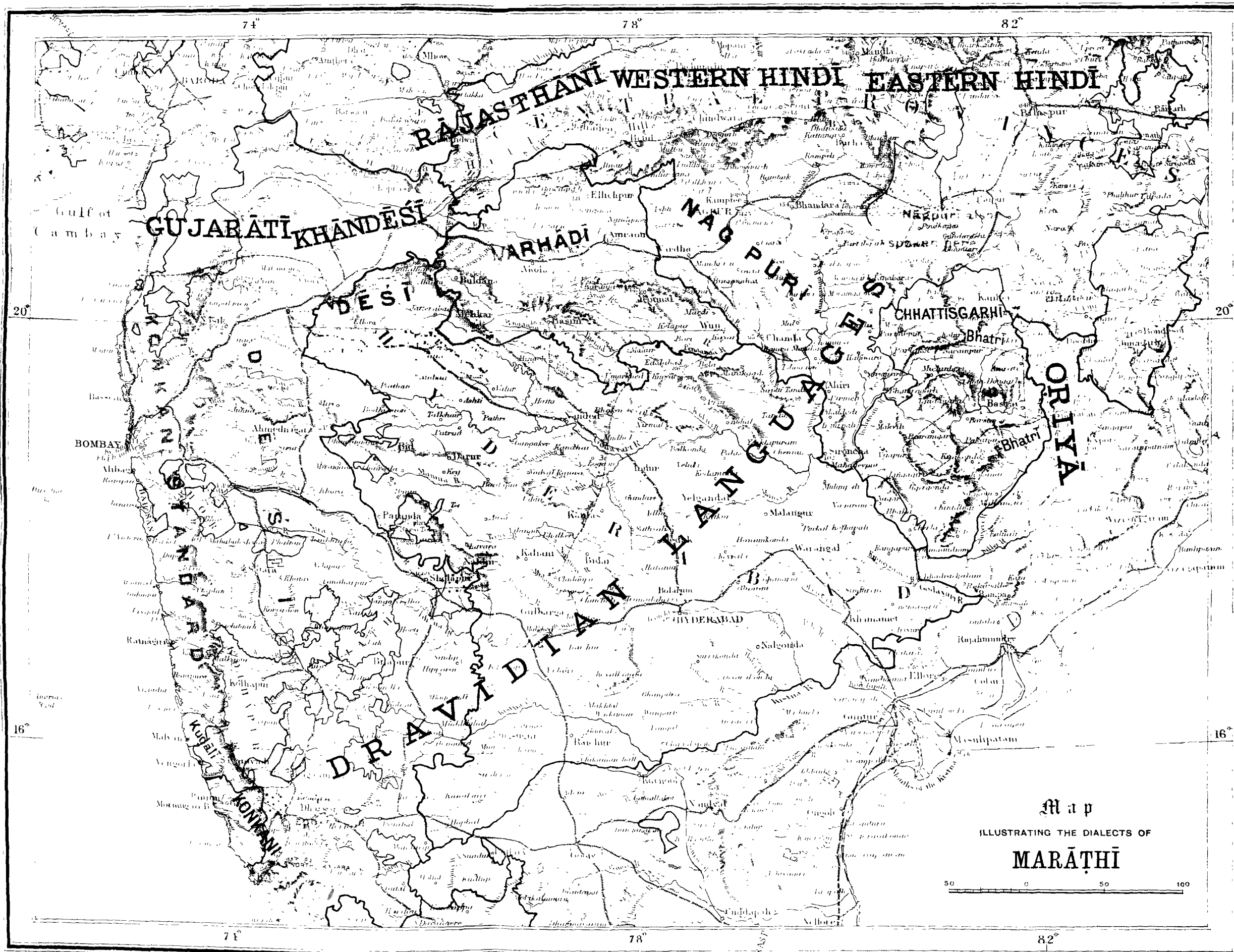
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I AM indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.









## THE SOUTHERN GROUP.

### MARĀṬHĪ.

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, *viz.*, Marāṭhī.

The Southern Group.

Marāṭhī with its sub-dialects occupies parts of three provinces, *viz.*, the Bombay Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the principal language of the north-western part of His Highness the Nizam's dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

Area in which spoken.

On the west, Marāṭhī is bounded by the Arabian Sea, from Daman in the north to Karwar in the south. The northern frontier follows the Daman-Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāndēśī. It thence runs along the southern and eastern frontier of Khandesh, through the southern part of Nimar, Betul, Chhindwara, and Seoni, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balaghat and almost the whole of Bhandara, with important settlements in Raipur. The Hal<sup>a</sup>bī dialect occupies the central and eastern part of the Bastar State, still farther to the east.

Political Boundaries.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chanda, where it turns towards the west through the district of Wun, leaving a narrow strip in the south to Telugu. It then continues towards the south, including the district of Basim, and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Marāṭhī has to its north, in order from west to east, Gujarātī, Khāndēśī, Rājasthānī, Western Hindī, and Eastern Hindī. To the east we find Eastern Hindī, Gōṇḍī, and Telugu. Hal<sup>a</sup>bī, which is separated from Marāṭhī by Chhattisgarhī and Dravidian languages, merges into Oṛiyā in the east through the Bhatrī dialect. In the south we find, proceeding from the east, Gōṇḍī, Telugu, and Kanarese.

Linguistic Boundaries.

The dialectic differences within the Marāṭhī area are comparatively small, and there is only one real dialect, *viz.*, Kōṅkaṇī. There are, of course, everywhere local varieties, and these are usually honoured by a separate name. On the whole, however, Marāṭhī is a remarkably uniform language.

Dialects.

Three slightly different forms may conveniently be distinguished, the Marāṭhī of the Dekhan, the Marāṭhī of Berar and the Central Provinces, and the Marāṭhī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kuṇ<sup>a</sup>bīs of Poona.

In the southern part of the district of Ratnagiri the Konkan form of Marāṭhī gradually merges into Kōṅkaṇī, through several minor dialects.

Several broken dialects are spoken in various parts of the Marāṭhī territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marāṭhī we find some smaller dialects, such as Kāthōḍī, Vārli, Vāḍval, Phuḍgī, and Sāmṇēḍī, which in several points agree with Gujarātī-Bhīli. The Khāndēśī dialect of Khandesh, which has hitherto been classed with Marāṭhī, has in this Survey been transferred to Gujarātī. It contains a large admixture of Marāṭhī, but the inner form of the language differs, and its base is a Prākṛit dialect more closely related to Śaurasēnī than to Mahārāshṭrī which latter Prākṛit is derived from the same base as modern Marāṭhī.

Further towards the east we find some broken dialects, such as Katiyā, Halbī, Bhunjiā, Nāharī, and Kamārī, which have been so largely influenced by Marāṭhī that it has been found convenient to deal with them in this connection, though they are no true Marāṭhī dialects.

Marāṭhī, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese territories and part of His Highness the Nizam's dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Speakers of Marāṭhī in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marāṭhī as their home language. The details will be found under the different forms of Marāṭhī; the total number of speakers of the various forms of the language within the Marāṭhī territory is as follows:—

|  |            |
|--|------------|
| Marāṭhī of the Dekhan . . . . .  | 6,193,083  |
| Marāṭhī of Berar and the Central Provinces (including the Nizam's dominions) . | 7,677,432  |
| Marāṭhī of the Konkan . . . . .  | 2,350,817  |
| Kōṅkaṇī (including Portuguese territories and Madras Presidency) . . . .       | 1,559,029  |
| TOTAL . . . . .  | 17,780,361 |

These figures include the speakers of broken dialects in the Konkan and the Central Provinces. The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marāṭhī and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marāṭhī and Kōṅkaṇī were separately returned. The figures for those districts where Marāṭhī and Kōṅkaṇī were spoken as foreign tongues were as follows:—

| Marāṭhī spoken abroad in                   | Number of speakers. |
|--|---------------------|
| Ajmere-Merwara . . . . .                   | 1,604               |
| Andamans . . . . .                         | 913                 |
| Assam . . . . .                            | 85                  |
| Bengal and Feudatories . . . . .           | 909                 |
| Burmah . . . . .                           | 505                 |
| Coorg . . . . .                            | 2,621               |
| Madras . . . . .                           | 123,530             |
| Mysore . . . . .                           | 65,356              |
| Punjab and Feudatories . . . . .           | 551                 |
| Quettah . . . . .                          | 1,340               |
| Rajputana and Central India . . . . .      | 11,072              |
| Sind . . . . .                             | 9,265               |
| United Provinces and Feudatories . . . . . | 7,414               |
| TOTAL . . . . .                            | 225,225             |

Kōṅkaṇī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891 :—

| Where spoken.       | Number of speakers. |
|---------------------|---------------------|
| Mysore . . . . .    | 4,166               |
| Rajputana . . . . . | 47                  |
| Chanda . . . . .    | 20                  |
| Coorg . . . . .     | 2,129               |
|                     | —                   |
| TOTAL . . . . .     | 6,362               |

By adding together all these figures we arrive at the following total for Marāṭhī and its dialects :—

Marāṭhī spoken at home—

|                                       |           |
|---------------------------------------|-----------|
| Dekhan . . . . .                      | 6,193,083 |
| Berar and Central Provinces . . . . . | 7,677,432 |
| Konkan . . . . .                      | 2,350,817 |

|                                 |            |
|---------------------------------|------------|
| Marāṭhī spoken abroad . . . . . | 16,221,332 |
|                                 | 225,225    |

|                         |            |
|-------------------------|------------|
| TOTAL MARĀṬHĪ . . . . . | 16,446,557 |
|-------------------------|------------|

|                                  |           |
|----------------------------------|-----------|
| Kōṅkaṇī spoken at home . . . . . | 1,559,029 |
| Kōṅkaṇī spoken abroad . . . . .  | 6,362     |

|                         |           |
|-------------------------|-----------|
| TOTAL KŌṆKAṆĪ . . . . . | 1,565,391 |
|-------------------------|-----------|

|                       |            |
|-----------------------|------------|
| GRAND TOTAL . . . . . | 18,011,948 |
|-----------------------|------------|

The Prākṛit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, Śaurasēnī in the west and Māgadhī in the east. Between both was situated a third dialect, called Ardhamāgadhī, which must approximately have covered the territory within which the modern dialects of Eastern Hindī are spoken. These dialects were recognised as the most important forms of speech in Āryāvarta, *i.e.*, the country to the north of the Vindhya range and the River Narmada. To the south of Āryāvarta was the great country called Mahārāshṭra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Mahārāshṭra was considered to be the base of the most important literary Prākṛit, the so-called Māhārāshṭrī. The South-Indian author Daṇḍin (sixth century A.D.) expressly states that the principal Prākṛit was derived from the dialect spoken in Mahārāshṭra.\* And the oldest work in Māhārāshṭrī of which we have any knowledge was compiled at Pratishṭhāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Māhārāshṭrī from the vernacular of Mahārāshṭra, or, in the terminology of the Prākṛit grammarians, the Māhārāshṭra Apabhramśa, from which latter form of speech the modern Marāṭhī is derived.

\* See Kāvya-larṣa i. 35, *Mahārāshṭrīkavayīm bhāṣhīm prakṛishṭam Prākṛitam viduḥ.*

The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marāṭhī and Māhārāshṭrī from the same base are of two kinds. In the first place it is argued that Māhārāshṭrī and Śaurasēnī are simply two varieties of the same dialect; in the second place it is pointed out that Marāṭhī in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadha dialect and not from the old language of the Śaurasēna country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshṭrī was a quite distinct dialect which differed from Śaurasēnī and approached the eastern Prākritis, the analogy which certainly exists between Marāṭhī and eastern vernaculars could no more be adduced against deriving Marāṭhī and Māhārāshṭrī from the same base.

It will, therefore, be necessary to put the supposition of the identity of Māhārāshṭrī and Śaurasēnī to the test.

Our knowledge of the Prākritis is to a great extent based on the Prākrit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākritis, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prākritis in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India, the more we see that the differences stated to exist between the various Prākrit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prākritis by the grammarians is not complete, and must be supplemented from the Prākrit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshṭrī and Ardhamāgadhi. Śaurasēnī is less known, though we are able to understand the principal features of that dialect. With regard to Māgadhi we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prākrit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākritis.

Classification of the Prākritis. Three different classifications seem to be possible, according to the features which we choose as our starting points.

In some features Śaurasēnī agrees with Māgadhi as against Māhārāshṭrī and Ardhamāgadhi. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prākrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākritis and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it. This *y* is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāṭhī *kumbhār*, Sanskrit *kumbha-(k)āra*, a potter; Marāṭhī *talē*, Sanskrit

*ta-dā(g)a*, a tank; Marāṭhī *sūy*, Sanskrit *sū(ch)ī*, a needle; Marāṭhī *nēṇ<sup>a</sup>ṇō*, Sanskrit *na-(j)ānāmi*, I don't know; Marāṭhī *bī*, Sanskrit *bī(j)a*, a seed; Marāṭhī *śam(bhar)*, Sanskrit *śa(t)a*, hundred; Marāṭhī *pāy*, Sanskrit *pā(d)a*, a foot, and so on.

The Prākṛit grammarians make one important exception from the rule. A *t* between vowels becomes *d* in Śaurasēnī and Māgadhi, but is dropped in other dialects. Thus, Sanskrit *gata*, Śaurasēnī and Māgadhi *gada*, Māhārāshṭrī and Ardhamāgadhi *gaa*, *gaya*, gone. A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāshṭrī and Ardhamāgadhi were based. For not only does the oldest Prākṛit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māhārāshṭrī in certain words, but the manuscripts freely write *d* in Māhārāshṭrī, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix *īa* in Śaurasēnī and Māgadhi, but *ijja* in the other dialects. Thus, Sanskrit *krīyatē*, Śaurasēnī and Māgadhi *kariadi*, Māhārāshṭrī and Ardhamāgadhi *karijjaī*, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in *īyyadi*, which is a variant of *ijjadi*, seem to occur in Māgadhi verses. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in *īa* in Śaurasēnī and Māgadhi and in *ūṇa* in Māhārāshṭrī and often also in Ardhamāgadhi. This latter dialect has, however, several other forms. Thus, Māhārāshṭrī *hasiūṇa*, Śaurasēnī and Māgadhi *hasia*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *u*-form has survived in Marāṭhī, in some Rājasthānī dialects, and in Oṛiyā, while other languages use forms derived from the old participles ending in *īa*.

A division of the Prākṛits on account of this distinction cannot, however, seriously be maintained, and Śaurasēnī and Māgadhi differ in so many points that it is out of question to bring them into close connection with each other.

Dr. Hoernle, in his *Comparative Grammar of the Gaudian Languages* divided the Prākṛit dialects into a western group, *viz.*, Śaurasēnī-Māhārāshṭrī, and an eastern, *viz.*, Māgadhi. These two groups differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases. The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś*; the western substitutes *j* for every initial *j* and *y*, the eastern prefers *y*; the western possesses both *r* and *l*, the eastern only *l*; the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east. Ardhamāgadhi agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākṛit dialect of which we have any knowledge, the so-called Dhakkī, which must have been

based on the dialect spoken in Dacca, forms the nominative in *ō*; thus, *pulisō*, a man. This dialect also differs from Māgadhi in the treatment of *s*-sounds. It possesses a dental *s*, corresponding to *s* and *śh* in Sanskrit, and a palatal *ś*, corresponding to Sanskrit *ś*; thus, *daśu*, ten; *pulisassa*, Sanskrit *purushasya*, of the man. Dhakkī also seems to use *j* like the western Prākritis. Thus, *jampidum*, Māgadhi *yampidum*, Sanskrit *jalpītum*, to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively. I do not think that this point is of sufficient importance to base a classification on it.

The division of the Prākritis into a western and an eastern group is based on the supposition that Śaurasēnī and Māhārāṣṭrī are essentially the same dialect. Since this theory was first put forward our knowledge of the Prākritis has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Śaurasēnī has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāṣṭrī is full of provincial words; the inflexional system of Śaurasēnī has nothing of the rich variety of forms which characterizes Māhārāṣṭrī. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śiṣṭas*, or educated classes, on the other the ever fluctuating, richly varied language of the masses.

In these characteristics Māhārāṣṭrī agrees with Ardhamāgadhi. The close connection between those two Prākritis is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Śaurasēnī.

Ardhamāgadhi is the link which connects Māhārāṣṭrī with Māgadhi. This latter Prākrit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāṣṭrī and Ardhamāgadhi than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhi is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāṣṭrī and Ardhamāgadhi.

Māgadhi has preserved traces of the old dative of *a*-themes, which has been throughout replaced by the genitive in Śaurasēnī. Thus, *vināśāa*, Sanskrit *vināśāya*, in order to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of *a*-bases; thus, *puttāśśa* and *puttāha*, Sanskrit *putrasya*, Śaurasēnī only *puttassa*, of the son; *muhē*, Sanskrit *mukhē*, in the mouth; *kūvammi*, Sanskrit *kūpē*, in the well; *kulāhim*, Sanskrit *kulē*, in the family. Śaurasēnī has only forms such as *kulē*.

The Ātmanēpada form of verbs, which in Śaurasēnī is confined to the first person singular, is used more freely in Māgadhi; optatives such as *kareyyā*, I may do, occur in Māgadhi as well as the Śaurasēnī forms *karēam* or *karē*; imperatives such as *pivāhi*, drink, are used in addition to *piva*, Sanskrit *piba*, but not so in Śaurasēnī.

A suffix corresponding to the *illa*, which plays a great rôle in Māhārāshṭrī and Ardhamāgadhi, but not in Śaurasēnī, must have been common in Māgadhi, as the modern vernaculars clearly show. Compare also Māgadhi *gāmēlua*, Sanskrit *grāmya*, boorish.

Such instances might be multiplied if we could draw the Māgadhi of the inscriptions and Pāli into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhi dialects was more closely related to that of Māhārāshṭrī and Ardhamāgadhi than that of Śaurasēnī. We seem therefore to be justified in dividing the Prākritis into one inner group, *viz.*, Śaurasēnī, and one outer comprising Māhārāshṭrī, Ardhamāgadhi, and Māgadhi. This latter group shows great variety in its dialects, but has throughout the same character of inflexional richness.

There cannot, then, any more be any objection to the derivation of Māhārāshṭrī and Mārāṭhī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāshṭrī and Mārāṭhī are based on the same form of speech just as the two names, Māhārāshṭrī and Mārāṭhī, are two different forms of one and the same word.

It is now permissible to draw attention to several points in which Mārāṭhī agrees with Māhārāshṭrī. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above. Even Western Hindī forms can often be adduced which agree with Mārāṭhī and Māhārāshṭrī as against Śaurasēnī. This is partly to be explained by assuming that Western Hindī is derived from various sources. Though it is, in its general character, a Śaurasēna dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāshṭrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindī.

Māhārāshṭrī has been preserved in two slightly varying forms, the chief language of Prākrit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains. This latter form of the language is usually called Jaina Māhārāshṭrī, and was perhaps based on the vernacular spoken in Surāshṭra, the modern peninsula of Kathiawar, before the present settlers entered it. The difference between the two forms of Māhārāshṭrī is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Mārāṭhī with Māhārāshṭrī, we cannot base our inquiry on the vocabulary. In the first place we know too little of Śaurasēnī and Māgadhi, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākritis. It will hence be necessary to base our conclusions on those facts in which the old Prākritis are known to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Long vowels are occasionally shortened in Māhārāshṭrī. Thus, in the common word *kumarō*, Sanskrit and Śaurasēnī *kumārō*, a boy. Compare Vowels, Mārāṭhī *kumar*, which is not a poetical form. Other dialects have *kūwar* and *kūwār*.

*Haridrā*, turmeric, often becomes *haliddi* or *haladdi* in Māhārāshṭrī. Compare Mārāṭhī *halad*, dative *hal<sup>a</sup>di-lā*, rural Hindī *halad*, *haldī*, *hardī*.

The Sanskrit vowel *ṛi* is sometimes differently treated in the old dialects. Thus, Sanskrit *ṛīta*, Māhārāshṭrī and Ardhamāgadhi *kaa* (compare Māgadhi, Ardhamāgadhi

*kaḍa*), but Śaurasēnī usually *kida*, done; Sanskrit *ghṛita*, Māhārāshṭrī and Ardhamāgadhi *ghaa*, but Śaurasēnī and Māgadhi *ghida*, clarified butter. Similarly we find Marāṭhī *kēlē*, i.e., *kaya-illaam*, done, while *ghī*, clarified butter, according to Molesworth is scarcely used in Marāṭhī and must be considered as a Hindi loan-word.

Soft consonants are occasionally hardened in the Prākritis. Thus, Māhārāshṭrī

Consonants. *machchāi* and *majjāi*, Sanskrit *mādyati*, he grows mad;  
Māhārāshṭrī *vachchāi* for *vajjāi*, Sanskrit *vrajati*, he goes.

Compare Marāṭhī *matṣ<sup>a</sup>ṇē* (Hindi *mach<sup>a</sup>nā*), to swell; Kōṅkaṇī *votsū*, to go.

The aspiration has been transferred in the Māhārāshṭrī and Ardhamāgadhi *ghettum*, Sanskrit *grahītum*, to take. Śaurasēnī has *geṇhidum*. The base occurring in the Māhārāshṭrī and Ardhamāgadhi forms has only survived in Marāṭhī. Compare *ghēt<sup>a</sup>lē*, taken.

Dental consonants are much more commonly cerebralised in Māhārāshṭrī, Ardhamāgadhi, and also in Māgadhi, than in Śaurasēnī. Compare Māhārāshṭrī and Ardhamāgadhi *ḍasaī*, Sanskrit *daśatī*, he bites; *ḍahai*, Sanskrit *dahati*, he burns; *ḍōla*, an eye (compare Sanskrit *dōla*, oscillating); *ḍollai*, Sanskrit *dōlāyatē*, he swings; *ḍōhalua*, Sanskrit *dōhalaka*, the longings of a pregnant woman. Similarly we find Marāṭhī *ḍas<sup>a</sup>ṇē*, to bite; *ḍāhō* (poetical), heat; *ḍāḍ<sup>a</sup>ṇē*, to be hot; *ḍōlā*, an eye; *ḍōh<sup>a</sup>lā*, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit *kshētra*, Māhārāshṭrī and Ardhamāgadhi *chhetta*, Marāṭhī *śēt*, but Śaurasēnī *khetta*, Hindi *khēt*, a field; Māhārāshṭrī *kira*, Marāṭhī *kīr*, but Śaurasēnī and Sanskrit *kila*, forsooth; Sanskrit *gardabha*, Māhārāshṭrī *gaḍḍaha*, Marāṭhī *gāḍhav*, but Śaurasēnī *gaddaha*, Hindi *gadhā*, an ass; Sanskrit *pañchāśat*, Māhārāshṭrī *pañṇāsam*, Marāṭhī *pañṇās*, while other modern vernaculars have forms such as Western Hindi *pachās*.

The termination of the nominative singular of masculine *a*-bases was *ō* in Māhārāshṭrī and Śaurasēnī. The same is the case in old Marāṭhī, thus,

Nouns and Pronouns. *rāvō*, a king; *nandanu*, a son. The final *u* in the latter form

is directly derived from an older *ō*.

The genitive of *i*-bases, with which old *in*-bases were confounded, ends in *issa* and *inō* in Māhārāshṭrī and Ardhamāgadhi, but only in *inō* in Śaurasēnī; thus, *aggissa* and *aggiṇō*, Sanskrit *agnēh*, of the fire; *hatthissa* and *hatthiṇō*, Sanskrit *hastinaḥ*, of an elephant. The form *hatthissa* directly corresponds to Marāṭhī *hāthīs*.

With regard to pronouns we may note that the typical Māhārāshṭrī forms *mājja*, my; *tujja*, thy, have survived in Marāṭhī *māḍzhā*, my; *tudzhā*, thy.

Verbs. The Marāṭhī verb shows something of the same rich variety as the Māhārāshṭrī one.

Thus we not only find the old present, future, and imperative, but also some traces of the precativ.

Compare—

|             |           |                          |                |           |               |
|-------------|-----------|--------------------------|----------------|-----------|---------------|
| dēkhē       | indriyā   | ādhīna                   | hōijē,         | taī       | śītōshpā-tē   |
| see         | of-senses | dependent                | he-may-become, | then      | cold-and-heat |
| pāvijē      | āṇi       | sukhaduḥkhī              | ākaliḥ         | āpaṇa-pē; |               |
| he-will-get | and       | with-pleasure-and-sorrow | he-will-bind   | himself;  |               |

‘See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow’ (*Dnyānēśvarī*, ii, 119). Such forms have



usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as *lābh<sup>a</sup>ñē*, to be got; *dis<sup>a</sup>ñē*, to appear, and so on. In old poetry, however, a passive formed with the characteristic *j* is in common use; thus, *vadhijati*, they are killed; *kijē*, it is done. Such forms have been confounded with the remains of the old precative, and both were probably felt to be identical. In modern Marāṭhī only the forms *mhañ<sup>a</sup>jē*, it is said, namely; and *pāhijē*, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāshṭrī passive ending in *ijjā*, while Śaurasēnī has *īadi*.

Marāṭhī infinitives such as *mārñ*, to strike, are directly derived from Māhārāshṭrī forms such as *mārium*, to strike. The participle of necessity, which ends in *avva* in Māhārāshṭrī, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhi. Marāṭhī, as well as Gujarātī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāṭhī *myā karāvē*, Māhārāshṭrī *maē kariavvaṃ*, it should be done by me, I should do.

The Marāṭhī conjunctive participle in *ūn*, old Marāṭhī *ū* and *u-niā*, i.e. *ū + niā*, is derived from the corresponding Māhārāshṭrī form ending in *ūṇa* and *um*, and has nothing to do with the Śaurasēnī form which adds *ia*. Thus, Sanskrit *kṛtvā*, Māhārāshṭrī *kariūṇa*, *karium*, Marāṭhī *karū*, *karuniā*, *karūn*, but Śaurasēnī *karia* and *kadua*.

We may add the frequency with which the suffix *illa* is used in Māhārāshṭrī and probably all eastern Prākṛits, just as its modern representative *l* in Marāṭhī, and, lastly, the use of the emphatic particle Māhārāshṭrī and Ardhamāgadhī *chēa*, *chia*, *chcha*, Marāṭhī *chi*, *ts*, Chhattisgarhī *ēch*, but Śaurasēnī *jēva*, Gujarātī and Rājasthānī *j*.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshṭrī Prākṛit was based on the vernacular of the Marāṭhā country, which is the direct source from which modern Marāṭhī is derived.

Marāṭhī is the only modern vernacular which has been derived from the old Māhā-

Place of Marāṭhī in reference to other Indo-Aryan vernaculars. rāshṭra Apabhraṃśa. That latter form of speech had a distinct character of its own. Though being of the same

general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Śaurasēnī, especially in the pronunciation of certain sounds. The modern representative of the old Māhārāshṭra Apabhraṃśa is Marāṭhī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marāṭhī has tended to make this independence greater than it was, and at the present day Marāṭhī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marāṭhī on one side and Gujarātī, Rājasthānī and Western Hindī on the other, is very sharply marked. In the west we see that Gujarātī Bhilī and Khāndēśī gradually become more and more influenced by Marāṭhī. But even when such dialects assume the linguistic form of Marāṭhī, as in the case of Vād<sup>a</sup>val, Vārli, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Hal<sup>a</sup>bī dialect is not a connecting link between Marāṭhī, Chhattisgarhī and Oṛiyā, but a

mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family.

Relation of Marāṭhī to the Inner Group.

It has already been stated that Marāṭhī in some points agrees with the languages of the inner group. The principal ones are as follows :—

The pronunciation generally. In Kōṅkaṇī, however, we find some features which agree with the state of affairs in the east. Thus Kōṅkaṇī possesses the short *e* and *o* sounds and pronounces the short *a* like the *o* in 'hot.'

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. This latter sound is used before *y* and before *i*, *ī*, and *ē*, which vowels are usually pronounced almost as *yī*, *yī*, *yē*, respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of *s* is, therefore, due to the combination of *s* and *y*, and quite different from the Bengali *ś*, which has another origin as the eastern Prākṛits clearly show. Some Marāṭhī dialects only know the dental *s*.

The pronunciation of the palatals as *ts*, *dz*, respectively, also occurs in some eastern dialects, and in Kāśmīrī. A similar pronunciation is common in several dialects of Gujarātī and Rājasthānī. Exact parallels to the Marāṭhī pronunciation of *s* and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāṭhī and of eastern vernaculars.

On the other hand, *v* and *b* are distinguished as in Gujarātī, Pañjābī, Sindhi, and, partly, in Rājasthānī. Marāṭhī has a cerebral *ḷ* like Rājasthānī, Gujarātī, Pañjābī, and also Oṛiyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāṭhī has three genders like Gujarātī and some rural dialects of Western Hindī.

The nominative singular of strong masculine bases ends in *ā* as in the east and in some dialects of Western Hindī, but in *ō* in Kōṅkaṇī. The nominative plural ends in *ē* as in Western Hindī.

Marāṭhī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī. Kōṅkaṇī also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person; thus Kōṅkaṇī *hāṇv*, Gujarātī *hāṇ*, I.

The nominative singular masculine of demonstrative and relative pronouns ends in *ō* as in Western Hindī, like the nominative of masculine *a*-bases in Māhārāshṭrī.

Marāṭhī uses an *n*-suffix to form a verbal noun, as does also Western Hindī. The same suffix, however, also occurs in Eastern Hindī, and Marāṭhī has also a *v* infinitive like Gujarātī and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marāṭhī and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāshṭrī agreed with Śaurasēnī.

In other points Marāṭhī agrees with the languages of the outer circle. The points of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.

Relation of Marāṭhī to the Outer Circle.

On the other hand, the preceding pages dealing with the relationship between Marāṭhī and Māhārāshṭrī will have revealed many facts which show that the phonetical laws of Marāṭhī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak *a*-bases in Marāṭhī have an oblique form ending in *ā*; thus, *bāp*, a father, dative *bāpā-lā*. The same form also occurs in the east. Thus, Bihārī *pahar*, a guard, oblique *pahārā*. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāṭhī also shows the origin of this form. In addition to the oblique base ending in *ā*, it also, dialectically, uses a form ending in *ās*; thus, in the Konkan, *bāpās-na*, by the father. *Bāpās* directly corresponds to the Māhārāshṭrī form *bappassa*, of a father, and it is evident that *bāpā* has the same origin, the change of *ss* to *h* being already found in Māhārāshṭrī.

The termination of the second person singular of verbal tenses ends in *s* as in Bengali, Bihārī, and Eastern Hindī. Kōnkaṇī, however, uses *y* like Kāśmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an *s*.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhī possesses the so-called pronominal suffixes which play so great a rôle in many outer languages. The *s* which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a *t* added to the second person plural, and an *n* to the third person singular. Compare forms such as *karilēs*, it was done (by thee); *sāṅgilālān* (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhī is concerned.

The past tense is formed by adding an *l*-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarātī, it is true, forms a pluperfect participle by adding an *l*-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The *l*-suffix must be derived from the Prākṛit suffix *illa* which played a great rôle in Māhārāshṭrī, Ardhamāgadhī, and probably also in Māgadhī. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects; thus, Chitpāvanī *māyārā* and *mārilā*, it was struck. On the other hand, this suffix is used in a much wider way in Kōnkaṇī. The oldest instance of its use in the modern way is the Ardhamāgadhī *āṇilliya*, brought.

The future is formed by adding an *l*- or *n*-suffix. This form has been compared with the *l*-present in Bihārī. An *l*-future also occurs in Rājasthānī and some northern dialects. The base of the Marāṭhī future is identical with the habitual past, the old present. Sometimes, however, the two differ; thus Nāgpurī *nīdō*, I used to sleep, but *nīdāl*, I shall sleep; Karhādī *mārāsī*, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāshṭrī future forms such as *karihisi*, thou wilt do; *karihii*, he will do, would regularly become *karīs* and *karī* in Marāṭhī.

The most important points in which Marāṭhī agrees with eastern vernaculars are thus the oblique form of weak *a*-bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the *l*-suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marāṭhī and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāshṭrī Prākṛit.

In many points Marāṭhī differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in *s*; the genitive suffix *tsā*; the possessive pronouns *māḍḥā*, my; *tuḍḥā*, thy; the numeral *pannās*, fifty; the conjunctive participle ending in *ūn* (compare, however, Oṛiyā), and so on.

The position of Marāṭhī as compared with other Indo-Aryan vernaculars may, therefore, be defined as follows. In some points it has developed peculiar forms of its own; in others it agrees with the languages of the inner group, more especially, in pronunciation; and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarātī, a fact which may perhaps be accounted for by the supposition that the Marāṭhī-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātis. The tradition according to which their original home was Trihōtra may be a faint recollection of such a migration.

The Marāṭhā country has long been famous for its literature. The Vaidarbhī Rīti, the literary style of the Berar school of Sanskrit writers, was highly praised by Daṇḍin, as far superior to the artificial style of the east, the Gaudīyā Rīti. The old Māhārāshṭrī lyrics fully justify this praise, and later poets such as Rājaśekhara proudly mention Māhārāshṭra as *Sarasvatī-janma-bhūḥ*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found. We cannot in this place give even a rapid survey of the Prākṛit and Sanskrit literature connected with Māhārāshṭra. We must be content to give a short account of the later literature in Marāṭhī.

The revival of literature in the Marāṭhā country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śāṅkara down to the present day. The oldest Marāṭhī literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāṭhī literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marāṭhī literature and the development of the Marāṭhī language it is of importance to note that almost all its poets have come from the Dekhan and the country round Paithan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marāṭhī literature seems to be connected with the Vishnuite reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Vishṇu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'

The same religious devotion to Vishṇu, or, as he calls him Viṭhōbā, meets us in the *Abhaṅgs*<sup>1</sup> of Nāmdēv, who is considered to be the first Marāṭhī poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Adigranth* of the Sikhs, and they can still impress us with his devotion to God, for whom he longs 'as the Chakravāka longs for his mate or a child for its mother.'

A contemporary of Nāmdēv was Dnyānōbā, or Dnyānēśvar who wrote a paraphrase of the *Bhagavadgītā* in the *Ōvī* metre. He lived at Alandi, north of Poona, and his work, the *Dnyānēśvarī* or *Bhāvārthadīpikā*, is dated Śaka 1212 = 1280 A.D. This work is very highly esteemed among the Marāṭhās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāya probably belongs to the same age. His best known work is the *Vivēka-Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ēkanāth, a Rīgvēdin from Paithan, who died in 1609. His favourite metre was the *Ōvī*, but he also wrote *Abhaṅgs*. His principal works are based on Sanskrit originals and are devoted to the praise of Vishṇu. His *Ēkanāthī Bhāgavata* is based on the 11th *Skanda* of the *Bhāgavata-Purāṇa*, and has been printed in Bombay. He further wrote the *Bhāvārtha-Rāmāyaṇa*, the *Rukmini-Svayamvara*, the *Svātmasukha*, etc., and also composed works in Hindōstānī. He was a contemporary of Shāhji, the father of Śivaji, and is spoken of as an ardent student of the *Dnyānēśvarī*.

His daughter's son was Muktesvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Ōvī* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Mahābhārata*, a *Bhāgavata*, a *Śatamukha-Rāvaṇākhyāna*, and, according to tradition, also a *Rāmāyaṇa*.

We have now come down to the time of Śivaji, the founder of the Marāṭhā power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāṭhī literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nārāyaṇ to Rāmdās. Śivaji is said at one time to have offered him his whole kingdom, but Rāmdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dāsabōdh*, on religious duties, and he also wrote numerous *Abhaṅgs* and *Ślōkas*.

Tukārām (1608-1649) was born at Dehu, a small village to the north of Poona, and his father is said to have been a Śūdra. By profession he was a wandering reciter of *Kathās* or religious stories and legends, and he is considered to have brought the *Abhaṅg* to the highest perfection. His poetry is devoted to the praise of Viṭhōbā. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahīpati.

<sup>1</sup> 'Abhaṅg' is the name of a metre. The word means 'unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.

A contemporary of Tukārām was Vāman Paṇḍit (died 1673), a Ṛigvēdin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit *Kāvya*. He wrote a commentary on the *Bhagavadgītā* in the *Ōvī* metre, called the *Yathārthadīpikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyaṇa*, the *Bhāgavata*, and so on.

Śrīdhar (1678-1728), the most copious of all Marāṭha poets, was a Brāhmaṇ from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purāṇas, and are highly popular. Some of the titles are *Rāmavijaya*, *Harivijaya*, *Pāṇḍavapratapa*, *Śivalilāmṛita*, and so on.

Amṛitarāya, who was a Dēśastha Brāhmaṇ, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a *śīghrakavi*,<sup>1</sup> and wrote also in Hindōstānī. His works are partly based on the Purāṇas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations.

A younger contemporary of Amṛitarāya was Mōrōpant or Mayūra Paṇḍit (1729-1794), a Karhādā Brāhmaṇ from Baramati in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marāṭhī works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāṭhī. His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyaṇas*, a *Mayūrakēkāvālī*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahipati (1715-1790), a Dēśastha Brāhmaṇ of the Ṛigvēdins from Tahrabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the *Bhaktavijaya*, the *Bhaktalilāmṛita*, the *Santavijaya*, the *Santalilāmṛita*, are usually described as the Acta Sanctorum of the Marāṭhās. They are partly based on older works by Nābhājī and Udbhavachidgan, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām.

There are, besides, a great many minor poets, such as Chintāmaṇi, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purāṇas, the Mahābhārata, and the Rāmāyaṇa. It is not, however, possible to enter into details.

Almost all the Marāṭhī poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marāṭhās from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous *Sattasāi* of Hāla. In modern Marāṭhī the erotic poetry is principally represented by the so-called *Lāvaṇīs*, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of *Lāvaṇīs* we may mention Anantaphandī (1744-1819), a Yajurvedin from Ahmadnagar, who also mis-used his poetical genius in lavishing praise on Bājī Rāō, the last Peshwa, and Rāmjōśī (1762-1812), a Dēśastha Brāhmaṇ from Sholapur. In this connection we may also mention the *Naukā Kṛīḍan* of Viśvanāth, and the *Anaṅgarāṅg* of Kalyāna Mala.

<sup>1</sup> A *śīghrakavi* is a poet who is able to compose a poem on any topic without preparation or delay, an *improvisatore* or extemporising poet.

The feats of the national heroes from Śivaji and downwards, have furnished materials for numerous *Pāvāḍās*, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāṭhās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāṭhī is of much smaller importance. It embraces narratives of historical events, the so-called *Bakhars*; moral maxims such as the *Vidur Nīti*; folk tales, such as the *Vēṭāl Pantiśi*, the *Simhāsan Battīśi*, the *Śuk Bāhattarī*, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāṭhī are published, chiefly in Bombay and Poona.

## AUTHORITIES.

## A.—Early references.

Mahārāshṭra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varāhamihira in his *Bṛihat-Saṃhitā*, v, 64. The reference to the language of Mahārāshṭra as the base of the principal Prākṛit in Daṇḍin's *Kāvyādarśa*, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Hiuen Tsiang, to Albirūnī, and to Ziāu-'d-dīn Barnī. See the references in Yule's *Hobson-Jobson*, s. v. *Mahratta*.

The first reference to Māhārāshṭrī as the name of a language seems to be in Vararuchi's Prākṛit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākṛitam*, i.e., the Prākṛit language, instead.

Later authors, such as Rāmatarkavāgīśa and Kramadīśvara, mention a dialect called Dākshinātyā as a form of Apabhramśa, i.e., in this connection, as one of the vernaculars of India. Dākshinātyā is, in the *Sāhitya Darpaṇa* stated to be identical with Vaidarbhiḱā, the vernacular of Berar. Dākshinātyā is usually mentioned together with Māgadhi and Ardhamāgadhi and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākshinātyā has any characteristics of its own. On the contrary, Mārkaṇḍeya expressly states that Dākshinātyā is not a separate dialect, *lakṣaṇākaraṇāt*, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākshinātyā and Vaidarbhiḱā. They may, or may not, correspond to the modern Dakhiṇī and Varhādī, the dialects of the Dekhan and Berar respectively. Modern Marāṭhī is, at all events, so old that the mention of Dākshinātyā and Vaidarbhiḱā can refer to it. The oldest Marāṭhī inscription of which anything is known, goes back to about A.D. 1115-8, and an inscription of some extent is dated A.D. 1207. Compare *Epigraphia Indica*, Vol. i, pp. 343 and f.; Vol. vii, p. 109. It should be mentioned that a reference to the dialect of the Dākshinātyās, or Southerners, occurs in the *Mṛichekhakatikā*, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākshinātyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasēnī.

The first mention of the Marāṭhā country in Europe seems to be found in Friar Jordanus' *Mirabilia Descripta* (c. 1328). The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, l. c., and is as follows:—

'c 1328. "In this Greater India are twelve idolatrous Kings, and more . . . There is also the Kingdom of Maratha which is very great."—Friar Jordanus, 41.'

The same authority also reproduces the earliest mention of the Marāṭhī language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows :—

' 1673. " They tell their tale in Moratty : by Profession they are Gentues."—Fryer, 174.'

Other old references to the Marāṭhās and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkan form of Marāṭhī was early dealt with by Portuguese missionaries, who called it the northern dialect of Kōṅkaṇī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraens, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkan Standard below, p. 65.

The Kōṅkaṇī dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marāṭhī itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marāṭhī. In reality, however, these are only the two common characters used in writing Marāṭhī, Balabande corresponding to the Bālbōdh and Marāṭhī to the Mōḍī character.

Marāṭhī does not seem to be represented in the translations of the Lord's Prayer published by Joh. Chamberlayne in 1715. La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāṭhī as *Marathica lingua*, also called *Balabande*. He rightly remarks that the written character is identical with Dēvanāgarī. See *Thesaurus epistolicus Lacrozianus*, Vol. iii, Lipsiae 1746, p. 64, where a specimen of the written character is given. La Croze derives the alphabet from Hebrew.

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultze, the well-known author of one of the first Hindōstānī grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgarī and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marāṭhī. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mōḍī character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindōstānī, taken from Schultze's *Grammatica Hindostanica*, have been printed. We are here told that the *Balabandish* and *Marathish* language is a daughter of the *Dewanāgara* language, that is of Sanskrit. P. 124 gives the *Balabandu*, i.e., the Bālbōdh character. On p. 206, we find the first ten numerals in Marāṭhī figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marāṭhī, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kōṅkaṇī, *Cuncanice*. To the *Sprachmeister* is annexed a



collection of versions of the Lord's Prayer. It includes the Lord's Prayer in Goanica, p. 85; Balabandeca, p. 90; and Marathica, p. 93, all by Schultze. The *Sprachmeister* furnishes the materials for the mention of the 'Marathica' and 'Balabandeca' languages in the *Alphabetum Brammhanicum seu Indostanum universitatis Kasí*. Romæ, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom., 1778, and a *Catechismo da Doutrina Cristam*, Rom., 1778, in Portuguese and Marāṭhī.

From about the same time is Iwarus Abel's *Symphona symphona, sive undecim Linguarum orientalium Discors exhibita Concordia, Tamulicæ videlicet . . . Marathicæ, Balabandicæ . . . Cuncanicæ . . .* Kopenhagen, 1782.

Lorenzo Hervás y Panduro, a Spanish Jesuit from Galizia, also dealt with Marāṭhī in his huge cyclopedia *Idea del Universo*, Cesena, 1778-87. The twentieth volume has the title *Vocabulario poligloto con Prolegomeni sopra più di cl Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marāṭhī portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects. The title of this part is *Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicali in più di trecento Lingue e Dialecti*. It contains a Marāṭhī version on p. 143, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marāṭhī version, after the Catechism, mentioned above.

Some Marāṭhī words are also given in the Russian publication *Glossarium comparativum Linguarum totius Orbis*. St. Petersburg, 1787. They were reprinted by Franz Carl Alter in his book *Ueber die Samskrdamische Sprache*, Vienna, 1794.

A short review of the older works will be found in Adelung's *Mithridates*. See below.

The Scriptures were partly translated into Marāṭhī by the Serampore missionaries. The New Testament and the Pentateuch were published in 1807; the prophetic books in 1821. A Kōṅkaṇī translation of the Bible appeared at Serampore in 1819.

The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkani Standard and Kōṅkaṇī. See pp. 65 and 166.

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Marāṭhī is usually written in the so-called Bālbōdh or in the so-called Mōḍī character.<sup>1</sup>

Written character.

Bālbōdh, *lit.* 'teachable to children' is identical with Dēva-nāgarī, and has been described in Vol. v. Part ii, pp. 7 and ff.

It is used in almost all printed books, and also, to a great extent, in private transactions and letters. The Mōḍī character is almost totally confined to the latter kind of writing. An example of its use will be found on pp. 259 and ff. It consists of the following signs :—

#### VOWELS.

ॐ *a*      ॐ *ā*      ॐ *i, ī,*      ॐ *u, ū,*  
 ॐ *ē*      ॐ *ai*      ॐ *ō*      ॐ *au*      ॐ *aṁ*      ॐ *aḥ*

#### CONSONANTS.

ॐ *ka*      ॐ *kha*      ॐ *ga*      ॐ *gha*      ॐ *ṅa*  
 ॐ *cha*      ॐ *chha*      ॐ *ja*      ॐ *jha*      ॐ *ña*  
 ॐ *ṭa*      ॐ *ṭha*      ॐ *ḍa*      ॐ *ḍha*      ॐ *ṇa*  
 ॐ *ta*      ॐ *tha*      ॐ *da*      ॐ *dha*      ॐ *na*  
 ॐ *pa*      ॐ *pha*      ॐ *ba*      ॐ *bha*      ॐ *ma*  
 ॐ *ya*      ॐ *ra*      ॐ *la*      ॐ *va*  
 ॐ *śa*      ॐ *sha*      ॐ *sa*      ॐ *ha*  
 ॐ *ḷa*      ॐ *ksha*      ॐ *dnya*

The forms of the vowels given above are only used at the beginning of words or syllables. When the vowels follow a consonant they are expressed by means of secondary signs in the same way as in the Dēvanāgarī alphabet. For the sake of teaching these signs the alphabet is disposed in *Bārākhḍīs*, or series of twelve letters, each containing a consonant combined with all possible vocalic sounds. Such *Bārākhḍīs* are :—

ॐ—ॐ—मी—मी—ॐ—ॐ—मे—मे—मे—मे—ॐ—ॐ:  
*ka kā ki kī ku kū kē kai kō kau kaṁ kaḥ*  
 ॐ—गा—गी—गी—ॐ—ॐ—गे—गे—गे—गे—ॐ—गा:  
*ga gā gi gī gu gū gē gai go gau gaṁ gaḥ*  
 ॐ—ॐ—गी—गी—ॐ—ॐ—रे—रे—रे—रे—ॐ—ॐ:  
*ṭa ṭā ṭi ṭī ṭu ṭū ṭē ṭai ṭō ṭau ṭaṁ ṭaḥ*

A short note on the *Modi Character* by B. A. Gupte will be found in the *Indian Antiquary*, Vol. xxxiv, 1905, pp. 27 and ff.

In Kōṅkaṇī the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

Mr. Beames has justly pointed out that Marāṭhī has ‘a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries.’ The vocabulary chiefly consists of Tadbhavas of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tadbhavas have, since the revival of Marāṭhī literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find *prasād*, favour, instead of the *pasāy* of Dnyānōbā’s poetry; *gambhīr*, deep, instead of his *gahīru*; *nāth*, a lord, instead of his *nāh*, and so on. The general character of Marāṭhī has been described by Mr. Beames as follows:—‘Marāṭhī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues.’

**Pronunciation.**—The short *a* is pronounced like the *u* in English ‘but.’ In Kōṅkaṇī, however, it assumes the open sound of *o* in ‘hot,’ as is also the case in Bengali. Thus, *rotsā*, to go. A short *a* is inherent in every consonant which is not combined with any other vowel. In poetry this short *a* is always pronounced. Thus, *ghar*, a house, is pronounced *ghara*. Such a word is, therefore, said to be disyllabic. In the same way *gharās*, to a house, is said to have three syllables, and so on. On the other hand, in everyday speech the final short *a* of a polysyllabic word is not pronounced. Thus, *ghar*, a house; *bahīṇ*, a sister.

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred; thus, *tsāl<sup>a</sup>qī*, a sieve. In words of four syllables a short *a* in the antepenultimate is silent; thus, *kar<sup>a</sup>vat*, a saw. In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent. Thus, *sār<sup>a</sup>khavat*, resemblance; *var<sup>a</sup>tar<sup>a</sup>lā*, an extra payment. The short *a* in compound words is dropped in the same cases as in the uncompounded word. Thus, *vi-sar<sup>a</sup>lā*, he forgot; *ka<sup>a</sup>ka<sup>a</sup>qē*, to be agitated.

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard; thus, *visaralā*, he forgot. A final *a* is, however, in most cases silent. This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded; thus, *dōna*, two. Similar is the case in the dialect of the Saraswat Brahmans of Karwar. See below, pp. 188 and ff.

Short and long *a* are often interchangeable with *ē*, more especially in the termination *ē* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *gharē*, *gharā*, and *gharā*, houses; *bāpā-nē* and *bāpā-nā*, by the father; *sāṅgit<sup>lē</sup>* and *sāṅgit<sup>lā</sup>* or *sāṅgit<sup>lā</sup>*, it was said; *mhaṇēn*, *mhaṇān*, or *mhaṇan*, I shall say. The *a*-forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces.

Short *i* and *u* as final vowels only occur in loan-words such as *matī*, intelligence; *bhānu*, sun. In the dialect of the Saraswat Brahmans of Karwar, however, final *i* and *u* are quite common.

*I* and *u* are always long in the penultimate of words ending in a silent *a* ; thus *mārīt*, striking ; *lākūḍ*, wood ; *ūs*, a sugarcane. They are short when they are followed by a full nasal sound ; thus, *unt*, camel. These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long *i* and *ū* of the penultimate are shortened or changed to *°* ; thus, *mārīt*, striking, *mārītā* or *mār<sup>a</sup>tā*, while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *hatās*, written *hātās*, to the hand ; *kanās*, written *kānās*, to the ear. In such cases *a* has the sound of *a* in Italian *ballo*.

*Ē* is commonly pronounced as *yē* ; thus, *yēk* and *ēk*, one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as *yēnē*, to come ; *yēthē* ; and *ēthē*, here, etc., show that the pronunciation of *ē* as *yē* has been common all over the Marāṭhī country. *Ē* is commonly interchangeable with *yā* ; thus, *tē*, or *tyā*, *vēlē*s, at that time. Compare *śam-bhar*, for *śyam-bhar*, and *śēm-bhar*, hundred.

The Anusvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant. Thus, *उंट unt*, a camel ; *मांडी māṇḍī*, a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes. In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika. Thus, *आत āt*, inside ; *भोव्वाī*, an eyebrow. In Sanskrit words the Anunāsika before *r*, *ś*, *sh*, *s*, and *h* is pronounced as a nasal *ṛ*, and before *y*, *l*, and *v* as a nasal *ṝ*, *ṝ̄*, respectively. Thus, *saṁsār*, the world ; *saṁhār*, destruction of the universe ; *saṁyōg*, junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *n*. The latter pronunciation is especially used in honorific words such as *tyānlā*, to him (honorific plural). Thus, *gharāt*, in the house ; *tyā-nē*, by him. In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindōstānī, and in Marāṭhī words before *i*, *ī*, *ē*, and *y* ; thus, *chaṇḍ*, fierce ; *jamā*, collected ; *chikhal*, mud ; *bāpā-chē ghar*, the father's house ; *mājhyā gharāt*, in my house. *Ch* is also pronounced in the same way in *chūr*, four. This form is derived from Prākṛit *chattāri* and *chaūrō* probably through the steps *chaāri*, *chyār* ; compare *ghōḍyās* from *ghōḍaassa*, *ghōḍaās*, to a horse. The numeral 'forty' is usually pronounced *tsālīs*. In other cases the palatals are pronounced as *ts*, *tsh*, *dz*, *dz̄h*, respectively. In the Konkan this pronunciation is also common before *ē*. Thus, *tsākar*, a servant ; *dz̄ānē*, to go ; *dz̄ē* (Konkan), which.

*Jñ* is pronounced as *dny*, or, in the Konkan, as *gy* ; thus, *dnyān* or *gyān*, knowledge. The sound only occurs in borrowed words.

The cerebrals are usually pronounced as in Sanskrit. The cerebral *ḍ* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *ṛ* in some dialects in Berar and the Central Provinces, and probably also elsewhere. Thus, *ghōḍā*, *ghōṛā* and *ghōṛā*, a horse. We may compare the change of *ḍ* to *ṛ* between vowels in Māhārāshṭrī-Prākṛit ; thus, Sanskrit *taḍāga*, Māhārāshṭrī *taḷāa*, Marāṭhī *taḷē*, a tank. In some rustic dialects in Berar *ḍ* is, in a similar way, often confounded with *ṛ* ; thus, *ghōḷā*, a horse ; *dz̄avaḍ*, near. The cerebral *ṇ* is often confounded with the dental *n*, though both

have a different origin, thus, *pānī* instead of *pāñī*, water. It has often been stated that the cerebral *n* is more common in the Konkan. This statement, however, only applies to the Kōnkaṇī dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *n* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *n* in all places.

Marāṭhī possesses a cerebral (ऌ) as well as a dental (ऎ) *l*-sound. The former is derived from a single *l* between vowels in Prākṛit, the latter from a double *ll*; thus, *kāl*, Māhārāshṭrī *kālō*, time; *phūl*, Māhārāshṭrī *phullam*, flower. The cerebral *l* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *l* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y*. Thus, *mālī*, *mālī*, *mārī*, and *māyī*, a gardener.

The consonant *v* has a sound between *v* and *w*. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *w*. Before *i*, *ī*, *ē*, *y*, and *h* it sounds almost like a *v*, while in other positions it approaches the sound of *w*. A final *v* coalesces with a preceding vowel to a kind of diphthong; thus, *gāv*, a village, pronounced almost as *gāō* or *gāō̃*. Before *i*, *ī*, and *ē*, a *v* has a tendency to be dropped. Thus, we find *istō* and *vistar*, fire; *īs* and *vīs*, twenty, *yēl* and *vēl*, time. Such forms occur all over the Marāṭhī country, especially in rustic dialects.

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. The latter is used before *i*, *ī*, and *ē*, and *y*, and in loan-words from Sanskrit and Persian. Thus, *śimphī*, a caste name; *śīl*, a stone; *śēt*, field; *śyām*, blue. Similarly *śam-bhar*, instead of *śyam-bhar* or *śēm-bhar*, hundred. Dialectically every *ś* is changed to *s*. A cerebral *sh* only occurs in borrowed words such as *śēsh*, rest; *śōsh<sup>a</sup>ñē̃*, to dry up. It is pronounced as an *ś*.

Aspirated letters have often lost their aspiration, thus, *hāt*, Prākṛit *hattha*, hand; *māḍz*, Prākṛit *majjha*, waist; *sāṅg<sup>a</sup>ñē̃*, Prākṛit *saṅghaḥ*, to say. In the Southern Konkan and Dekhan, where Marāṭhī borders on Kanarese, disaspiration is almost the rule.

**Nouns.**—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation. A few nouns end in *ai*, *ō*, and *au*. Final *i* and *u* only occur in borrowed words such as *kavī*, a poet; *matī*, intelligence; *dhēnu*, a cow.

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong. Thus, weak, *ghar*, house; *bhint*, wall: strong, *ghōḍā*, horse; *mōtī*, pearl. The long final of strong bases is derived from contraction. Thus, *ghōḍā* goes back to a Prākṛit *ghōḍai*; *mōtī* to a Prākṛit *mottiam*.

**Gender.**—There are three genders, masculine, feminine, and neuter. The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided; thus, *māñ<sup>a</sup>sē̃*, people. In the Konkan the neuter singular is commonly used to denote females before the age of puberty; thus, *chēḍū̃*, a girl. In the plural the neuter is often used as a honorific feminine; thus, *bāi-sāhēb ālī̃*, the lady came.

Strong bases ending in *ā* are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are *ī* and *ē̃*, respectively; thus, *mul<sup>a</sup>gā*, a boy; *mul<sup>a</sup>gī*, a girl; *mul<sup>a</sup>gē̃*, a child.

**Number.**—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *ā*, which take *ē* instead of *ā*, change for the plural. Thus, *bāp*, father, fathers; but *ghōḍā*, a horse; *ghōḍē̃*, horses.

Most feminine nouns add *ā* in the plural; thus, *jibh*, a tongue, plural *jibhā*; *ghōḍī*, a mare, plural *ghōḍyā*; *bāy<sup>a</sup>kō*, a woman, plural *bāy<sup>a</sup>kā*. Compare borrowed words such as *kathā*, a tale, plural *kathā*.

Most feminine nouns ending in a short silent *a* form their plural in this way. They are derived from Prākṛit bases ending in *ā*; thus, *jibh*, a tongue, goes back to a Prākṛit *jībbhā*. In Prākṛit there was also a large class of feminine nouns ending in *ī*. This final *ī* must be dropped in Marāṭhī, and these old *ī*-bases, therefore, look exactly like old *ā*-bases. Thus, *jibh*, a tongue, Prākṛit *jībbhā*; *mūṭh*, a fist, Prākṛit *muṭṭhī*. These two classes are, however, distinguished in declension, and the old *ī*-bases form their plural, not in *ā*, but in *ī*; thus, *bhint-ī*, walls; *vēl-ī*, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, *bhēṭ*, a meeting, from *bhēṭ<sup>a</sup>ṇē*, to meet; *ṭhēv*, a deposit from *ṭhēv<sup>a</sup>ṇē*, to deposit, and so forth.

Some feminine nouns ending in *ū* do not change in the plural; thus, *dārū*, liquor and liquors.

Neuter nouns ending in *ē* form their plural in *ī*, all other neuter nouns add *ē*; thus, *talē*, a tank, plural *talī*; *ghar*, a house, plural *gharē*; *mōṭī*, a pearl, plural *mōṭyē*, and so forth.

Words ending in *i* and *u* do not change in the plural; thus, *kavī*, a poet, poets; *dhēnu*, a cow, cows.

**Case.**—Cases are formed by adding postpositions, not, however, to the base, but to a modification of it called the oblique form. There are, besides, some remains of the old synthetic cases of the Prākṛits. The most common of those old forms is a dative ending in *s*; thus, *bāpās*, to a father. *Bāpās* is derived from Prākṛit *bappassa*, the genitive of *bappō*, a father, the genitive having replaced the dative in all Prākṛits. The origin of the form has, however, been forgotten, and *s* is now used exactly like other dative suffixes and is added to the oblique base of all nouns; thus, *mul<sup>a</sup>gyāṣ*, to daughters. The original force of a genitive can still be seen in the Konkan where this form in *s* is often used as an oblique base. See p. 66 below.

An old locative occurs in forms such as *gharī*, in the house; *pāyā*, at the feet. It is very common in poetry. In the Konkan we find another old locative in the word *gēr*, in the house.

An old instrumental ends in *ē*, plural *ī* and *hī*; thus, *kumarē*, by the boy; *kānūḥī*, by the crows; *īśvarēhī*, by the lord (honorific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in *i* and *u* ends in *ī*, plural *ī*, and *ū*, plural *ū*, respectively. Thus, *kavī*, a poet, obl. sing. *kavī*; *dhēnu*, a cow, obl. plur. *dhēnū*.

Masculine bases ending in *ā* and neuter bases ending in *ē* change *ā* and *ē* to *yā*, plural *yā* in the oblique form. Thus, *ghōḍā*, a horse, obl. sing. *ghōḍyā*, obl. plur. *ghōḍyā*; *talē*, a tank, obl. sing. *talīyā*, obl. plur. *talīyā*. *Ē* is often substituted for *yā*, thus *ghōḍē-lā*, to the horse. *Rād<sub>z</sub>ā*, a king, often rejects the *y* of the oblique form in writing; thus, *rājā-kadē*, to the king. The same is also the case in other words after palatals, the *y* being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add *ā*, plural *ā* in the oblique form. Thus, *bāp*, a father, obl. *bāpā*, plur. *bāpā*; *mōṭī*, a pearl, obl. plur. *mōṭyā*.

Masculine bases ending in *ū*, however, usually retain the *ū*; thus, *tsākū*, a pen-knife, obl. plur. *tsākū*. In other bases ending in *ū* the oblique form often also ends in *ā* or *vā*;



thus, *nātū*, a grandson, obl. *nātū*, *nātā*, and *nāt<sup>a</sup>vā*. *Bhāū*, a brother, usually forms *bhāvā*. Many neuter bases in *ū*, especially all diminutives, add *ū*, plur. *yā*; thus, *kar<sup>a</sup>ḍū*, a kid, obl. *kar<sup>a</sup>ḍū*; plur. *kar<sup>a</sup>ḍē*, obl. *kar<sup>a</sup>ḍyā*. In the Konkani both masculine and neuter *ū*-bases often add *vā*, plur. *vā*; thus, *lāḍū*, a cake, obl. *lāḍ<sup>a</sup>vā*.

The oblique singular of feminine nouns ending in *ī*, *ū*, and *ō* is like the base; thus, *gāḍī*, a cart, obl. *gāḍī*; *bāy<sup>a</sup>kō*, a wife, obl. *bāy<sup>a</sup>kō*. Old *ī*-stems ending in a silent *a* take *ī*; thus, *āg*, fire; obl. *āgī*. Old *ā*-stems ending in a silent *a* and borrowed words ending in *ā* form the oblique base in *ē*; thus, *jībh*, tongue, obl. *jībhē*; *kathā*, a tale, obl. *kathē*. The same is often the case with feminine *ū*-bases in the Konkani, and feminine *ī*-bases in Kōnkanī. Thus, *ḍzālū*, a leech, obl. *ḍzālū* and *ḍzāl<sup>a</sup>vē*; *rāṇī*, a queen, obl. *rāṇyē*. In female names ending in *ā* the polite oblique form ends in *ā*; thus, *Yamunā-kaḍē*, to Yamunā. The oblique plural is the nasalised plural base; thus, *gāḍyā*, carriages, obl. *gāḍyā*.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a *hī*, *ī* or *hā* may be added. Thus, *bāpā-hī-kaḍē*, to the fathers.

An old oblique plural ending in *n* occurs in compounds such as *paisān-paisā*, every pice; *gharan-ghar*, every house.

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages; thus, *tyā-nē Rāmā-lā hākūn dilē*, he drove away Rama; *hyā nās<sup>a</sup>kyā āmbayā-lā kāy mī khānē*, what, shall I eat this rotten mango?

**Adjectives.**—Adjectives are not inflected unless they end in *ā*, in which case they form their feminine in *ī*, and their neuter in *ē*. The plural then ends in *ē*, fem. *yā*, neut. *ī*, and the oblique form in *yā* or *ē*; thus *tsāng<sup>a</sup>lā mānūs*, a good man; *tsāng<sup>a</sup>lyā bāy<sup>a</sup>kā*, good women; *tsāng<sup>a</sup>lī mulē*, good children. The oblique form is used before inflected nouns. The genitive in *tsā* is such an adjective; thus, *bāpā-chyā gharāt*, in the father's house; *tsāng<sup>a</sup>lyā mul<sup>a</sup>gyās*, to good girls. The suffix *tsā* is also used to form ordinary adjectives from nouns; thus, *ghar<sup>a</sup>tsā* belonging to the house.

**Verbs.**—Verbs are quoted in the form of the verbal noun ending in *nē*; thus, *kar<sup>a</sup>nē*, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past; thus *karī*, I used to do. In the negative it expresses unwillingness in the past; thus, *tō gharāt ḍzālī-nā*, he house-into would-not-go. The imperative and the future are likewise old forms; thus, *karīn*, I shall do; *kar*, do. All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle passive forms the past tense, and a present conjunctive is formed from the future participle passive; thus, *mī uṭh<sup>a</sup>tō*, I rise; *mī uṭh<sup>a</sup>lō*, I rose; *mī uṭhāvā* or *myā uṭhāvē*, I should, or may, rise.

The tenses formed from the present participle are all active, and the subject of the sentence is also the subject of the verb and agrees with the latter in number, person, and gender; thus, *tō kar<sup>a</sup>tō*, he does; *tī kar<sup>a</sup>tē*, she does. This construction is called by Native grammarians the *kartari prayōga*, the Active construction.

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, *gēlā*, Sanskrit *gata*, means 'gone,' 'having gone.' The past tense of intransitive verbs is accordingly used in the Active construction; thus, *mī uṭh<sup>a</sup>lō*, I rose.

The past participle of transitive verbs is passive. Thus, while *vāchit* means 'reading,' *vāchilā* means 'having been read,' 'read.' 'The boy reads a book' is *mul<sup>a</sup>gā pōthi vāchitō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mul<sup>a</sup>gyā-nē pōthi vāchilī*. Here the verb agrees in number, person, and gender with the object. This construction is called the *karmanī prayōga*, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tyā-lā mārīlē*. This is called the *bhāvē prayōga*, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkan, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, *tsālāvē* means 'to be gone,' *eundum*; and *mārāvē*, which is to be killed, *interficiendum*. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, *myā uṭhāvē*, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, *tō uṭhāvā*, he may, or might, rise; *tī uṭhāvī*, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, *ap<sup>a</sup>rādh na karāvā*, sin should not be committed; *myā vātsāvē*, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are *tar<sup>a</sup>nē*, to pass over; *padh<sup>a</sup>nē*, to study; *pāv<sup>a</sup>nē*, to obtain; *pinē*, to drink; *bōl<sup>a</sup>nē*, to speak; *mhan<sup>a</sup>nē*, to say; *lēnē*, to put on; *visar<sup>a</sup>nē*, to forget; *śik<sup>a</sup>nē*, to learn; *samad<sup>a</sup>nē*, to understand; *har<sup>a</sup>nē*, to loose, etc. Thus, *tō bōl<sup>a</sup>lō*, he said; *tī dhadā śik<sup>a</sup>lī*, she has learnt her lesson.

The Marāṭhī verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives. Verbs ending in vowels and *h* form their present tense after the first conjugation. Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an *i* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*. Thus *mārīt*, striking; *uṭhat*, arising; *mārīlā*, struck; *uṭhālā*, arisen. Similarly the characteristic vowel of the habitual past and the future is *i* in the second, and *ē*, or, dialectically, *ā*, in the first conjugation. Thus, *mī karīn*, I shall do; *mī uṭhēn*, or *uṭhān*, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces, and the Konkan.

The terminations of the various persons will be found in the Skeleton Grammar on pp. 30 and f. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, *tu āhē*, thou art; *tu gēlā*, thou wentest. In Kōnkaṇī the second person usually ends in *y*; thus, *tū āsāy*, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōnkaṇī; thus, *āhāt*, Kōnkaṇī *āsāt*, you are; in Sholapur even *āhōt*, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōnkaṇī also the first person plural takes the same form. Thus, Berar *gēlē*, you went, they went; Kōnkaṇī *gele*, we went, you went, they went.

A dialectical termination of the second person plural is *v*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are; *mār<sup>a</sup>śiv*, you shall strike.

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, *tyā-na sāṅgit<sup>a</sup>lān*, he said.

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō*; thus, *mī hāy* instead of *mī hōy*, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination *ē* of the first person singular neuter, however, we commonly find *ō* in the Dekhan; thus, *mī karitō*, I (neuter subject) do. The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *tī karitī*, or *karityē*, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan *mī sōditāy*, that is *sōdit-hāy*, I seek; Berar *tō*, *tē*, *yētē*, he, she, comes; Nagpur *tē dātēt*, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, *tum-chī tsāk<sup>a</sup>rī sōḍilyā-var*, your service left-on, on having left your service; *tujhī āi vār<sup>a</sup>lyā-pāsūn*, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, *bāg pāh<sup>a</sup>vyās tsālā*, go to see the garden; *vāt<sup>a</sup>sāv<sup>a</sup>yā-chē pustak*, a book to read; *mī marāv<sup>a</sup>yā-tsī nīhī*, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur; thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsārāv*; *karā-lē*, in order to do; *tsārāy-lē*, in order to tend (same localities), form a verbal noun *tsār*; *tsār<sup>a</sup>yā-lē*, in order to tend (Berar), from a verbal noun *tsārē*, and so on.

The conjunctive participle usually ends in *ūn*; thus, *karūn*, having done. Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn*, *ōni*, *ōniyā*. It is occasionally met with all over the Marāṭhī country; thus, *nighōn*, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāṭhī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, *gal<sup>a</sup>nē*, to drop; *gāl<sup>a</sup>nē*, to strain: *tsar<sup>a</sup>nē*, to graze; *tsār<sup>a</sup>nē*, to cause to graze, to feed: *pad<sup>a</sup>nē*, to fall; *pād<sup>a</sup>nē*, to fell: *tut<sup>a</sup>nē*, to be



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**MARĀTHĪ SKELETON GRAMMAR.**

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## MARĀṬHĪ SKELETON GRAMMAR.

## I.—NOUNS.

| Masculine nouns. |                        |                                |                            | Feminine nouns.        |                               |                           | Neuter nouns.          |                        |  |
|------------------|------------------------|--------------------------------|----------------------------|------------------------|-------------------------------|---------------------------|------------------------|------------------------|--|
| Sing. Nom.       | <i>bāp</i> , a father. | <i>mālī</i> , a gar-<br>dener. | <i>ghōḍā</i> , a<br>horse. | <i>bhint</i> , a wall. | <i>mālī</i> , a gar-<br>land. | <i>ghōḍī</i> , a<br>mare. | <i>ghar</i> , a house. | <i>mōṭī</i> , a pearl. | <i>mul<sup>g</sup>gē</i> , a<br>child. |
| Obl.             | <i>bāpī</i>            | <i>mālyā</i> .                 | <i>ghōḍyā</i> .            | <i>bhintī</i> .        | <i>mālē</i> .                 | <i>ghōḍī</i> .            | <i>gharā</i> .         | <i>mōtyī</i> .         | <i>mul<sup>g</sup>gyā</i> .            |
| Plur. Nom.       | <i>bāp</i> .           | <i>mālī</i> .                  | <i>ghōḍē</i> .             | <i>bhintī</i> .        | <i>mālā</i> .                 | <i>ghōḍyā</i> .           | <i>gharē</i> .         | <i>mōtyē</i> .         | <i>mul<sup>g</sup>gī</i> .             |
| Obl.             | <i>bāpā</i> .          | <i>mālyā</i> .                 | <i>ghōḍyā</i> .            | <i>bhintī</i> .        | <i>mālā</i> .                 | <i>ghōḍyā</i> .           | <i>gharyā</i> .        | <i>mōtyā</i> .         | <i>mul<sup>g</sup>gyā</i> .            |

The oblique base is used as a Vocative; thus, *bāpā*, O father. Other cases are formed by adding postpositions to the oblique form. Some of these are *nē*, plur. *nī* (case of the agent), *nē*, plur. *nī* and *sī* (Instrumental); *s*, *lā*, plur. *s*, *lā*, *nā* (Dative); *hūn*, *ūn* (Ablative); *tsā*, f. *chī*, n. *chē* (Genitive). The Accusative is usually the same as the Nominative. Thus *bāp*, a father; Instrumental *bāpā-nē*, plur. *bāpī-nī*; Genitive *bāpī-tsā*. The Dative termination *s* is no true postposition; thus, *bāpās*, to a father. Old Locatives are *gharī*, in the house; *pīyā*, at the feet.

## II.—PRONOUNS.

|        | I                             | We                      | Thou                          | You                      | Self                      | Who?                       | What?                      | How many?         |
|--------|-------------------------------|-------------------------|-------------------------------|--------------------------|---------------------------|----------------------------|----------------------------|-------------------|
| Nom.   | <i>mī</i> , <i>mī</i>         | <i>āmhi<sup>1</sup></i> | <i>tū</i>                     | <i>tumhī<sup>1</sup></i> | <i>āpan<sup>2</sup></i>   | <i>kōn</i>                 | <i>kāy</i>                 | <i>kitī</i> .     |
| Instr. | <i>mī</i> , <i>myā</i>        | <i>āmhi</i>             | <i>tū</i> , <i>tvā</i>        | <i>tumhī</i>             | <i>āpan</i>               | <i>kōnī</i>                | <i>kaśā-nē<sup>6</sup></i> | <i>kitī-nī</i> .  |
| Dat.   | <i>ma-lā</i> , <i>madz-lā</i> | <i>āmhi-lā</i>          | <i>tu-lā</i> , <i>tudz-lā</i> | <i>tumhā-lā</i>          | <i>āp<sup>3</sup>ā-lā</i> | <i>kōnā-lā<sup>4</sup></i> | <i>kaśā-lā</i>             | <i>kitī-lā</i> .  |
| Gen.   | <i>mādzhi</i>                 | <i>ām-tsī</i>           | <i>tudzhi</i>                 | <i>tum-tsā</i>           | <i>āp<sup>3</sup>lī</i>   | <i>kōnī-tsī</i>            | <i>kaśā-tsī</i>            | <i>kitī-tsī</i> . |
| Obl.   | <i>madz</i>                   | <i>āmhi</i>             | <i>tudz</i>                   | <i>tumhā</i>             | <i>āp<sup>3</sup>ā</i>    | <i>kōnā</i>                | <i>kaśā</i>                | <i>kitī</i> .     |

(<sup>1</sup>) Also used as an honorific singular. (<sup>2</sup>) Also used as an honorific pronoun, and to denote the plural of the first person including the person addressed. (<sup>3</sup>) Also *āp<sup>3</sup>lā*; plural *āp<sup>3</sup>ā*. (<sup>4</sup>) Plural *kōnā-lā*, etc. (<sup>5</sup>) Also *kōnyā*, *kōnē*. (<sup>6</sup>) Plural *kaśā-nī*, etc.

**Indefinite Pronouns.**—*Kōn<sup>3</sup>ēk*, *kōnī-ēk*, obl. *-ēkū*, some one; *kōn<sup>3</sup>sā*, f. *-sī*, n. *-sē*, obl. *-syā*, some one; *kōnī*, obl. *kōnī*, anyone; *kāhī*, obl. *kāhī*, something, some.

**Demonstratives and Relatives**

| This.  |   |  |              |   |
|--------|---|--|--------------|---|
|        | Masculine.                                      | Feminine.                                    | Neuter.      |   |
| Nom.   | <i>hā</i> .                                     | <i>hī</i> .                                  | <i>hē</i> .  | Thus also <i>tō</i> , he, that, f. <i>tī</i> , n. <i>tē</i> ; <i>qāō</i> , who, which; f. <i>jī</i> , n. <i>jē</i> . The oblique form is used before inflected nouns. Thus, <i>tyā gharāt</i> , in that house. The plural is regular; thus, <i>hē</i> , f. <i>hyā</i> , n. <i>hī</i> ; gen. <i>hyā-tsī</i> , etc. |
| Instr. | <i>hyā-nē<sup>1</sup></i> .                     | <i>hi-nē<sup>1</sup></i> .                   | as masc.     |   |
| Dat.   | <i>hyā-lā</i> , <i>hyās</i> , <i>hyādz-lā</i> . | <i>hi-lā</i> , <i>hīs</i> , <i>hidz-lā</i> . | as masc.     |   |
| Abl.   | <i>hyā-hūn</i> , <i>hyādz-hūn</i> .             | <i>hi-hūn</i> .                              | as masc.     |   |
| Gen.   | <i>hyā-tsā</i> .                                | <i>hi-tsā</i> .                              | as masc.     |   |
| Obl.   | <i>hyā</i> .                                    | <i>hyā</i> .                                 | <i>hyā</i> . |   |

(<sup>1</sup>) *Yā* is sometimes substituted for *hyā*, and *i* for *hi*; thus, gen. *yā-tsā*, f. *i-tsī*.

## III.—VERBS.

## A.—Auxiliary Verbs and Verbs Substantive.

|          | I am, etc.                               | I was, etc.   | I am not.   |
|----------|--|---------------|---|
| Sing. 1. | <i>hōy</i> or <i>hōy</i> .               | <i>āhē</i> .  | <i>navhē</i> , or <i>nāhī</i> .                   |
| 2.       | <i>hōs</i> .                             | <i>āhēs</i> . | <i>navhas</i> , <i>navhēs</i> , or <i>nāhīs</i> . |
| 3.       | <i>hōy</i> .                             | <i>āhē</i> .  | <i>navhē</i> , or <i>nāhī</i> .                   |
| Plur. 1. | <i>vhō</i> , <i>hō</i> , or <i>hōū</i> . | <i>āhō</i> .  | <i>navhō</i> , or <i>nāhī</i> .                   |
| 2.       | <i>vhā</i> .                             | <i>āhā</i> .  | <i>navhā</i> , or <i>nāhī</i> .                   |
| 3.       | <i>hōt</i> .                             | <i>āhēt</i> . | <i>navhēt</i> , <i>navhat</i> , or <i>nāhīt</i> . |

The negative Past is *navhatō*, I was not, etc. The second form of the Present, *āhē*, etc., means 'to be,' 'to exist,' while *hōy*, etc., is the pure verb substantive. *As<sup>3</sup>nē*, to be, is conjugated regularly, but the present *as<sup>3</sup>tō*, etc., is used as a Habitual Present, 'I usually am'; and the Past tense, *as<sup>3</sup>tō*, etc., is used as a Past Conditional, 'should I be,' etc.

*Pāhijē*, it is wanted, is used with the past participle passive or the dative of the verbal noun; thus *ma-lā gēlē pāhijē*, I want, or must, go; *tu-lā karāyā pāhijē*, thou must do. The corresponding negative is *nakō*; thus, *tyā-lā yāv<sup>3</sup>yās nakō*, he does not want to come. *Nakō* with the Infinitive forms a negative Imperative. Thus, *dēū nakō*, don't give.

## B.—Finite Verb.

FIRST CONJUGATION.—*Uṭh<sup>a</sup>nē*, to rise.Infinitive, *uṭhū*.Verbal Nouns.—(1) *uṭh<sup>a</sup>nē*; (2) *uṭhāyās*, -yā-lā, -yā-chē; (3) *uṭhāv<sup>a</sup>yās*, -yā-lā, -yā-chē; (4) *uṭh<sup>a</sup>lē*.Participle, Pres., *uṭhat*; Past, *uṭh<sup>a</sup>lā*, *uṭh<sup>a</sup>lēlā*; Future, *uṭh<sup>a</sup>nār*; Noun of Agency, *uṭh<sup>a</sup>nārā*.Conjunctive Participle, *uṭhūn*, having risen.Adverbial Participle, *uṭh<sup>a</sup>tā*, *uṭh<sup>a</sup>tā-nā*, while rising.

|       |   | Present, I rise, etc.                         | Past, I rose, etc.                            | Past habitual, I used to rise, etc. | Future, I shall rise, etc.  | Subjunctive, I may rise, etc.       |                          | Imperative, rise, etc. |
|-------|---|---|---|-------------------------------------|-----------------------------|-------------------------------------|--------------------------|------------------------|
|       |   |   |   |                                     |                             | Active construction.                | Impersonal construction. |                        |
| Sing. | 1 | <i>uṭh<sup>a</sup>tō</i> , f. -tē, n. -tē.    | <i>uṭh<sup>a</sup>lō</i> , f. -lē, n. -lē.    | <i>uṭhē</i> .                       | <i>uṭhēn</i> .              | <i>uṭhāvā</i> , f. -vī, n. -vē.     | <i>myā</i>               | ...                    |
|       | 2 | <i>uṭh<sup>a</sup>tōs</i> , f. -tēs, n. -tēs. | <i>uṭh<sup>a</sup>lās</i> , f. -līs, n. -lēs. | <i>uṭhēs</i> .                      | <i>uṭh<sup>a</sup>lil</i> . | <i>uṭhāvās</i> , f. -vīs, n. -vēs.  | <i>tvā</i>               | <i>uṭh</i> .           |
|       | 3 | <i>uṭh<sup>a</sup>tō</i> , f. -tē, n. -tē.    | <i>uṭh<sup>a</sup>lā</i> , f. -lī, n. -lē.    | <i>uṭhē</i> .                       | <i>uṭhēl</i> .              | <i>uṭhāvā</i> , f. -vī, n. -vē.     | <i>tyā-nē</i>            | <i>uṭhō</i> .          |
| Plur. | 1 | <i>uṭh<sup>a</sup>tō</i> .                    | <i>uṭh<sup>a</sup>lō</i> .                    | <i>uṭhū</i> .                       | <i>uṭhū</i> .               | <i>uṭhāvā</i> , f. -vyā, n. -vī.    | <i>āmhī</i>              | <i>uṭhū</i> .          |
|       | 2 | <i>uṭh<sup>a</sup>tā</i> .                    | <i>uṭh<sup>a</sup>lā</i> .                    | <i>uṭhā</i> .                       | <i>uṭhāl</i> .              | <i>uṭhāvāt</i> , f. -vyāt, n. -vīt. | <i>tumhī</i>             | <i>uṭhā</i> .          |
|       | 3 | <i>uṭh<sup>a</sup>tāt</i> .                   | <i>uṭh<sup>a</sup>lō</i> , f. -lyā, n. -lī.   | <i>uṭhat</i> .                      | <i>uṭh<sup>a</sup>tīl</i> . | <i>uṭhāvō</i> , f. -vyā, n. -vī.    | <i>tyā-nī</i>            | <i>uṭhāt</i> .         |

Present Definite, I am rising, etc., *mī uṭhat āhē*, etc.Imperfect, I was rising, etc., *mī uṭhat hōtō*, f. *hōtē*, n. *hōtē*, etc.Present habitual, I usually rise, etc., *mī uṭhat as<sup>a</sup>tō*, f. -tē, n. -tē.Perfect and Pluperfect, formed by adding, respectively, *āhē* and *hōtō* to the Past tense; thus, *tū uṭh<sup>a</sup>lā āhēs*, thou hast risen, etc.Past Conditional, had I risen, etc., *mī uṭh<sup>a</sup>tō*, etc., inflected like the Past tense.SECOND CONJUGATION.—*mār<sup>a</sup>nē*, to strike.Participles, Present, *mārīt*; Past, *mār<sup>a</sup>lā*; Future, *mār<sup>a</sup>nār*.

|       |   | Past, I struck, etc.  |                                      | Past habitual, I usually struck, etc. | Future, I shall strike, etc. | Subjunctive, I should strike, etc. |                          |
|-------|---|-----------------------|--------------------------------------|---------------------------------------|------------------------------|------------------------------------|--------------------------|
|       |   | Passive construction. | Impersonal construction.             |                                       |                              | Passive construction.              | Impersonal construction. |
| Sing. | 1 | <i>myā</i>            | <i>myī</i>                           | <i>mārī</i> .                         | <i>mārīn</i> .               | <i>myā</i>                         | <i>myā</i>               |
|       | 2 | <i>tvī</i>            | <i>tvā</i>                           | <i>mārīs</i> .                        | <i>mārīsīl</i> .             | <i>tvā</i>                         | <i>tvā</i>               |
|       | 3 | <i>tyā-nē</i> , etc.  | <i>mārīlā</i> , f. -lī, n. -lē.      | <i>mārī</i> .                         | <i>mārīl</i> .               | <i>tyā-nē</i> , etc.               | <i>tyā-nē</i> , etc.     |
| Plur. | 1 | <i>āmhī</i>           | plural, -lē, f. <i>lyā</i> , n. -lī. | <i>mārū</i> .                         | <i>mārū</i> .                | <i>āmhī</i>                        | <i>āmhī</i>              |
|       | 2 | <i>tumhī</i>          | <i>tumhī</i>                         | <i>mārā</i> .                         | <i>mārāl</i> .               | <i>tumhī</i>                       | <i>tumhī</i>             |
|       | 3 | <i>tyā-nī</i>         | <i>tyā-nī</i>                        | <i>mārīt</i> .                        | <i>mārītīl</i> .             | <i>tyā-nī</i>                      | <i>tyā-nī</i>            |

S is often added in the second person singular of the Past tense; thus, *tvī jēv<sup>a</sup>nāval kēlīs*, thou madest a feast.Other forms agree with the first Conjugation. Thus, *mī mārītō*, etc., I strike; *mār*, strike.

C.—Irregular Verbs.—Verbs ending in vowels and in *h* form their present after the first and their future and habitual past after the second conjugation. Thus, *dētō*, I give; *yēin*, I shall come; *yēi*, he usually came. Those ending in *h* form their past in *ilā*; thus, *rāhīlā*, he remained. In the verb *hōnē*, to become, *hō* is changed to *vh* before *ā*; thus, *vhā*, become ye.

Some verbs form their Past in *ālā*; thus, *nighālā*, he went out; *mhanālā*, he said. *T* is inserted before *lā* in *ghēnē*, to take; *ghāl<sup>a</sup>nē*, to put; *dhunē*, to wash; *bagh<sup>a</sup>nē*, to see; *māy<sup>a</sup>nē*, to ask; *sāy<sup>a</sup>nē*, to tell; thus, *ghēt<sup>a</sup>lē*, *ghāt<sup>a</sup>lē*, *dhut<sup>a</sup>lē*, *baghit<sup>a</sup>lē*, *māgit<sup>a</sup>lē*, *sāygit<sup>a</sup>lē*. *T* is inserted in *khan<sup>a</sup>nē*, to dig; *mhan<sup>a</sup>nē*, to say; *hān<sup>a</sup>nē*, to slay; thus, *khan<sup>a</sup>l<sup>a</sup>lē* and *khan<sup>a</sup>l<sup>a</sup>lē*; *mha<sup>a</sup>l<sup>a</sup>lē* and *mhanāl<sup>a</sup>lē*; *hā<sup>a</sup>l<sup>a</sup>lē*. Roots ending in *i* add *ālē*; thus, *pyālē*, drank (root *pī*); *bhyālē*, feared (root *bhī*). So also *lēnē*, to wear, Past *lyālē*. *Kar<sup>a</sup>nē*, to do, forms *kētē*; *mar<sup>a</sup>nē*, to die, *mālē*; *dēnē*, to give, *dilē*. Irregular are *hōnē*, to become, Past, *dhālā*, and *dhāh<sup>a</sup>lā*; *yēnē*, to come, Past, *ālā*; *dhānē*, to go, Past *gēlā*.

D.—Causal Verbs.—Causatives are formed by adding *av*, *āv*, or, in roots ending in long vowels and *h*, *rav* and *avav* respectively. Thus, *bas<sup>a</sup>vinē*, to cause to sit; *dēv<sup>a</sup>vinē*, to cause to give. In the Dekhan *iv* is substituted for *av*, and this is now generally adopted in the Imperative; thus *kar<sup>a</sup>iv*, let him do. Causatives follow the second conjugation.

E.—Potential Verbs.—Formed as causal verbs, but follow the first conjugation. They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, *Rāmā-lā*, or *Rāmā-chyā-nē* *bhākar* *kāv<sup>a</sup>ratē*, Rāma can eat bread; *ma-lā* *tsālā<sup>a</sup>lē*, I could go.





It is probable that much of this total in reality refers to a form of speech similar to that current in the Konkan. We know this to be the case with the Kuṇḇis of Poona. The difference between the two dialects is not, however, so important that any serious disadvantage will arise from the whole total being put down as belonging to Dēśī.

The Dēśī form of the language is also to some extent spoken by the educated classes all over the Marāṭhī territory, and by settlers from the Dekhan throughout India. In most cases no detailed figures are available, and the estimates forwarded from Janjira, Kolaba, and Ratnagiri have therefore been put down as belonging to the Konkan form of Marāṭhī, though many of the educated classes speak pure Dēśī.

The speakers of Marāṭhī in those parts of India where it is not a vernacular have been returned as speaking Marāṭhī, without mention of sub-dialect. The figures will be found in the general introduction to the group. See above p. 2.

Standard Marāṭhī in the Dekhan form, has, however, been reported from several districts outside the territory where that dialect is spoken as a vernacular. The details, so far as they could be ascertained, are as follows.

In the Bombay Presidency Standard Marāṭhī has been returned from Kanara and Savanur. The ensuing estimates of the number of speakers have been forwarded by the local authorities,—

|         |   |   |   |   |   |   |   |   |   |   |   |   |       |
|---------|---|---|---|---|---|---|---|---|---|---|---|---|-------|
| Kanara  | . | . | . | . | . | . | . | . | . | . | . | . | 2,000 |
| Savanur | . | . | . | . | . | . | . | . | . | . | . | . | 800   |
| TOTAL   |   |   |   |   |   |   |   |   |   |   |   |   | 2,800 |

In Berar, where a slightly different dialect is current in most districts, settlers from the Dekhan have brought the Standard form of the language with them. It has only been returned from Akola and Ellichpur, and the numbers of speakers have been estimated as follows :—

|           |   |   |   |   |   |   |   |   |   |   |   |   |   |       |
|-----------|---|---|---|---|---|---|---|---|---|---|---|---|---|-------|
| Akola     | . | . | . | . | . | . | . | . | . | . | . | . | . | 5,000 |
| Ellichpur | . | . | . | . | . | . | . | . | . | . | . | . | . | 250   |
| TOTAL     |   |   |   |   |   |   |   |   |   |   |   |   |   | 5,250 |

One thousand of the speakers in Akola and all in Ellichpur have been returned as speaking 'Dakhiṇī Marāṭhī.' They are stated to be immigrants from the south. The western part of Buldana belongs linguistically to the Dekhan, and the speakers of Marāṭhī in that district have been included in the total given above on p. 32.

In Central India Marāṭhī, in the form which this language assumes in the Dekhan, is the court language in the Indore State, and it is also spoken by Dakhiṇī Brāhmaṇs and Marāṭhās in the Sajapur district of Gwalior and in Bhopal. The revised figures are as follows,—

|         |   |   |   |   |   |   |   |   |   |   |   |   |   |        |
|---------|---|---|---|---|---|---|---|---|---|---|---|---|---|--------|
| Indore  | . | . | . | . | . | . | . | . | . | . | . | . | . | 77,000 |
| Gwalior | . | . | . | . | . | . | . | . | . | . | . | . | . | 1,000  |
| Bhopal  | . | . | . | . | . | . | . | . | . | . | . | . | . | 3,300  |
| TOTAL   |   |   |   |   |   |   |   |   |   |   |   |   |   | 81,300 |

In the Central Provinces the language of Poona and surrounding districts is sometimes called Punēkarī. Almost all the speakers are found to the north of the Satpura plateau, in the Saugor and Narbada territories. These districts once belonged to the Gaṛha-Mandla dynasty of Gōṇḍs, but were finally handed over to the Peshwa in 1781

and thence for some time formed part of the Marāṭhā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāṭhī of those districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows :—

|                        |   |   |   |   |   |   |   |   |   |   |   |       |
|------------------------|---|---|---|---|---|---|---|---|---|---|---|-------|
| Hoshangabad and Makrai | . | . | . | . | . | . | . | . | . | . | . | 5,500 |
| Narsinghpur            | . | . | . | . | . | . | . | . | . | . | . | 600   |
| Jubbulpore             | . | . | . | . | . | . | . | . | . | . | . | 2,250 |
| Damoh                  | . | . | . | . | . | . | . | . | . | . | . | 1,500 |
| Chanda                 | . | . | . | . | . | . | . | . | . | . | . | 25    |
| TOTAL                  |   |   |   |   |   |   |   |   |   |   | . | 9,875 |

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāṭhī.

|                           |   |   |   |   |   |   |   |   |   |           |
|---------------------------|---|---|---|---|---|---|---|---|---|-----------|
| A. Spoken as a vernacular | . | . | . | . | . | . | . | . | . | 6,093,858 |
| B. Spoken abroad—         |   |   |   |   |   |   |   |   |   |           |
| Bombay Presidency         | . | . | . | . | . | . | . | . | . | 2,800     |
| Berar                     | . | . | . | . | . | . | . | . | . | 5,250     |
| Central India             | . | . | . | . | . | . | . | . | . | 81,300    |
| Central Provinces         | . | . | . | . | . | . | . | . | . | 9,875     |
|                           |   |   |   |   |   |   |   |   |   | 99,225    |
|                           |   |   |   |   |   |   |   |   |   | 99,225    |
| TOTAL                     |   |   |   |   |   |   |   |   |   | 6,193,083 |

### POONA.

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāṭhī is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form *mī* is used in addition to *myā* as the case of the agent of the personal pronoun of the first person; thus, *mī pāp kēlē āhē*, by-me sin done is. Transitive verbs add *s* in the second person singular of the past tense; thus, *tvā*, or *tū*, *karādū hī dilē-nāhīs*, by-thee a-kid even was-not-given-by-thee; *mōṭhī jēvānāval kēlis*, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in *tē*, *tē* respectively, in Standard Marāṭhī. Thus, *yētē*, I (neuter) come; *yētē*, she comes. The usual forms in the Dekhan are *yētō*, I (neuter) come; *yētī*, she comes.

In all other respects the specimens well represent the language of Marāṭhī literature. A list of Standard Words and Phrases will be found below on pp. 395 and ff.

[ No. I.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

## SPECIMEN I.

कोणे एका मनुष्यास दोन पुत्र होते । त्यांतील धाकटा बापाला म्हणाला, बाबा, जो मालमत्तेचा वांटा मला यावयाचा तो दे । मग त्यानें त्यांस संपत्ति वांटून दिली । मग थोडक्या दिवसांनीं धाकटा पुत्र सर्व जमा करून दूर देशांत गेला । आणि तेथें उधळेपणानें वागून आपली संपत्ति उडविली । मग त्यानें सर्व खर्चिल्या-वर त्या देशांत मोठा दुष्काळ पडला । त्या-मुळे त्याला अडचण पडूं लागली । तेव्हां तो त्या देशांतील एका गृहस्था-जवळ जाऊन राहिला । त्यानें तर त्याला डुकरें चारावयास आपल्या शेतांत पाठविलें । तेव्हां डुकरें जीं टरफले खात असत त्यां-वर आपले पोट भरावे असें त्याला वाटलें । आणि कोणी त्याला कांहीं दिलें नाहीं । नंतर तो शुद्धी-वर येऊन म्हणाला, माझ्या बापाच्या किती चाकरांस भरपूर भाखर आहे । आणि मी भुकेनें मरतो । मी उठून आपल्या बापा-कडे जाईन व त्याला म्हणेन, बाबा, मी आकाशाच्या-विरुद्ध व तुझ्या-समीर पाप केले आहे आणि आतां पुढें तुझा पुत्र म्हणावयास मी योग्य नाहीं । आपल्या एका चाकरा-प्रमाणें मला ठेव । नंतर तो उठून आपल्या बापा-कडे गेला । तेव्हां तो दूर आहे इतक्यांत त्याचा बाप त्याला पाहून कळवळला, आणि त्यानें धाऊन त्याच्या गळ्यास मिठी मारली, व त्याचे चुंबन घेतलें । मग पुत्र त्याला म्हणाला, बाबा आकाशाच्या-विरुद्ध व तुझ्या-समीर मी पाप केले आहे । आणि आतां पुढें तुझा पुत्र म्हणावयास मी योग्य नाहीं । परंतु बापानें आपल्या चाकरांस सांगितलें, उत्तम भगा आणून त्याचे आंगा-वर घाला । आणि त्याच्या हातांत अंगठी व पायांत जोडा घाला । मग आपण जेजु आणि आनंद करू । कां कीं हा माझा पुत्र मेला होता, तो फिरून जिवंत झाला ; व हारवला होता, तो सांपडला आहे । तेव्हां ते आनंद करू लागले ॥

त्या-वेळेस त्याचा वडील पुत्र शेतांत होता । मग तो घरा-जवळ येऊन पोहोचल्या-वर त्यानें वाद्य व नाच ऐकिलें । तेव्हां चाकरांतील एकास

बोलावून त्यानं विचारिलें, हें काय आहे। त्यानं त्याला सांगितलें कीं, तुम्हा भाऊ आला आहे; आणि तो तुम्हा बापाला सुखरूप मिळाला म्हणून त्यानं मोठी जेवणावळ केली आहे। तेव्हां तो रागावला आणि आंत जाई-ना। म्हणून त्याचा बाप बाहेर येऊन त्यास समभावं लागला। परंतु त्यानं बापाला उत्तर दिलें कीं, पहा, मी इतकीं वर्षे तुम्ही चाकरी करतो आणि तुम्ही आज्ञा मी कधीं-ही मोडली नाहीं। तरी म्यां आपल्या मित्रा-बरोबर चैन करावी म्हणून त्वां मला कधीं करडूँ हि दिलें नाहींस। आणि ज्यानें तुम्ही संपत्ती कजबिणी-बरोबर उध्वस्य केली तो तुम्हा पुत्र जेव्हां आला तेव्हां त्यासाठीं मोठी जेवणावळ केलीस। तेव्हां तो त्यास म्हणाला, मुला, तूं नेहमी माभ्या-बरोबर आहेस आणि माझी सर्व मालमत्ता तुम्हीच आहे। परंतु हर्ष व आनंद होणे योग्य आहे, कारण कीं तुम्हा भाऊ मेला होता तो फिरेन जिवंत झाला, व हरवला होता तो सांपडला ॥

[No. I.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

(DISTRICT POONA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōṇē ēkā manushyās dōn putra hōtē. Tyātil dhāk<sup>a</sup>tā  
*Certain one to-man two sons were. Them-in-from the-younger*  
 bāpā-lā mhaṇālā, ‘bābā, d̥zō māl<sup>a</sup> mattē-tsā vāṭā ma-lā yāvayā-tsā  
*the-father-to said, ‘father, what the-property-of share me-to is-to-come*  
 tō dē.’ Mag tyā-nē tyās sampatti vāṭūn dili.  
*that give.’ Then him-by to-them wealth having-divided was-given.*  
 Mag thōḍ<sup>a</sup>kyā div<sup>a</sup>sā-nī dhāk<sup>a</sup>tā putra sarv d̥zamā karūn  
*Then a-few days-after the-younger son the-whole together having-made*  
 dūr dēsāt gēlā, āṇi tēthē udh<sup>a</sup>lē-panā-nē vāgūn āp<sup>a</sup>li  
*far into-country went, and there spendthriftness-with having-behaved his-own*  
 sampatti uḍavili. Mag tyā-nē sarv kharchilyā-var tyā  
*wealth was-squandered. Then him-by all being-spent-after that*  
 dēsāt mōthā dushkāḷ paḍ<sup>a</sup>lā. Tyā-muḷē tyā-lā aḍ<sup>a</sup>tsan  
*in-country great famine fell. That-on-account-of him-to difficulty*  
 paḍū lāg<sup>a</sup>li; tēvhā tō tyā dēsātil ēkā grihasthā-dzavāḷ  
*to-fall began; then he that country-in-from one householder-near*  
 d̥zāūn rāhilā. Tyā-nē tar tyā-lā ḍuk<sup>a</sup>rē tsārāvayās āp<sup>a</sup>lyā śētāt  
*having-gone lived. Him-by then him swine to-feed his-own into-field*  
 pāthavilē. Tēvhā ḍuk<sup>a</sup>rē jī tar<sup>a</sup>phalē khāt-asat tyā-var āp<sup>a</sup>lē  
*it-was-sent. Then swine which husks used-to-eat that-upon his-own*  
 pōṭ bharāvē asē tyā-lā vāt<sup>a</sup>lē; āṇi kōṇi tyā-lā  
*belly should-be-filled so him-to it-appeared; and anyone-(by) him-to*  
 kāhī dilē nāhī. Nantar tō śuddhi-var yēūn mhaṇālā,  
*anything was-given not. Then he senses-to having-come said,*  
 ‘mājhyā bāpā-chyā kitī tsāk<sup>a</sup>rās bhar-pūr bhākar āhē, āṇi mī  
*‘my father-of how-many to-servants sufficient bread is, and I*  
 bhukē-nē mar<sup>a</sup>tō. Mī uṭhūn āp<sup>a</sup>lyā bāpā-kaḍē d̥zāin va  
*hunger-with die. I having-arisen my-own father-to will-go and*  
 tyā-lā mhaṇēn, “bābā, mī ākāśā-chyā-viruddh va tujhyā-samōr pāp  
*him-to will-say, “father, me-(by) heaven-of-against and of-thee-before sin*

kêlē āhē, āṇi ātā-pudhē tudzhā putra mhaṇāv'yās  
*done is, and henceforth thy son to-cause-(myself-)to-be-called*  
 mī yōgya nāhī. Āp'lyā ēkā tsāk'rā-pramāṇē ma-lā thēv.' Nantar  
*I fit am-not. Thy-own one servant-like me keep.' Then*  
 tō uṭhūn āp'lyā bāpā-kadē gēlā. Tēvhā tō dūr āhē it'kyāt  
*he having-arisen his-own father-to went. Then he far is just-then*  
 tyā-tsā bāp tyā-lā pāhūn ka'val'lā; āṇi tyā-nē dhāūn  
*his father him having-seen pitied; and him-by having-run*  
 tyā-chyā galyās miṭhi mār'li, va tyā-chē chumban ghēt'lē.  
*his on-the-neck embracing was-struck, and him-of kiss was-taken.*  
 Mag putra tyā-lā mhaṇāla, 'bābā, ākāśā-chyā-viruddh va tujhyā-samōr  
*Then the-son him-to said, 'father, heaven-of-against and of-thee-before*  
 mī pāp kêlē āhē. Āṇi ātā-pudhē tudzhā putra mhaṇāv'yās  
*me-(by) sin done is. And henceforth thy son to-be-called*  
 mī yōgya nāhī.' Parantu bāpā-nē āp'lyā tsāk'rās sāngit'lē,  
*I fit am-not.' But the-father-by his-own to-servants it-was-told,*  
 'uttam dzhagā āṇūn tyā-chē āngā-var ghālā. Āṇi tyā-chyā  
*'the-best robe having-brought his the-body-on put. And his*  
 hātāt aṅg'ṭhi va pāyāt dzōdā ghālā. Mag āpaṇ jēū  
*on-the-hand a-ring and on-the-foot shoes you-put. Then we shall-eat*  
 āṇi ānand karū, kã-kĩ, hā mādzhā putra mēlā hōtā, tō  
*and happiness shall-make, because, this my son dead was, he*  
 phirūn jivant dzhālā; va hārav'lā hōtā, tō sāpad'lā āhē.' Tēvhā tē  
*again alive became; and lost was, he found is.' Then they*  
 ānand karū lāg'lē.  
*joy to-make began.*

Tyā-vēlēs tyā-tsā vadil putra sétāt hōtā. Mag tō gharā-dzaval  
*At-that-time his elder son in-field was. Then he house-near*  
 yēūn pōhōts'lyā-var tyā-nē vādy va nāts aikilē. Tēvhā  
*having-come arriving-after him-by music and dancing was-heard. Then*  
 tsāk'rātil ēkās bōlāvūn tyā-nē vichār'ilē, 'hē kāy āhē?'  
*servants-in-from to-one having-called him-by it-was-asked, 'this what is?'*  
 Tyā-nē tyā-lā sāngit'lē kī, 'tudzhā bhāū ālā āhē; āṇi tō  
*Him-by him-to it-was-said that, 'thy brother come is; and he*  
 tujhyā bāpā-lā sukh'rūp miḷālā mhaṇūn tyā-nē mōṭhi jēv'nāval kēli  
*thy father-to safe was-got therefore him-by great feast made*  
 āhē.' Tēvhā tō rāgāv'lā āṇi āt dzāi-nā. Mhaṇūn tyā-tsā  
*is.' Then he got-angry and inside would-not-go. Therefore his*  
 bāp bāhēr yēūn tyās sam'dzhāvū lāg'lā. Parantu tyā-nē bāpā-lā  
*father out having-come him to-persuade began. But him-by father-to*  
 uttar dilē kī, 'pahā, mī it'kī varshē tujhi tsāk'rī kar'tō,  
*reply was-given that, 'see, I so-many years thy service am-doing,*

āṇi tujhī ādnyā mī kadhī-hī mōḍ<sup>ā</sup>lī nāhī.      Tarī myā āp<sup>ā</sup>lyā  
*and thy order (by)-me ever-even was-broken not.      Yet by-me my-own*  
 mitrā-barōbar chain karāvi mhaṇūn tvā ma-lā kadhī  
*friends-with merriment should-be-made saying by-thee me-to ever*  
 kar<sup>ā</sup>ḍū hī dilē-nāhīs.      Āṇi jyā-nē tujhī sampattī  
*a-kid even given-was-not-by-thee.      And whom-by thy property*  
 kadz<sup>ā</sup>biṇī-barōbar udhvasth kēli tō tudzhā putra jēvhā ālā  
*harlots-with squandered was-made that thy son when came*  
 tēvhā tyāsāthī mōṭhī jēv<sup>ā</sup>nāval kēlis.'      Tēvhā tō tyās  
*then his-sake-for great feast was-made-by-thee.'      Then he to-him*  
 mhaṇālā, 'mulā, tū nēh<sup>ā</sup>mī mājhyā-barōbar āhēs, āṇi mājhī sarv  
*said, 'son, thou always me-with art, and my all*  
 māl<sup>ā</sup>mattā tujhī-ts āhē. Parantu harsh va ānand hōṇē yōgya āhē.  
*property thine-alone is.      But delight and joy to-be proper is.*  
 Kāraṇ-kī, tudzhā bhāū mēlā hōtā, tō phirūn jivant dzhālā; va  
*Because, thy brother dead was, he again alive became; and*  
 harav<sup>ā</sup>lā hōtā, tō sāpad<sup>ā</sup>lā.'  
*lost was, he was-found.'*

[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

## SPECIMEN II.

नारायण-रावांनीं आपल्या-कडून पुष्कळ सांगून पाहिले। पण गोविंदाचे मन वळेना। त्याचे मनांत डाक्करीचा धंदा शिकावा असेच भरले होते। आणि डाक्करीचा धंदा शिकण्याचे त्या दिवसांत तसे फारसे साधन नव्हते। एकुलता एक मुलगा थोडेसे अधिक इंग्रजी शिकून तयार झाला म्हणजे कोठे-तरी चिकटून द्यावा। नौकऱ्या त्या दिवसांत सहज लागत आणि नौकरी लागली म्हणजे बघती ही लवकर होई। पण गोविंदाचा नाद एक, आतां अधिक इंग्रजी न शिकतां आपल्या शेजारींच असणाऱ्या डाक्करा-जवळ राहून डाक्करी धंदा शिकून लवकर डाक्करी करू लागवे। नारायण-रावांनीं तसे-ही सांगितले कीं, तू आणखी इंग्रजी शिक म्हणजे नवीन उघडलेल्या डाक्करी-कालेजात तुला घालतो। पण नाही। शेवटी मुलाचा नाद पुरवावा असे मनांत आणून त्यांनीं डाक्कर दामोदर-रावांस आपल्या मुलाचा हेतु कळवून त्यास जवळ करावा अशी विनंती केली। आणि त्यांनीं-ही, मी त्याला शिकवून तयार करतो, पण तयार झाल्या-नंतर त्याने या गावांत डाक्करी-धंदा करू नये। अशा अटी-वर त्यास आपल्या हाता-खाली विद्यार्थी म्हणून घेण्याचे कबूल केले ॥



[No. 2.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

(DISTRICT POONA.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

|                          |                           |                      |                           |                       |                                 |                         |                         |         |
|--------------------------|---------------------------|----------------------|---------------------------|-----------------------|---------------------------------|-------------------------|-------------------------|---------|
| Nārāyaṇ-rāvā-nī          | āp <sup>a</sup> lyā-kaḍūn | pushka!              | sāṅgūn                    | pāhilē.               | Paṇ                             |                         |                         |         |
| Narayan-Rao-by           | himself-by                | much                 | having-told               | it-was-seen.          | But                             |                         |                         |         |
| Gōvindā-chē              | man                       | valē-nā.             | Tyā-chē                   | manāt                 | ḍākt <sup>a</sup> ri-tsā-dhandā |                         |                         |         |
| Gorind-of                | mind                      | would-not-move.      | His                       | in-mind               | the-medical-profession          |                         |                         |         |
| śikāvā                   | asē-ts                    | bhar <sup>a</sup> lē | hōtē.                     | Āṇi                   | ḍākt <sup>a</sup> ri-tsā-dhandā |                         |                         |         |
| should-be-learnt         | so-only                   | entered              | was.                      | And                   | the-medical-profession          |                         |                         |         |
| śik <sup>a</sup> nyā-chē | tyā                       | div <sup>a</sup> sāt | tasē                      | phār <sup>a</sup> sē  | sāḍhan                          | navh <sup>a</sup> tē.   | Ēkul <sup>a</sup> tā    | ēk      |
| learning-of              | those                     | in-days              | so                        | considerable          | means                           | was-not.                | Single                  | one     |
| mul <sup>a</sup> gā,     | thōḍē-sē                  | adhik                | īngrajī                   | śikūn                 | tayār                           | dzhālā,                 | mhaṇ <sup>a</sup> jē    |         |
| son,                     | a-little                  | more                 | English                   | having-learnt         | educated                        | (if-)became,            | then                    |         |
| kōthē-tari               | chik <sup>a</sup> tūn     | dyāvā.               | Nauk <sup>a</sup> ryā     | tyā                   | div <sup>a</sup> sāt            |                         |                         |         |
| somewhere                | having-employed           | should-be-given.     | Employments               | those                 | in-days                         |                         |                         |         |
| sahadz                   | lāgat,                    | āṇi                  | nauk <sup>a</sup> rī      | lāg <sup>a</sup> li,  | mhaṇ <sup>a</sup> jē            | badh <sup>a</sup> tī-hī |                         |         |
| easily                   | used-to-be-got,           | and                  | employment                | (when-)was-got,       | then                            | promotion-also          |                         |         |
| lav <sup>a</sup> kar     | hōi.                      | Paṇ                  | Gōvindā-tsā               | nād                   | ēk.                             | Ātā                     | adhik                   | īngrajī |
| rapid                    | used-to-be.               | But                  | Gorind-of                 | hobby                 | (was-)one.                      | Now                     | more                    | English |
| na                       | śik <sup>a</sup> tā       | āp <sup>a</sup> lyā  | śēḍzārī-ts                | as <sup>a</sup> nāryā | ḍākt <sup>a</sup> rā-dzaval     |                         |                         |         |
| not                      | learning                  | his-own              | in-the-neighbourhood-just | being                 | the-doctor-near                 |                         |                         |         |
| rāhūn                    | ḍākt <sup>a</sup> ri      | dhandā               | śikūn                     | lav <sup>a</sup> kar  | ḍākt <sup>a</sup> ri            |                         |                         |         |
| having-lived             | the-medical               | profession           | having-learnt             | soon                  | medical-practice                |                         |                         |         |
| karū                     | lāgāvē.                   | Nārāyaṇ-rāvā-nī      | tasē                      | hī                    | sāṅgit <sup>a</sup> lē          | kī,                     | ‘tū                     |         |
| to-make                  | should-be-begun.          | Narayan-Rao-by       | that                      | also                  | was-said                        | that,                   | ‘thou                   |         |
| āṇ <sup>a</sup> khī      | īngrajī                   | śik,                 | mhaṇ <sup>a</sup> jē      | navīn                 | ughad <sup>a</sup> lēlyā        | ḍākt <sup>a</sup> ri    | kālējāt                 |         |
| still-more               | English                   | learn,               | then                      | newly                 | opened                          | the-medical             | in-college              |         |
| tu-lā                    | ghāl <sup>a</sup> tō.’    | Paṇ                  | nāhī.                     | Śēv <sup>a</sup> tī,  | ‘mulā-tsā                       | nād                     | pur <sup>a</sup> vāvā,’ |         |
| thee                     | I-will-put.’              | But                  | no.                       | At-last,              | ‘the-son-of                     | hobby                   | should-be-satisfied,’   |         |
| asē                      | manāt                     | āṇūn                 | tyā-nī                    | ḍāktar                | Dāmōdar-rāvās                   | āp <sup>a</sup> lyā     |                         |         |
| so                       | in-the-mind               | having-brought       | him-by                    | doctor                | to-Damodar-Rao                  | his-own                 |                         |         |

mulā-tsā hētu kaḷ<sup>1</sup>vūn tyās dzaval karāvā aśi  
*son-of intention having-informed to-him near he-should-be-made such*  
 vinantī kēli; āṇi tyā-nī-hī, 'mī tyā-lā śik<sup>1</sup>vūn tayār  
*request was-made; and him-by-also, 'I him having-taught prepared*  
 kar<sup>1</sup>tō. Paṇ tayār dzhālyā-nantar tyā-nē yā gāvāt dākt<sup>1</sup>ri-  
*make. But prepared becoming-after him-by this in-town the-medical-*  
 dhandā karūṇṇā nayē.' Aśā aṭi-var tyās āp<sup>1</sup>lyā hātā-  
*profession to-make it-is-not-proper.' Such condition-on him his-own hand-*  
 khālī vidyārthī mhaṇūn ghēṇyā-chē kabūl kēlē.  
*under an-apprentice as taking-of promise was-made.*

### FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

### ELSEWHERE IN THE DEKHAN.

To the north and west of Poona Marāṭhī is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambōlis in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāṭhī sub-dialects. The real home language is the Marāṭhī dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāṭhī which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāṭhī is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.

The principal language of Nasik is Marāṭhī, shading off into Khāndēśī in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhīl dialect. It has hitherto been classed as a dialect of Marāṭhī. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarātī, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii.

No specimens have been received of the Marāṭhī dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Kōṅkaṇī, which is entirely different from Kōṅkaṇī proper, in the north, and Ṭhāk'ri in the south. The former is a Bhīl dialect, and the latter will be dealt with in connection with the Marāṭhī spoken in the Central and Northern Konkan. See below pp. 109 and ff. It is very probable that the current Marāṭhī of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāṭhī current in the Dekhan.

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To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāṭhī. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

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Marāṭhī is further spoken all over the Bhore State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs. Thus, *tumhī gēlāt*, you went.

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In Sholapur the same form of Marāṭhī is the principal language in the north and the west.

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Marāṭhī is also the principal language of the northern part of the Akalkot State and of Pili and Kurla of the same State. The language of the rest of the State is Kanarese. No specimens have been received, but there is no reason for assuming that the Marāṭhī of Akalkot differs in any important points from that spoken in Sholapur.

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The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marāṭhī with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kuṇ'bis. Their dialect does not, however, differ from that of the rest of the population.

[illegible]

As will have appeared from the preceding remarks Marāṭhi is remarkably uniform all over the Dekhan. In order to illustrate the widespread tendency to pronounce the short *a* fully it will be sufficient to give the first lines of a version of the Parable of the Prodigal Son which has been received from Kolhapur. The tendency has here been carried to the extreme.

[No. 3.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

(STATE KOLHAPUR.)

Kōṇā ēkā manushyāsa dōna mulagē hōtē. Tyāntīla dhākaṭā āpalyā bāpāsa mhaṇālā, 'bābā mālamattē-tsā dzō bhāga ma-lā yāvayā-tsā tō ma-lā dē.' Maga tyā-nē āpalī jinagī tyā-nā vātūna dili. Puḍhē phār divasa lōtalē nāhīta tō-tsā dhākaṭyā-nē ti sarva dzamākarūna ēkā dūra-chyā dēśā-chyā mārگا dhārīlā, āṇi tēthē udhaḷēpaṇā-nē vāgūna āpalā aivaḍza gamāvilā.

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Standard Marāṭhī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan. No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāṭhī assumes in the Central Konkan.

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Marāṭhī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey.

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The Marāṭhī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below. The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāṭhī current in the Dekhan and in Berar respectively. The west of the district belongs to the former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard. We may only note the frequent use of *va* instead of *āṇi*, and. A list of Standard Words and Phrases which has not been reproduced gives the forms *āmu-chē*, our; *āmhi āhōnt*, we are; *tumhi āhānt*, you are. These do not occur in the specimen.

[ No. 4.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

(DISTRICT BULDANA.)

कोणा एका माणसास दोन मुलगे होते । त्या-पैकी धाकटा बापास  
 म्हणाला, बावा माझ्या हिशाची जिनगी मला द्या । म्हणून बापाने आपली  
 जिनगी दोघां-मध्ये वांटून दिली । थोड्याच दिवसांनी धाकटा मुलगा आपली  
 सर्व जिनगी घेऊन देशांतरास गेला; व तेथे त्याने चैनबाजी-मध्ये आपली  
 सर्व जिनगी उडविली । त्याचा सर्व पैसा ह्या रितीने खर्च झाल्या-वर त्या  
 देशांत एक मोठा दुष्काळ पडला । व त्या-मुळे त्यास फार ददात पडू लागली ।  
 नंतर तो एका गृहस्थ-कडे जाऊन राहिला । त्या गृहस्थाने ह्याला आपले शेतांत  
 डुकरे राखण्यास ठेविले ।

Kōṇā ēkā māṇ'sās dōn mul'gē hōtē. 'Tyā-paikī dhāk'tā  
*Certain a to-man two sons were. Them-from-among the-younger*  
 bāpās mhaṇālā, 'bābā, mājhyā hiśā-chī jin'gī ma-lā dyā.  
*to-the-father said, 'father, of-me share-of property me-to give.'*  
 Mhaṇūn bāpā-nē āp'li jin'gī dōghā-madhyē vāṭūn  
*Therefore the-father-by his-own property both-among having-divided*  
 dilī. Thōdyā-ts div'sā-nī dhāk'tā mul'gā āp'li sarv  
*was-given. A-few-only days-after the-younger son his-own all*  
 jin'gī ghēūn dēśāt'rās gēlā; va tēthē tyā-nē  
*property having-taken to-another-country went; and there him-by*  
 chain-bājī-madhyē āp'li sarv jin'gī udavilī. Tyā-tsā sarv  
*merry-making-into his-own all property was-squandered. Him-of all*  
 paisā hyā riti-nē kharts dzhālyā-var tyā dēśāt ēk  
*money this manner-by spent having-become-after that into-country one*  
 mōṭhā dushkāl paḍ'lā; va tyā-mulē tyās phār dadāt paḍū lāg'li.  
*mighty famine fell; and that-for to-him great difficulty to-fall began.*  
 Nantar tō ēkā gṛihasthā-kadē dzāūn rāhilā. Tyā gṛihasthā-nē hyā-lā  
*Then he one householder-to having-gone lived. That householder-by him-to*  
 āp'lē śētāt ḍuk'rē rākh'nyās thēvilē.  
*his-own into-field swine to-keep it-was-kept.*

The dialect of Basim was originally reported to be the Dekhan form of Marāṭhī. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāṭhī spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāṭhī literature, as is the case in all Marāṭhī speaking districts.

### BROKEN DIALECTS OF THE DEKHAN.

Marāṭhī is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōṅkaṇī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāṭhī current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marāṭhī borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs.

The number of Marāṭhī speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāṭhī. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marāṭhī of the Dekhan. In some points, however, it has features similar to the Marāṭhī dialects of the Konkan.

Thus we find *a* for Standard *ē*; *n* for *ṇ*; dropping of aspirates; dropping of *v* before *i*, *ī*, and *ē*; insertion of *y* before other vowels, and so on. Compare *tata* for *tēthē*, there; *kunī* for *kōṇī*, some one; *nāī* for *nāhī*, not; *irudd* for *viruddh*, against; *yīs* for *vīs*, twenty; *yēl* for *vēl*, time. Compare also forms such as *lyōkān*, by the son; *tyās-nī*, to him; *hai*, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find *samda* and *samdi jindagī*, all property; *tyā-chyā mulās mī lai phaṭkē mār<sup>o</sup>lō āhē*, I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows.

[ No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

कुनि योक मानसाला दोन ल्योक होते । त्यातला ल्हानगा बापास म्हंठला, बाबा, माजे वाटनीचा माल मला दे । मग त्येन वाटनी करून दिलि । मग थोडक्या दिवसानि दाकटा ल्योक समदि माल गोळा करून गेवून-श्यानि दूर मुलकास गेला । तत उदकेपन करून समदि जिंदगी हाऊ केला । मग समदि जिंदगी हाऊ केल्या-वर मोठा दुकूळ पडला । त्या-मुळ त्यासनि अडचन होवू लागली । तवा तकडच योक मानसा-जवळ चाकरी राहिला । त्येन त्यासनि डुकर राकायला आपले सेताला लावून दिला । तवा डुकरानी खानेच पेंड खावून-श्यानि आपल पोटा भरव म्हंठला । तरी त्याला कुनी काईच दिले नाई । मग त्यो सुद्दी-वर येवून-श्यानि म्हंठला, माज बापाच किति चाकरासनि पोटाभर खायाला है । आनि म्या भुकेन उपासि मरतो । मी उटून बापा-कड जाईन, आनि तेला म्हनू की, बाबा रे, म्या आकासचा इरुह आनि तुज्या म्होर पाप केला है । अता-पासून म्या तुज ल्योक म्हनन्याला लायक न्हव । आपले चाकरीचे गड्या-वानि मला ठेव । मग त्यो उटून आपल बापा-कडेस गेला । त्यो अजून दूर हैस्तवर बाप त्येला पाहून कळकळून धावून-श्यानि त्येचे गळ्यास मिटि घाटलि, आनि त्येचा मुका घेठला । मग ल्योकान त्यासनि म्हंठल बाबा, परलोकाचे इरुह आनि तुज्या म्होर म्या पाप केल्या । अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नाई । मग बापानी चाकरास सांगिठला, चांगल अंगराका आनून त्यासनि घाला । त्येचे हाता-मंदि आंगटि आनीक त्येचा पायात जोडा घाला । खावून-श्यानि आनन्द करू । का म्हंठल तर, ह्यो ल्योक मेल्याला फिरून वाचला है । गमावून गेल्याला मिळाला है । तवा ते कुशाल जाले ॥

तवा त्येचा थोरला ल्योक सेतात होता । त्यो घरा-पासी आल्या-वर त्येन गाना वजाना ऐकल । तवा गड्यातला योक गडीस बोलावून इचारला, हे काय है । त्येन त्यासनि सांगिठले की, तुजा भाउ आला है । आनि त्यो तुजा बापास कुशाल मिळाला म्हनून-साटि मोट जीवन केला है । तवा त्यो रागाला येवून आत जाईना । येच्या-करता बाप भादूर येऊन-श्यानि त्यासनि समजावू



लागला । मग त्येन बापाला फिरून बोलला की, बग, इतक वरीस तुजी चाकरि करतो, तुजी गोष्ट म्या कवाच मोडली नाई । तरी म्या माजे सोबती-बराबर चैन करन्यास तु मला कवाच शेकीचि पिल्लू बि दिला नाई । आनि तुज जिन्दगी कसबिनीचे-बराबर समदि हाऊ केल्याला हा तुजा ल्योक आला है, म्हनून त्येच-साटि मोट जेवन केल हैस । तवा त्येन त्यास म्हंटला की, लेका, तु हमेषा माजे संगाट है । माज समद जिन्दगी तुजीच है । पन क्यालि कुशालि कराव ह्यो रास्त है । का म्हंटला तर ह्यो तुजा भाउ मेला होता त्यो फिरून जिवंत जाला है; आनि गमावला होता त्यो मिळाला है ॥

[No. 5.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

## TRANSLITERATION AND TRANSLATION.

Kuni yōk mām'sālā dōn lyōk hōtē. Tyāt'lā lhān'gā  
*Certain one man-to two sons were. Them-in-from the-younger*  
 bāpās mhaṇṭ'lā, 'bābā, mādze vāt'nī-tsā māl ma-lā dē.' Mag  
*to-the-father said, 'father, of-me share-of property me-to give.' Then*  
 tyēn vāt'nī karūn dili. Mag thōḍ'kyā div'sā-ni dāk'tā  
*him-by share having-made was-given. Then a-few in-days the-younger*  
 lyōk sam'di māl gōlā karūn gēvūn-śyāni dūr mul'kās  
*son all property together having-made having-taken far to-a-country*  
 gēlā. Tata ud'lēpan karūn sam'di jind'gī hāl kēlā. Mag  
*went. There spendthriftness having-made all property ruin made. Then*  
 sam'di jind'gī hāl kēlyā-var mōtā dukūl paḍ'lā. Tyā-muḷ tyās-ni  
*all property ruin made-after great famine fell. Therefore to-him*  
 'aḍ'chan hōvū lāg'li. Tavā tak'da-ts yōk mām'sā-dzavaḷ tsāk'ri  
*difficulty to-become began. Then there one man-near in-service*  
 rāhilā. Tyēn tyās-ni dukar rākāy'lā āp'lē sētā-lā lāvūn  
*lived. Him-by to-him swine to-keep his-own to-the-field having-employed*  
 dilā. Tavā duk'rā-ni khānē-tsa pēṇḍ khāvūn-śyāni āp'la pōṭ  
*it-was-given. Then the-swine-by eating-of husk having-eaten his-own belly*  
 bharāva mhaṇṭ'lā. Tarī tyā-lā kuni kāk-ts dilē  
*should-be-filled he-thought. Yet him-to by-anybody anything was-given*  
 nāi. Mag tyō suddi-var yēvūn-śyāni mhaṇṭ'lā, 'mādza bāpā-tsa kiti  
*not. Then he senses-on having-come said, 'my father-of how-many*  
 tsāk'rās-ni pōṭ-bhar khāyālā hai. Āni myā bhukēn upāsi mar'tō.  
*to-servants belly-full to-eat (there) is. And I hunger-with fasting die.*  
 Mī utūn bāpā-kāḍa dzāin, āni tē-lā mhanū kī, "bābā-rē,  
*I having-risen father-to will-go, and him-to will-say that, "father-O,*  
 myā ākās-tsā-irudd āni tujyā mhōr pāp kēlā hai. Atā-pāsūn  
*by-me the-heaven-of-against and of-thee before sin done is. Now-from*  
 myā tudza lyōk mhan'nyā-lā lāyak nhava. Āp'lē tsāk'ri-tsē gadyā-vāni  
*I thy son to-be-called fit am-not. Thy-own service-of servant-like*  
 ma-lā thēv." Mag tyō utūn āp'la bāpā-kādēs gēlā. Tyō aḍzūni  
*me-to keep." Then he having-risen his-own father-to went. He yet*

dūr hai-stavar bāp tyē-lā pāhūn kaḷ<sup>a</sup>kaḷūn  
*far is-meanwhile the-father him-to having-seen having-taken-pity*  
 dhāvūn-śyāni tyē-tsē galyās miti ghāt<sup>a</sup>li, āni tyē-tsā mukā  
*having-run him-of to-the-neck embracing was-put, and him-of a-kiss*  
 ghēt<sup>a</sup>lā. Mag lyōkān tyās-ni mhanṭ<sup>a</sup>la, 'bābā, par<sup>a</sup>lōkā-tsē-irudd  
*was-taken. Then the-son-by to-him was-said, 'father, the-next-world-of-against*  
 āni tujyā mhōr myā pāp kelyā. Atā-pāsūn tudzā lyōk mhan<sup>a</sup>nyās  
*and of-thee before by-me sin is-done. Now-from thy son to-be-called*  
 myā layak nāi.' Mag bāpā-ni tsāk<sup>a</sup>rās sāngit<sup>a</sup>lā, 'tsāng<sup>a</sup>la  
*I fit am-not.' Then the-father-by to-servants it-was-told, 'good*  
 aṅg<sup>a</sup>rākā ānūn tyās-ni ghālā. Tyē-tsē hātā-mandi āng<sup>a</sup>ti, ānik  
*a-coat having-brought to-him put. His hand-on a-ring, and*  
 tyē-chā pāyāt dzōdā ghālā. Khāvūn-śyāni ānand karū. Kā  
*his on-the-feet a-shoe put. Having-eaten joy we-shall-make. Why*  
 mhanṭ<sup>a</sup>la, tar, hyō lyōk mēlyālā, phirūn vāt<sup>a</sup>lā hai; gamāvūn  
*(if-)it-is-said, then, this son had-been-dead, again recovered is; having-lost*  
 gēlyālā, miḷālā hai.' Tavā tē kuśāl dzālē.  
*he-had-gone, got he-is.' Then they joyous became.*

Tavā tyē-tsā thōr<sup>a</sup>lā lyōk sētāt hōtā. Tyō gharā-pāsi ālyā-var  
*Then his eldest son in-the-field was. He house-near coming-on*  
 tyēn gānā badzānā aik<sup>a</sup>la. Tavā gadyāt<sup>a</sup>lā yōk gadis  
*him-by singing music was-heard. Then servants-in-being one to-servant*  
 bōlāvūn itsār<sup>a</sup>lā, 'hē kāy hai?' Tyēn tyās-ni sāngit<sup>a</sup>lē kī,  
*having-called he-asked, 'this what is?' Him-by to-him it-was-told that,*  
 'tudzā bhāu ālā hai. Āni tyō tujā bāpās kuśāl miḷālā  
*'thy brother come is. And he thy to-father safe was-got*  
 mhanūn-sāti mōṭ jēvan kēlā hai.' Tavā tyō rāgā-lā yēvūn āt  
*therefore great a-feast made is.' Then he anger-to having-come in*  
 dzāi-nā. Yē-chyā-kar<sup>a</sup>tā bāp bhāir yēūn-śyāni tyās-ni sam<sup>a</sup>dzāvū  
*would-not-go. Of-this-for the-father out having-come to-him to-persuade*  
 lāg<sup>a</sup>lā. Mag tyēn bāpā-lā phirūn bōl<sup>a</sup>lā kī, 'bag, it<sup>a</sup>ka  
*began. Then him-by the-father-to again it-was-said that, 'see, so-many*  
 varis tuji tsāk<sup>a</sup>ri kar<sup>a</sup>tō, tuji gōṭṭ myā kavā-ts mōḍ<sup>a</sup>li nāi. Tarī  
*years thy service I-do, thy story by-me ever was-broken not. Still*  
 myā mādze sōb<sup>a</sup>tī-barābar chain karanyās tu ma-lā kavā-ts  
*I of-me friends-with merriment to-make (by-)thee me-to ever*  
 śēḷi-chi pillū-bi dilā nāi. Āni tudzā jind<sup>a</sup>gī kas<sup>a</sup>binī-tsē-barābar  
*sheep-of young-one-even was-given not. And thy property of-harlots-with*  
 sam<sup>a</sup>di hāl kēlyālā, hā tudzā lyōk ālā hai, mhanūn tyē-tsasāti  
*all waste made, this thy son come is, therefore him-for*

mōṭa jēvan kēla hais.' Tavā tyēn tyās mhaṇṭ<sup>a</sup>lā kī, 'lēkā,  
*great a-feast made is-by-thee.* Then him-by to-him it-was-said that, 'son,  
 tu hamēshā mād<sup>z</sup>ē-saṅgāt hai. Mād<sup>z</sup>a sam<sup>a</sup>da jind<sup>a</sup>gī tujī-ts hai.  
*thou always of-me-with art. My all property thine-alone is.*  
 Pan kyāli-kuśāli karāva hyō rāst hai. Kā mhaṇṭ<sup>a</sup>la, tar,  
*But joy-merriment should-be-made this right is. Why (if-)it-is-said, then,*  
 hyō tud<sup>z</sup>ā bhāu mēlā hōtā, tyō phirūn jivant d<sup>z</sup>ālā hai; āni  
*this thy brother dead was, he again alive become is; and*  
 gamāv<sup>a</sup>lā hōtā, tyō milālā hai.'  
*lost was, he got is.'*

The current language of Dharwar is Kanarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāṭhī. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanarese influence.

The Marāṭhī Kuṇ<sup>a</sup>bīs in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kuḷvāḍī. The number of speakers has been estimated at 3,000.

A list of Standard Words and Phrases in Kuḷvāḍī has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāṭhī current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows :—

|            |             |          |            |
|------------|-------------|----------|------------|
| Singular 1 | <i>hāvu</i> | Plural 1 | <i>hāy</i> |
| 2          | <i>hās</i>  | 2        | <i>hāy</i> |
| 3          | <i>hāy</i>  | 3        | <i>hāt</i> |

Similarly we also find forms such as *tu mār<sup>a</sup>tēs*, thou strikest; *tō mār<sup>a</sup>tāy*, he strikes; *tumī mār<sup>a</sup>tyāsī*, you strike; *tyānī mār<sup>a</sup>tyāt*, they strike. In the past tense we find forms such as *tyān mār<sup>a</sup>lyān*, he struck; *tyānī mār<sup>a</sup>lyānī*, they struck, etc.

In the future we may note forms such as *tumī mār<sup>a</sup>śālī*, you will strike; *tyānī mār<sup>a</sup>tyālī*, they will strike.

In other respects Kuḷvāḍī does not seem to differ from the usual form of Marāṭhī spoken in the Dekhan.

The Marāṭhī dialect of Dharwar is, in some places, influenced by the neighbouring Kanarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, *āp<sup>a</sup>lā* (for *āp<sup>a</sup>lī*) *sarv jind<sup>a</sup>gī*, all his property; *grihasthā-chī* (instead of *-chyā*) *gharī*, in a citizen's house; *tu mēj<sup>a</sup>vānī dilē*, thou gavest a feast; *mī pāp kēlō*, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāṭhī. It will be seen that the discrepancies are not very important.

[ No. 6.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

## SPECIMEN I.

एक मनुष्याला दोन मुले होते । आणि त्या-पैकी धाकटा मुलगा त्याच्या बापाला म्हणाला की, बाबा जिन्दगी-पैकी माझे हिशाला येणार भाग मला दे । तेवा त्याचा बाप आपला जिन्दगी विभाग करून दिला । काहि दिवसा-नन्तर लहान मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला । तेथे तो आपला सर्व जिन्दगी लफंगिरीने नाश केला । तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर त्या देशात मोठा दुष्काळ पडला । तेवा तो आपला पोटाला काहि नाही असे पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला । तो गृहस्थ त्याला डुकर संरक्षण करायला आपला शेताला पाठविला । तेथे तो डुकर खाण्याची पेंडीने आपला पोट भरायला इच्छा केला, तरी ते सुधा त्याला कोणी-ही दिले नाही । तेवा तो शुद्धि-वर येवून असे म्हणाला की, माभ्या बापा जवळ पुष्कळ नवकराला पोटभर अन्न मिळते । असे असून मी उपवास मरतो । मी आता इथून माभ्या बापा-कडे जावून म्हणतो की, बाबा मी तुभ्या-पुढे व परलोका विरुद्ध पाप केलो । आता तुमचा मुलगा म्हणून घ्यायला मी योग्य नाही । मला तुमच्या नवकरा-पैकी एक करून घ्या । असे बोलून तो आपला बाबा-कडे गेला । तो अजून दूर होता तेव्हाच त्याचा बाप त्याला पाहून मोठ्या अन्तःकरुणाने त्याच्या-कडे पळत जावून त्याच्या गळ्याला मिटि घालून चुंबिला । तेवा तो मुलगा म्हणाला की, बाबा, परलोका-विरुद्ध व तुमच्या समक्ष पाप मी केला । आता तुमचा मुलगा म्हणून घ्यायला योग्य नाही । हे ऐकून बाप आपला नवकर लोकाला असे सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला घाला, त्याच्या बोटात आंगठी घाला, आणखी पायात जोडे घाला । अम्ही जेवण करून धानंदाने राहू । कारण हा माभा मुलगा मेल्या-सारखा झाला होता

आता तो जीवंत आहे, गेला होता तो आता मिळाला। सर्वांना हे ऐकून आनन्द झाला ॥

त्याचा थोरला मुलगा श्रेता-मध्ये होता। श्रेताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला। तुम्हा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरक्षित येवून भेटला-मुळे तुम्हा बाप मेजवानी वगैरे आनंदाचा कृत्य केला आहे। हे ऐकून तो रागावून घरा बाहेर उभा राहिला। तेव्हा त्याचा बाप बाहेर येऊन त्याला विनंती करू लागला। त्याला मुलगा बोलला की, पहा, मी ब्रूतके दिवस तुमचे सेवा करीत आहे। तुमचा अन्ना मी कधी-ही मोडलो नाही। असे असून माझ्या स्नेही बरोबर चैनि करायाला मला कधी-ही सवड दिले नाही। परन्तु तुम्हा सर्व संपत्त रांडबाजीने हरलेला तुम्हा मुलगा आल्या बरोबर तू त्याच्या करिता मेजवानी दिले। त्याला बाप सांगितले की, तू नेहमी माझ्या-जवळ असतोस, माझा सर्व जिन्दगी तुम्हाच आहे ! आता तू आनन्दी व संतोषी व्हावा असावा होतास। कारण हा तुम्हा बंधु मेलेला जीवंत आहे आणि गेलेला सांपडला आहे ॥

[No. 6.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

|                                       |                            |                       |                           |                      |                        |                          |
|---------------------------------------|----------------------------|-----------------------|---------------------------|----------------------|------------------------|--------------------------|
| Ēk                                    | manushyā-lā                | dōn                   | mulē                      | hōtē.                | Āṇi                    | tyā-paiki                |
| <i>A-certain</i>                      | <i>man-to</i>              | <i>two</i>            | <i>sons</i>               | <i>were.</i>         | <i>And</i>             | <i>them-from-among</i>   |
| dhāk <sup>a</sup> tā                  | mul <sup>a</sup> gā        | tyā-chyā              | bāpā-lā                   | mhaṇālā              | kī,                    | ‘bābā,                   |
| <i>the-younger</i>                    | <i>son</i>                 | <i>his</i>            | <i>father-to</i>          | <i>said</i>          | <i>that,</i>           | <i>‘father,</i>          |
| jind <sup>a</sup> gī-paiki            | mājhe                      | hisā-lā               | yēṇār                     | bhāg                 | ma-lā                  | dē.’                     |
| <i>the-property-from-among</i>        | <i>my</i>                  | <i>share-to</i>       | <i>to-come</i>            | <i>portion</i>       | <i>me-to</i>           | <i>give.’</i>            |
| Tēvā                                  | tyā-tsā                    | bāp                   | āp <sup>a</sup> lā        | jind <sup>a</sup> gī | vibhāg-karūn           | dilā.                    |
|                                       | <i>his</i>                 | <i>father</i>         | <i>his-own</i>            | <i>property</i>      | <i>having-divided</i>  | <i>gave.</i>             |
| Kāhi                                  | div <sup>a</sup> sā-nantar |                       |                           |                      |                        |                          |
| <i>Some</i>                           | <i>days-after</i>          |                       |                           |                      |                        |                          |
| lahān                                 | mul <sup>a</sup> gā        | āp <sup>a</sup> lā    | sarv                      | jind <sup>a</sup> gī | ghēvūn                 | dūr                      |
| <i>the-younger</i>                    | <i>son</i>                 | <i>his-own</i>        | <i>all</i>                | <i>property</i>      | <i>having-taken</i>    | <i>a-far</i>             |
| dēśā-lā                               |                            |                       |                           |                      |                        |                          |
| <i>gēlā.</i>                          | Tēthē                      | tō                    | āp <sup>a</sup> lā        | sarv                 | jind <sup>a</sup> gī   | laphaṅgirī-nē            |
| <i>went.</i>                          | <i>There</i>               | <i>he</i>             | <i>his-own</i>            | <i>all</i>           | <i>property</i>        | <i>riotous-living-by</i> |
| nāś-kēlā.                             |                            |                       |                           |                      |                        |                          |
| <i>Tō</i>                             |                            |                       |                           |                      |                        |                          |
| <i>went.</i>                          |                            |                       |                           |                      |                        |                          |
| āp <sup>a</sup> lā                    | sarv                       | jind <sup>a</sup> gī  | kharts-kēlyā-nantar       | tyā                  | dēśāt                  | mōṭhā                    |
| <i>his-own</i>                        | <i>all</i>                 | <i>property</i>       | <i>had-expended-after</i> | <i>that</i>          | <i>in-country</i>      | <i>a-great</i>           |
| dushkāḷ                               |                            |                       |                           |                      |                        |                          |
| <i>pad<sup>a</sup>lā.</i>             | Tēvā                       | tō                    | āp <sup>a</sup> lā        | pōtā-lā              | kāhi                   | nāhī                     |
| <i>fell.</i>                          | <i>Then</i>                | <i>he</i>             | <i>his-own</i>            | <i>belly-to</i>      | <i>anything</i>        | <i>is-not</i>            |
| asē                                   | pāhūn                      | tyā                   |                           |                      |                        |                          |
| <i>so</i>                             | <i>seeing</i>              | <i>that</i>           |                           |                      |                        |                          |
| gāvā-paiki                            | ekā                        | grihasthā-chī         | gharī                     | dzāvūn               | rāhilā.                | Tō                       |
| <i>village-from-among</i>             | <i>one</i>                 | <i>householder-of</i> | <i>to-house</i>           | <i>having-gone</i>   | <i>remained.</i>       | <i>That</i>              |
| grihasth                              | tyā-lā                     | ḍuk <sup>a</sup> ra   | samrakshaṇ                | karāyā-lā            | āp <sup>a</sup> lā     | śētā-lā                  |
| <i>householder</i>                    | <i>him-to</i>              | <i>swine</i>          | <i>protection</i>         | <i>to-make</i>       | <i>his-own</i>         | <i>field-to</i>          |
| pāṭhaviḷā.                            |                            |                       |                           |                      |                        |                          |
| <i>sent.</i>                          |                            |                       |                           |                      |                        |                          |
| Tēthē                                 | tō                         | ḍuk <sup>a</sup> ra   | khānyā-chī                | pēṇḍī-nē             | āp <sup>a</sup> lā     | pōṭ                      |
| <i>There</i>                          | <i>he</i>                  | <i>swine</i>          | <i>eating-of</i>          | <i>husks-with</i>    | <i>his-own</i>         | <i>belly</i>             |
| bharāyā-lā                            |                            |                       |                           |                      |                        |                          |
| <i>to-fill</i>                        |                            |                       |                           |                      |                        |                          |
| ichchhā                               |                            |                       |                           |                      |                        |                          |
| <i>wish</i>                           |                            |                       |                           |                      |                        |                          |
| kēlā,                                 | tārī                       | tē                    | sudhā                     | tyā-lā               | kōṇī-hī                | dilē                     |
| <i>made,</i>                          | <i>yet</i>                 | <i>that</i>           | <i>even</i>               | <i>him-to</i>        | <i>by-anybody-even</i> | <i>was-given</i>         |
| nāhī.                                 |                            |                       |                           |                      |                        |                          |
| <i>not.</i>                           |                            |                       |                           |                      |                        |                          |
| Tēvā                                  | tō                         |                       |                           |                      |                        |                          |
| <i>Then</i>                           | <i>he</i>                  |                       |                           |                      |                        |                          |
| śuddhi-var                            | yēvūn                      | asē                   | mhaṇālā                   | kī,                  | ‘mājhyā                | bāpā-dzavaḷ              |
| <i>senses-on</i>                      | <i>having-come</i>         | <i>so</i>             | <i>said</i>               | <i>that,</i>         | <i>‘my</i>             | <i>father-near</i>       |
| pushkāḷ                               |                            |                       |                           |                      |                        |                          |
| <i>many</i>                           |                            |                       |                           |                      |                        |                          |
| nav <sup>a</sup> k <sup>a</sup> rā-lā | pōṭ-bhar                   | ann                   | miḷ <sup>a</sup> tē;      | asē                  | asūn                   | mī                       |
| <i>servants-to</i>                    | <i>belly-full</i>          | <i>food</i>           | <i>is-got;</i>            | <i>so</i>            | <i>having-been</i>     | <i>I</i>                 |
| starvation-by                         |                            |                       |                           |                      |                        |                          |
| <i>am-dying.</i>                      |                            |                       |                           |                      |                        |                          |
| Mī                                    | ātā                        | ithūn                 | mājhyā                    | bāpā-kadē            | dzāvūn                 | mhaṇ <sup>a</sup> tō     |
| <i>I</i>                              | <i>now</i>                 | <i>from-here</i>      | <i>my</i>                 | <i>father-to</i>     | <i>having-gone</i>     | <i>say</i>               |
| that,                                 |                            |                       |                           |                      |                        |                          |
| “bābā,                                |                            |                       |                           |                      |                        |                          |
| <i>“father,</i>                       |                            |                       |                           |                      |                        |                          |

mī tujhyā puḍhē va par-lōkā-viruddh pāp kēlō, ātā tum-tsā mul<sup>a</sup>gā  
*I of-thee before and next-world-against sin did, now your son*  
 mhaṇūn ghyāyā-lā mī yōgy nāhī; ma-lā tum-chyā nav<sup>a</sup>k<sup>a</sup>rā-paikī  
*having-said to-take I worthy am-not; me-to your servants-from-among*  
 ēk karūn ghyā.”’ Asē bōlūn tō āp<sup>a</sup>lā bābā-kaḍē gēlā. Tō  
*one having-made take.”’ So having-said he his-own father-to went. He*  
 adzūn dūr hōtā tēvhā-ts tyā-tsā bāp tyā-lā pāhūn mōṭhyā  
*yet far was just-then his father him having-seen great*  
 antaḥkaruṇā-nē tyā-chyā-kaḍē paḷat dzāvūn tyā-chyā gaḷyā-lā miṭi  
*compassion-with him-of-towards running having-gone his neck-to embracing*  
 ghālūn chumbilā. Tēvā tō mul<sup>a</sup>gā mhaṇālā kī, ‘bābā, par-lōkā-  
*having-put kissed. Then the son said that, ‘father, next-world-*  
 viruddh va tum-chyā samaksham pāp mī kēlā. Ātā tum-tsā  
*against and your in-presence sin I did. Now your*  
 mul<sup>a</sup>gā mhaṇūn ghyāyā-lā yōgy nāhī.’ Hē aikūn bāp  
*son having-said to-take worthy am-not.’ This having-heard the-father*  
 āp<sup>a</sup>lā nav<sup>a</sup>kār lōkā-lā asē sāṅgit<sup>a</sup>lā kī, ‘uttam prakār-chē āṅgar<sup>a</sup>khā  
*his-own servant people-to so told that, ‘the-best sort-of a-coat*  
 āṇūn tyā-lā ghālā; tyā-chyā bōṭāt āṅg<sup>a</sup>ṭhī ghālā, āṇ<sup>a</sup>khī  
*having-brought him-to put; his on-finger a-ring put, and*  
 pāyāt dzōḍē ghālā; amhī jēvaṇ karūn ānandā-nē rāhū;  
*on-feet shoes put; we feeding having-done gladness-with will-live;*  
 kāraṇ hā mādzhā mul<sup>a</sup>gā mēlyā-sār<sup>a</sup>khā dzhālā hōtā, ātā tō jivant  
*because this my son dead-like become was, now he alive*  
 āhē; gēlā hōtā, tō ātā miḷālā.’ Sarvā-nā hē aikūn ānand  
*is; gone was, he now is-obtained.’ All-to this having-heard joy*  
 dzhālā.  
 became.

Tyā-tsā thōr<sup>a</sup>lā mul<sup>a</sup>gā sētā-madhē hōtā. Śētā-hūn parat yētā-nā  
*His eldest son field-in was. Field-from back while-coming*  
 gharā-dzavaḷ nṛity āṇi gāyan aikūn, ‘ādz kāy āhē?’  
*house-near dancing and singing having-heard, ‘to-day what there-is?’*  
 mhaṇūn āp<sup>a</sup>lā nav<sup>a</sup>k<sup>a</sup>rā-paikī ēkā-lā bōlāvūn vichār<sup>a</sup>lā. ‘Tudzā  
*having-said his-own servants-from-among one-to having-called he-asked. ‘Thy*  
 sahōdar ālā āhē,’ mhaṇūn tō nav<sup>a</sup>kar sāṅgit<sup>a</sup>lā; ‘āṇ<sup>a</sup>khī tō punaḥ  
*brother come is,’ having-said that servant told; ‘and he again*  
 surakshit yēvūn bhēṭ<sup>a</sup>lā-muḷē tudzhā bāp mēj<sup>a</sup>vānī, vagairē,  
*in-good-health having-come met-because thy father feast, etc.,*  
 ānandā-tsā kṛity kēlā āhē.’ Hē aikūn tō rāgāvūn  
*rejoicing-of action done is.’ This having-heard he being-angry*



gharā-bāhēr ubhā rāhilā. Tēvhā tyā-tsā bāp bāhēr yēūn  
*house-outside-of standing remained. Then his father out having-come*  
 tyā-lā vinantī karū lāg<sup>a</sup>lā. Tyā-lā mul<sup>a</sup>gā bōl<sup>a</sup>lā kī, 'pāhā, mī it<sup>a</sup>kē  
*him-to entreaty to-do began. Him-to the-son said that, 'see, I so-many*  
 divas tum-chē sēvā karit āhē, tum-tsā adnyā mī kadhī-hī mōd<sup>a</sup>lō  
*days your service doing am, your order I ever-even broke*  
 nāhī; asē asūn mājhyā snēhī-barōbar chaini karāyā-lā ma-lā kadhī-hī  
*not; so having-been my friends-with merriment to-make me-to ever-even*  
 savad dilē nāhī. Parantu tudzhā sarv sampat rāṇḍ-bājī-nē har<sup>a</sup>lēlā  
*liberty given not. But thy all wealth harlotry-by who-has-wasted*  
 tudzhā mul<sup>a</sup>gā ālyā-barōbar tū tyā-chyā karitā mēj<sup>a</sup>vānī dilē.  
*thy son came-as-soon-as thou of-him for a-feast gavest.'*  
 Tyā-lā bāp sāngit<sup>a</sup>lē kī, 'tū nēh<sup>a</sup>mī mājhyā-dzavaḥ as<sup>a</sup>tōs, mādzhā  
*Him-to the-father said that, 'thou always of-me-near art, my*  
 sarv jind<sup>a</sup>gi tudzhā-ts āhē. Ātā tū ānandī va santōshī vhāvā-  
*all property thine-alone is. Now thou happy and contented shouldst-*  
 asāvā-hōtās; kāraṇ hā tudzhā bandhu mēlēlā, jīvant āhē; āṇi gēlēlā,  
*have-been; because this thy brother dead, alive is; and gone,*  
 sāpad<sup>a</sup>lā āhē.  
*found is.'*

[ No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

## SPECIMEN II.

## A FOLK-TALE.

येक कोला व कोली होती । ते येक दिवस फिरण्यास गेले । जाताना वाटे-मधे येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रसूत होतो, म्हणू लागली । हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाऊन टाकील । खाल्या-वर तुम्हा जन्म नाहिसा होतो । हे न ऐकता कोली वाघाच्या घरात गेली । सायंकाळी वाघ आपल्या घराला आला । हे पाहून कोला कोलीस, मूल कशासाठी रडतात, म्हणून विचारला । त्याला ती, वाघाचा मास दे म्हणतात, म्हणून सांगितली । त्याला कोला, आणून दिलो आहे की, म्हणून उत्तर दिला । हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली । तेवडे वाघ ऐकून, मला मारतात, म्हणून पळून गेला । इतक्यात मूल थोर झाली आणि आई व मूल मिळून आपल्या घराला जाउन प्रपंच करू लागले । वाघ ते गेलेले पाहून आपल्या घराला आला ॥

[No. 7.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

## SPECIMEN II.

## A FOLK-TALE.

## TRANSLITERATION AND TRANSLATION.

Yēk kōlā va kōlī hōtī. Tē yēk divas phir<sup>a</sup>nyās gēlē.  
*A fox and a-vixen there-were. They one day to-walk went.*

Dzātā-nā vāṭe-madhē yēk vāghā-tsā ghar hōtā, tē pāhūn  
*While-going the-way-on one tiger-of house was, that having-seen*  
 kōlī, 'mī ithē-ts prasūt-hōtō,' mhaṇū lāg<sup>a</sup>lī. Hē aikūn  
*the-vixen, 'I here-only deliver,' to-say began. This having-heard*  
 kōlā mhaṇālā kī, 'aga rāṇḍē, vāgh sāyaṅkāli yēvūn  
*the-fox said that, 'oh-you hussy, the-tiger in-the-evening having-come*  
 tu-lā khāūn ṭākīl; khālyā-var tudzhā janm nāhi-sā  
*thee-to having-eaten will-throw; having-eaten-after thy life nothing-like*  
 hōtō.' Hē na aik<sup>a</sup>tā kōlī vāghā-chyā gharāt gēlī.  
*will-be.' This not hearing the-vixen the-tiger-of in-the-house went.*

Sāyaṅkāli vāgh āp<sup>a</sup>lyā gharā-lā ālā. Hē pāhūn kōlā  
*In-the-evening the-tiger his-own house-to came. This having-seen the-fox*  
 kōlīs, 'mūl kaśāsāthī raḍ<sup>a</sup>tāt?' mhaṇūn vichār<sup>a</sup>lā. Tyā-lā  
*to-the-vixen, 'children what-for are-crying?' so asked. That-to*  
 tī, "vāghā-tsā mās dē," mhaṇ<sup>a</sup>tāt,' mhaṇūn sāṅgit<sup>a</sup>lī. Tyā-lā kōlā,  
*she, "tiger-of flesh give," (they)-say, so told. That-to the-fox,*  
 'āṇūn dilō-āhē kī,' mhaṇūn uttar dilā. Hē  
*'having-brought I-have-given don't-you-see,' so reply gave. This*  
 aikūn kōlī, 'tē sag<sup>a</sup>lē samp<sup>a</sup>lē,' mhaṇūn sāṅgit<sup>a</sup>lī.  
*having-heard the-vixen, 'that all was-finished,' so she-told.*

Tēv<sup>a</sup>dē vāgh aikūn, 'ma-lā mār<sup>a</sup>tāt,' mhaṇūn paḷūn  
*That-much the-tiger having-heard, 'me (they)-kill,' saying having-run*  
 gēlā. It<sup>a</sup>kyāt mūl thōr dzhāli āṇi āi  
*went. In-the-meantime the-children grown-up became and the-mother*  
 va mūl miḷūn āp<sup>a</sup>lyā gharā-lā dzāūn prapañch  
*and the-children together their-own house-to having-gone worldly-living*  
 karū lāg<sup>a</sup>lē. Vāgh tē gēlēlē pāhūn āp<sup>a</sup>lyā gharā-lā ālā.  
*to-do began. The-tiger they gone having-seen his-own house-to came.*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying.' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.

## KONKAN STANDARD.

Marāṭhī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāṭhī and Gujarātī, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarātī. This element is not, however, strong.

In the south Marāṭhī gradually develops into Kōṅkaṇī, the connecting links being Saṅgamēśvarī and Bāṅkōṭī on one side, and Kuḍālī on the other.

The Marāṭhī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāṭhī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kuṇ<sup>a</sup>bīs of Poona and the Ṭhākurs of Nasik mainly agree with the Marāṭhī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāṭhī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Saṅgamēśvarī, one of the dialects of the Konkan, have proved to be in the usual language of Marāṭhī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect as spoken in Salsette, call it the northern dialect of Kōṅkaṇī. It is not, however, a dialect of Kōṅkaṇī, but a form of speech intermediary between that dialect and the Standard form of Marāṭhī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāṭhī. This name cannot lead to confusion. It has long been customary to state that Marāṭhī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōṅkaṇī, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different names, partly denoting locality and partly caste or occupation. To the former class belong Bāṅkōṭī, Damaṇī, Ghāṭī, Māoli, and Saṅgamēśvarī; to the latter Āg<sup>a</sup>rī, Bhaṇḍārī, Dhan<sup>a</sup>gārī, Karhādī, Kiristāv, Kōḷī, Kuṇ<sup>a</sup>bī, Par<sup>a</sup>bhī, and Ṭhāk<sup>a</sup>rī. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, Janjira, and the northern part of Ratnagiri. It is spoken by about 2½ million people.

Area in which spoken.

Proceeding from the north the details are as follows.

A dialect called Par<sup>a</sup>bhī has been returned as spoken by nearly the whole Marāṭhī speaking population of Bombay and Thana as far north as

Par<sup>a</sup>bhī.

Daman. Par<sup>a</sup>bhī literally means the language of the Prabhus.

The Prabhus, who are identical with the Kāyasths of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the Muhammadan and the Marāṭhā governments. Marāṭhī language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

The Prabhus are said to have come from Gujarat and Upper India. Their language is everywhere that of their neighbours. Par<sup>a</sup>bhī has been returned as a separate dialect from Bombay and Thana. It is also called Kāyasthī, and in Bombay the Bombay dialect, while it is known as Damaṇī in the north round Daman.

The number of speakers has been estimated as follows for the use of this survey :—

|                                  |                |
|----------------------------------|----------------|
| Thana . . . . .                  | 15,000         |
| Jawhar State . . . . .           | 51,000         |
| Bombay Town and Island . . . . . | 94,000         |
| TOTAL . . . . .                  | <u>160,000</u> |

The 51,000 speakers in the Jawhar State have been returned as speaking Marāṭhī. No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōḷīs are found in almost every village in Gujarat, the Konkan, and the Dekhan.

Kōḷī.

They are considered to be one of the early tribes, and they usually live by agriculture or fishing. They have often been connected with the Muṇḍā tribes, who are commonly denoted as Kols. The Kōḷīs of Thana include many small tribes, and may broadly be sub-divided into three classes: the hill Kōḷīs, the Son Kōḷīs of the coast, and certain low-castes who are not recognised by the rest. They everywhere speak the dialect of their neighbours.

Kōḷī has been returned as a separate dialect from Bombay, Thana, Kolaba and Janjira. The local estimates of the numbers of speakers are as follows :—

|                                  |                |
|----------------------------------|----------------|
| Bombay Town and Island . . . . . | 10,000         |
| Thana . . . . .                  | 163,000        |
| Kolaba . . . . .                 | 10,186         |
| Janjira . . . . .                | 6,000          |
| TOTAL . . . . .                  | <u>189,186</u> |

The native Roman Catholic Christians of Thana are usually called Kiristāv by their Hindu and Musalman neighbours. Among Europeans they are known as Portuguese or Salsette Christians. They have been reported as speaking a separate dialect, called Kiristāv, and their number has been estimated for the purposes of this survey at 25,500.

Kiristāv.

The Kuṇ<sup>a</sup>bīs or Kulambis are husbandmen. They are usually divided into three groups, the Talheri or Konkan Kuṇ<sup>a</sup>bīs, the Marāṭhā or Dekhan Kuṇ<sup>a</sup>bīs, and the Pāchkaḷīs. They everywhere speak the local language of their district. Thus the Kuṇ<sup>a</sup>bīs of Khandesh speak a form of Khāndēśī. See Vol. ix, Part ii.

Kuṇ<sup>a</sup>bī.

[illegible]

Āgarī.

**Dhanagari,**

|                   |       |
|-------------------|-------|
| Thana . . . . .   | 1,160 |
| Jawhar . . . . .  | 20    |
| Janjira . . . . . | 70    |
| Belgaum . . . . . | 500   |
|                   | <hr/> |
| TOTAL             | 1,750 |

**Bhāṇḍārī.**

|         |   |   |   |   |   |   |   |   |   |   |   |   |                        |
|---------|---|---|---|---|---|---|---|---|---|---|---|---|------------------------|
| Kolaba  | . | . | . | . | . | . | . | . | . | . | . | . | 3,813                  |
| Janjira | . | . | . | . | . | . | . | . | . | . | . | . | 4,850                  |
|         |   |   |   |   |   |   |   |   |   |   |   |   | <div>TOTAL</div> 8,663 |

Thākārī,

|        |   |   |   |   |   |   |   |   |   |   |   |   |   |                       |
|--------|---|---|---|---|---|---|---|---|---|---|---|---|---|-----------------------|
| Kolaba | . | . | . | . | . | . | . | . | . | . | . | . | . | 10,405                |
| Nasik  | . | . | . | . | . | . | . | . | . | . | . | . | . | 15,000                |
|        |   |   |   |   |   |   |   |   |   |   |   |   |   | <u>TOTAL . 25,405</u> |

**Karhādī.**

Saṅgamēśvarī is the language of Sangameshvar, a town in the Devrukh Taluka of Ratnagiri. The name is, however, often used to denote the Konkan Standard of Marāṭhī from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Kōṅkaṇī Musalmāns called Nawāits.

The figures returned for the purposes of this survey are as follows :—

|                        |           |           |
|------------------------|-----------|-----------|
| Bombay Town and Island | . . . . . | 90,000    |
| Kolaba                 | . . . . . | 265,000   |
| Janjira                | . . . . . | 38,000    |
| Ratnagiri              | . . . . . | 705,000   |
| TOTAL                  |           | 1,098,000 |

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Kōṅkaṇī, but who have since been stated to speak the ordinary Marāṭhī of the district. We thus arrive at an estimated number of 1,332,800 speakers of Saṅgamēśvarī. Compare, however, the remarks on pp. 33 and 122.

The variety of the latter dialect spoken by Muhammadans is usually called Bāṅkōṭī, *i.e.* properly the dialect of Bankot in the Mandangad Taluka of Ratnagiri. Only 1,787 speakers have been returned from Kolaba, no estimates being available from other districts.

The dialect spoken in the Western Ghats, between Kolaba and the Bhore State, is usually called Ghāṭī. It is probably identical with Māoli, the language of Maval, or the country above the Sahyadris, between Thana and Poona. The latter dialect has only been returned from Bombay Town and Island. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows :—

|       |           |        |
|-------|-----------|--------|
| Ghāṭī | . . . . . | 2,000  |
| Māoli | . . . . . | 35,000 |
| TOTAL |           | 37,000 |

All these so-called dialects are closely related. They are merely local forms of the current Marāṭhī of the Konkan. By summing up the figures given in the preceding pages we arrive at the following total for that form of speech :—

|                 |           |           |
|-----------------|-----------|-----------|
| Parabhi         | . . . . . | 160,000   |
| Kōṭi            | . . . . . | 189,186   |
| Kiristāv        | . . . . . | 25,500    |
| Kuṇbī           | . . . . . | 368,000   |
| Āgri            | . . . . . | 22,826    |
| Dhanagari       | . . . . . | 1,750     |
| Bhāṇḍari        | . . . . . | 8,663     |
| Ṭhākari         | . . . . . | 25,405    |
| Karhāḍi         | . . . . . | 2,000     |
| Saṅgamēśvarī    | . . . . . | 1,332,800 |
| Bāṅkōṭī         | . . . . . | 1,787     |
| Ghāṭī and Māoli | . . . . . | 37,000    |
| TOTAL           |           | 2,174,917 |



**Speakers of broken dialects.**

TOTAL . 2,350,817

### Konkan Standard of Thana.

GUIMARAENS, FRANCISCO VAS DE,—*Declaração novamente feita da muita Dolorosa Morte e Paixão do Nosso Senhor Jesus Christo. Conforme a Escreverão os quatro evangelistas.* Lisboa 1659. Reimprimado Bombahim 1845.

*Grammatica da lingua Concani no dialecto do Norte, composta no seculo xvii por hum missionario Portuguez; e agora pela primeira vez dada á estampa (por Joachim Heliodoro da Cunha Rivara.) Nova-Goa. Na imprensa nacional. 1858.*

*Gazetteer of the Bombay Presidency.* Vol. xiii, Part i. Bombay 1882. Note on the language on pp. 67 and ff.

An *a* is pronounced in many cases where the language of the Dekhan uses *ē*. Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and future of the first conjugation. Thus, *sōnā*, gold; *ḍuk<sup>a</sup>rā*, swine; *bōlan*, I shall say. Also corresponds to *ē* of the Dekhan in several pronominal adverbs, and, occasionally, elsewhere; thus, *tavā*, there; *bhuka-na*, by hunger; *hōta*, they were.

K

Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged. Thus, *jīb*, tongue; *āmī*, we; *hānūn* and *ānūn*, having brought; *lābh<sup>a</sup>tē* and *lāb<sup>a</sup>tē*, is found, etc.

The palatals are pronounced as *ts*, *dz*, etc., not only in the same cases as in the Dekhan, but also before *ē*; thus, *dzē*, who (plural); *tyā-tsē sōk<sup>a</sup>rē*, his sons.

Cerebral *ḍ* and *ḍh* after vowels become *r*; thus, *ghōrā*, a horse; *par<sup>a</sup>lā*, he fell; *av<sup>a</sup>rā*, so great. *D* is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger.

Cerebral *ṇ* becomes *n*; thus, *kōn*, who? *pan*, but. *N* is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karhādā Brāhmaṇs of Bombay use the cerebral *ṇ*. In the verb *mhaṇ<sup>a</sup>ṇē*, to say, *ṇ* sometimes becomes *ṇg*; thus, *mhaṇgun*, therefore.

Cerebral *ḷ* becomes *l*; thus, *sag<sup>a</sup>lā*, all; *dōlā*, an eye. *L* is, however, often used exactly as is the case with *ṇ*.

*V* is very faintly sounded before *i*, *ī* and *ē*; thus we find *istū* and *vistū*, fire; *īs* and *vīs*, twenty; *yēl* and *vēl*, time.

In other respects the pronunciation is mainly the same as in the Dekhan.

**Nouns.**—The oblique base is, in most cases, formed as in the Dekhan. *Bāpus*, a father, however, has the oblique form *bāpās*; thus, *bāpās-tsā*, of a father. In the same way we often find *āis*, a mother, unchanged before case suffixes and forming its plural *āyās*, oblique *āyās*. The regular forms are, however, also often used. Thus, we find in Saṅgamēśvarī forms such as *bāpās*, to a father; *bāp<sup>a</sup>sā-kadē*, towards (his) father. On the other hand, the oblique form sometimes ends in *s*, also in other nouns; thus, *sōkris-lā*, to a daughter; *mān<sup>a</sup>sās-lā*, to a man.

Bases ending in *ū* often change *ū* to *vā* in the oblique form; thus, *lēk<sup>a</sup>rū*, a child, obl. *lēk<sup>a</sup>rvā*. The common form is, however, *lēk<sup>a</sup>rā* as in the Dekhan.

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in *n*, *na*, or *nī*; thus, *sōk<sup>a</sup>ryān*, by the son; *bābā-na* and *bāpās-nī*, by the father. The last form is originally a plural. An ablative is often formed by adding *dzūn*, and this form is very often used as the case of the agent; thus, *bāpās-dzūn tsāk<sup>a</sup>rā-lā sāṅgīt<sup>a</sup>lā*, the father said to the servants. The suffix *ṣī* or *śī* is also very commonly used to form an ablative or instrumental; thus, *tsāk<sup>a</sup>rān-ṣī ēk*, one from the servants. The locative is often formed by adding *ān* or *āt*; thus, *gharān* and *gharāt*, in the house.

We may finally note that the neuter gender is commonly used as in Kōṇkaṇī to denote young female beings; thus, *tsēḍū*, a girl (Saṅgamēśvarī). Compare Telugu.

**Pronouns.**—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation. Thus, *mī*, I; *āmī*, we; *tū*, thou; *tumī*, you. The agent case often takes the suffix *nī*; thus, *mī* and *mī-nī*, by me. 'To me' is *ma-nā* and *ma-lā*; 'my' is *mādzā*, *māndzā*, and also sometimes *māhā*. The first person plural, when the person addressed is included, is *āpun*.

Other pronouns are in the main regular. The usual form for 'this' is *hō* or *ō*, but also *hā* and *ā*. In Saṅgamēśvarī we find *hā*, this; *tā*, that; and *dzā*, which.

**Verbs.**—The verb substantive is formed from the bases *as* and *hō* as in the Dekhan. The base *as* forms its present tense regularly *āsē*, I am; *āsēs*, thou art, etc. The present

tense of the base *hō* is formed irregularly, the vowel *ō* being changed to *ā*; thus, singular, 1, *hāy*; 2, *hāy<sup>s</sup>* and *hās*; 3, *hāy*; plural, 1, *hāv*; 2, *hā* and *hāv*; 3, *hāt* and *hān*, occasionally also *hātīn*.

The past tense only differs from the usual Dekhan form in the first person singular feminine, which is *hōtī*, or *hōtyē*, and not *hōtē*. The second person plural has sometimes different forms for the three genders; thus, m. *hōtēs*, fem. *hōtyās*, n. *hōtīs*. These forms are, however, probably only used as an honorific singular.

The future is *āsan* and *hōin*, I shall be.

The present tense of finite verbs has only one form for all genders. Thus, *mī sōditāy*, I seek; 2, *sōditēs*; 3, *sōditē*; plural, 1, *sōditāv*; 2, *sōditā*; 3, *sōditāt* and *sōditān*.

In the imperative we may note forms such as *dēs*, give; *ghēs*, take.

The past tense of intransitive verbs is formed as in the Dekhan, with the same exceptions as in the case of the verb substantive. Thus, *mī gēlō*, f. *gēlī*, n. *gēlā*, I went.

The past tense of transitive verbs differs from the Marāṭhī of the Dekhan in often agreeing with an inflected object, as is also the case in Kōnkaṇī and Gujarātī. Thus, *tyā-nā tyā-lā paṭhāv<sup>lā</sup>*, he sent him, where *paṭhāv<sup>lā</sup>* has the form of the nominative masculine. In the third person singular an *n* is often added, and the form ending in *ān* is often used both with a masculine and feminine object. Thus, *tyā-na miṭī mār<sup>lān</sup>*, or *mār<sup>līn</sup>*, by him embracing was struck, he embraced.

The perfect and pluperfect are formed as in the Dekhan. Thus, *tō gēlāy* (i.e., *gēlā-hāy*), he has gone; *tō mēlatā* (i.e., *mēlā hōtā*), he had died. The uncontracted forms never occur in the specimens.

The future of the first conjugation ends in *an*; thus, *mī bōlan*, I shall say. The second person singular often ends in *śī*; thus, *mār<sup>s</sup>śī*, thou wilt strike (Karhādī, Bombay, and Kuṇ<sup>bī</sup>, Thana); *mār<sup>s</sup>śiv*, thou wilt strike (Dhan<sup>gari</sup> and Kōlī from Janjira).

In the conjunctive participle *śī* and *śēnī* or *śānī* are often added; thus, *uṭhun-śī*, having arisen; *dzāun-śēnī*, having gone.

Other forms are the same as in the Dekhan, and Dekhan forms are very commonly used in addition to the special Konkani forms. More especially, the present tense is formed as in the Dekhan in all dialects of the interior, on the border towards Dekhan.

The vocabulary is to some extent peculiar to the Konkani, and sometimes agrees with Gujarātī as against Standard Marāṭhī. Thus we find in the first specimen *sōk<sup>rā</sup>*, a son; *dzak<sup>lā</sup>*, all; *bidzā*, other; *mērē*, near; *dzāp<sup>nā</sup>*, to speak (Sanskrit *jalp*); *māṇḍ<sup>nā</sup>*, to begin, and so on. Other peculiar words have been collected in the District Gazetteer. See Authorities.

There will, however, be no difficulty on this account in understanding the specimens which follow. The first is a version of the Parable of the Prodigal Son. It has been received from Bombay Town and professes to illustrate the language of the Kōlīs in Thana and Kolaba. The second specimen is a folktale from the Janjira State, also professing to be written in Kōlī. The third is taken from the old Purāṇ by Vas de Guimaraens. The transliteration has been altered in accordance with the system used for this survey.

[ No. 8.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KŌLĪ DIALECT.

(BOMBAY TOWN AND ISLAND.)

## SPECIMEN I.

एका मानसाला दीन सोकरे होते। त्यामनचा धाकला सोकरा बापासला जापला। बापुस माजा धनाचा वाँटा माना देस। तदँ बापास-जून धन वाँटिलँ। तदँ थोस्या दिसाँशी धाकल्या सोकल्यान त्याच्या वाँव्याला जवरँ आलतँ तवरँ जकलँ कवलिलँ आन दूर बिजा गाँवा जेला आन तटे रेला न त्याचे मेरे जवरँ होतँ नोतँ तवरँ जकलँ उदलिलँ। याचे मेरे अदीं पुन नोती नी त्या गाँवाँत मोटा दुकाल आयला नी तदँ त्यातो खावाचे हाल होवँ लागले। मगशीं तो तनचेच एका सावकाराचे घरा जेला न त्याचे जवल हाला। तदँ त्या सावकारान त्याला धारलन शेता-वर डुकरँ चारावाला। डुकराँला जी भुशी लाभे त्यामनची त्यान खुशीशीं खावन पोट भरलँ असतँ। पुन त्याला कोन देवाला नाय। तदँ त्याचे डोले उघरले तदँ तो जापिते। माझे बापासचे घरा कवरे चाकराँला पोटभर रोटी लाभते न मी अटे इन रोटी मरताँय। आताँ मी अटेशीं उठताँय न बापासचे घरा जाताँय न त्याला निमगिताँय, रोय बापुस मीन परमेसराचँ तुज देकत पाप केलँय। तवाँ आजशीं माना तुजा सोकरा नय बोलवये। पन माना तूँ आजशीं चाकर लेख। अवरँ जापुनशी तो त्याचे बापासचे घरा जेला। जदँ त्याचे बापास-जून लांबशीं बगिलँ माझा सोकरा येते तदँ तो धाँवत जेला न सोकल्याला आँटी मारली। तदँ सोकरा बोलते रोय बापुस मीन तुजे देखत परमेसराचँ पाप केलँ न आजशीं माना तुजा सोकरा नय बोलवये। त्याचे बापास-जून चाकराँला सांगितलँ, याला आंगान घालावा एक आंगरखा हाना नी द्यास। याचे हातान आंगुतली न पायान जोरे घालावास द्यास। मगशीं आपुन जेवाचँ मांडु नी मजा करूँ। माजा सोकरा मेलता तो बिजुन जिता भायला न ती नाय झालता माना लाबला। तदँ ते जकले नाचावा लागले ॥

ते वकताला त्याचा मोटा सोकरा शेता-वर जेलता । तो घरा आयला ।  
तो घरा मेरे पोचला तदें त्यानँ बगिलँ लोक नाचतान वाजवितान कनाला । त्यानँ  
एक चाकराला मेरे वारतलँ न निमगिलँ बला येँ का । तदें तो चाकर जापिला  
तुजा भाव आयलाय नी तुजे बापासला तो बिजुन लाबलाय तदें लोकाँला  
जेवन मांडलाय । अवरँ ऐकिलँ न त्याला राग आयला न तो घराँत  
जायना । त्यातो त्याचा बापुस बेना आयला न त्याची समजी करावा  
लागला । तदें तो बापासला बोलते । बगुँ गा बापुस मिन अवरीँ वरसँ चाकरी  
केली । तुजा सबद कदुन नय मोरला । तरी पन तूँ माना कदुन तरी भाग्याँ  
संग बैसुन खुशिशीँ बोकर खावाला नय दिलास । न ज्या तुज्या सोकखान  
तुजँ धन नाशिलँ तो घरा आयला त्यातो तूँ अवरँ मोटँ जेवन करतेस ।  
तदें बापुस जापला रोय अटे बग तूँ जकला टेप माजे मेरे असतेस तदें  
माभ्या मेरे हाय तेँ तुजँच । पन तुजा भाउस मेलता तो बिजुन जिता  
भायला न भासलाता तो लाबला । त्यातो आज हौस न मौज करावाची ॥

[No. 8.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

KŌḶĪ DIALECT.

(BOMBAY TOWN AND ISLAND.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēkā mān<sup>a</sup>sā-lā dōn sōk<sup>a</sup>rē hōtē. Tyā-man-tsā dhāk<sup>a</sup>lā sōk<sup>a</sup>rā bāpās-lā  
*One man-to two sons were. Them-in-of younger son father-to*  
 dzāp<sup>a</sup>lā, 'bāpus, mādzā dhanā-tsā vātā mā-nā dēs.' Tadā bāpās-dzūn  
*said, 'father, my wealth-of share me-to give.' Then the-father-by*  
 dhan vātīlā. Tadā thōryā disā-sī dhāk<sup>a</sup>lyā sōk<sup>a</sup>ryān tyā-chyā  
*the-wealth was-divided. Then a-few days-by the-younger son-by him-of*  
 vātīyā-lā dzav<sup>a</sup>rā ālatā tav<sup>a</sup>rā dzak<sup>a</sup>lā kav<sup>a</sup>lilā, ān dūr  
*share-to what-much had-come that-much all was-collected, and far*  
 bijā gāvā jēlā. Ān tatē rēlā, na tyā-tsē-mērē dzav<sup>a</sup>rā  
*another to-village he-went. And there lived, and him-of-near whatever*  
 hōtā-nōtā tav<sup>a</sup>rā dzak<sup>a</sup>lā ud<sup>a</sup>lilā. Yā-tsē-mērē ardī pun  
*was-and-was-not that-much all was-squandered. This-of-near a-pie even*  
 nōtī. Ni tyā gāvāt mōtā dukāl āy<sup>a</sup>lā, nī tadā tyā-tō  
*was-not. And that into-village great famine came, and then to-him*  
 khāvā-tsē hāl hōvā lāglē. Mag-sī tō tantse-ts ēkā  
*eating-of distress to-be began. Afterwards he that-very-place-of one*  
 sāv<sup>a</sup>kārā-tsē gharā jēlā, na tyā-tsē-dzaval rhālā. Tadā tyā sāv<sup>a</sup>kārān  
*rich-man-of to-house went, and him-of-near lived. Then that rich-man-by*  
 tyā-lā dhār<sup>a</sup>lan sētā-var duk<sup>a</sup>rā tsārāvā-lā. Duk<sup>a</sup>rā-lā jī bhuśī  
*him-to it-was-sent a-field-in swine to-graze. The-swine-to which husk*  
 lābhē tyā-man-chī tyān khuśī-sī khāv<sup>a</sup>n pōṭ bhar<sup>a</sup>lā astā.  
*was-got that-in-from him-by gladly having-eaten belly filled would-have-been.*  
 Pan tyā-lā kōn dēvā-lā nāy. Tadā tyā-tsē dōlē ughar<sup>a</sup>lē. Tadā  
*But him-to anyone give-to was-not. Then his eyes opened. Then*  
 tō dzāpitē, 'mādzhē bāpās-tsē gharā kav<sup>a</sup>rē tsāk<sup>a</sup>rā-lā pōṭ-bhar rōṭī  
*he says, 'my father-of at-house how-many servants-to belly-full bread*  
 lābh<sup>a</sup>tē, na mī atē in-rōṭī mar<sup>a</sup>tāy. Ātā mī atē-sī ut<sup>a</sup>tāy  
*i s-got, and I here without-bread die. Now I from-here rise*

na bāpās-tsē gharā dzātāy na tyā-lā nim<sup>a</sup>gitāy, “rōy bāpus, mīn  
*and father-of to-house go and him-to I-say, “O father, by-me*  
 Par<sup>a</sup>mēs<sup>a</sup>rā-tsā tudz dēkat pāp kēlāy. Tavā ādz-śī mā-nā  
*God-of thy in-sight sin is-made. Therefore to-day-from me-to*  
 tudzā sōk<sup>a</sup>rā nay bōlava-yē. Pan mā-nā tū ādz-śī tsākar  
*thy son not to-call-is-proper. But me-to thou to-day-from a-servant*  
 lēkh.” Av<sup>a</sup>rā dzāpun-śī tō tyā-tsē bāpās-tsē gharā jēlā. D<sup>a</sup>zadā  
*consider.” Thus having-said he his father-of to-house went. When*  
 tyā-tsē bāpās-dzūn lāmb-śī bagilā, ‘madzhā sōk<sup>a</sup>rā yētē,’ tadā tō  
*his father-by from-distance it-was-seen, ‘my son comes,’ then he*  
 dhāvat jēlā na sōk<sup>a</sup>ryā-lā āti mār<sup>a</sup>lī. Tadā sōk<sup>a</sup>rā bōl<sup>a</sup>tē,  
*running went and son-to embracing was-struck. Then the-son speaks,*  
 ‘rōy bāpus, mīn tudzē dēkhat Par<sup>a</sup>mēs<sup>a</sup>rā-tsā pāp kēlā, na ādz-śī  
*‘O father, me-by thy in-sight God-of sin made-is, and to-day-from*  
 mā-nā tudzā sōk<sup>a</sup>rā nay bōlava-yē.’ Tyā-tsē bāpās-dzūn tsāk<sup>a</sup>rā-lā  
*me-to thy son not to-call-is-proper.’ His father-by servants-to*  
 sāngit<sup>a</sup>lā, ‘yā-lā āngān ghālāvā ēk āngar<sup>a</sup>khā hānā nī dyās, tyā-tsē  
*it-was-told, ‘this-to on-body to-put-on one coat bring and give, his*  
 hātān āngut<sup>a</sup>lī na pāyān dzōrē ghālāvās dyās. Mag-śī āpun jēvā-tsā  
*on-hand a-ring and on-feet shoes to-put give. Then we dining-of*  
 māṇḍu, nī madzā karū. Mādzā sōk<sup>a</sup>rā mēlatā, tō bidzun  
*shall-begin, and merry shall-make. My son was-dead, he again*  
 jītā dzhāy<sup>a</sup>lā; na tō nāy-dzhālatā, mā-nā lāb<sup>a</sup>lā.’ Tadā tē  
*alive has-become; and he was-lost, me-to was-obtained.’ Then they*  
 dzak<sup>a</sup>lē nāchāvā lāg<sup>a</sup>lē.  
*all to-dance began.*

Tē vak<sup>a</sup>tā-lā tyā-tsā mōtā sōk<sup>a</sup>rā śētā-var jēlatā; tō gharā  
*That time-at his elder son the-field-in had-gone; he to-house*  
 āy<sup>a</sup>lā. Tō gharā-mērē pōts<sup>a</sup>lā tadā tyā-nā bagilā, ‘lōk nāch<sup>a</sup>tān  
*came. He house-near reached then him-by it-was-seen, ‘people dance*  
 vādzavitān kanā-lā!’ Tyā-nā ēk tsāk<sup>a</sup>rā-lā mērē vārat<sup>a</sup>lā na  
*play why!’ Him-by one servant-to near it-was-called and*  
 nim<sup>a</sup>gilā, ‘balā, yē kā?’ Tadā tō tsākar dzāpilā, ‘tudzā bhāv  
*asked, ‘O, this what?’ Then that servant said, ‘thy brother*  
 āy<sup>a</sup>lāy, nī tudzē bāpās-lā tō bidzun lāb<sup>a</sup>lāy tadā lōk<sup>a</sup>lā  
*has-come, and thy father-to he again is-obtained therefore people-to*  
 jēvan māṇḍ<sup>a</sup>lāy.’ Av<sup>a</sup>rā aikilā na tyā-lā rāg āy<sup>a</sup>lā, na tō  
*a-feast is-spread.’ This-much was-heard and him-to anger came, and he*  
 gharāt dzāy-nā. Tyā-tō tyā-tsā bāpus bēnā āy<sup>a</sup>lā, na tyā-chi  
*into-house did-not-go. Therefore his father out came, and his*

sam<sup>a</sup>ji karāvā lāg<sup>a</sup>lā. Tadā tō bāpās-lā bōl<sup>a</sup>tē, 'bagū, gā bāpus,  
*entreaty to-make began. Then he father-to says, 'see, O father,*  
 mi-na av<sup>a</sup>rī var<sup>a</sup>sā tsāk<sup>a</sup>rī kēli, tudzā sabad kadun nay mōr<sup>a</sup>lā;  
*me-by so-many years service was-done, thy word ever not was-broken;*  
 tari-pan tū mā-nā kadun-tari bhāgyā-saṅga baisun khuśi-śī  
*still (by-)thee me-to ever-even friends-with having-sat pleasure-with*  
 bōkar khāvā-lā nay dilās; na jyā tujyā sōk<sup>a</sup>ryān tudzā dhan  
*a-goat to-eat not was-given; and which thy son-by thy wealth*  
 nāsilā tō gharā āy<sup>a</sup>lā tyā-tō tū av<sup>a</sup>rā mōtā jēvan kar<sup>a</sup>tēs.  
*was-wasted he to-house came therefore thou so great a-feast makest.'*  
 Tadā bāpus dzāp<sup>a</sup>lā, 'rōy, atē bag, tū dzak<sup>a</sup>lā tēp mād<sup>a</sup>zē-mērē  
*Then the-father said, 'O, here look, thou all time of-me-with*  
 as<sup>a</sup>tēs; tadā mājhyā-mērē hāy tē tudzā-ts. Pan tudzā bhāus  
*art; then of-me-with is that thine-alone. But thy brother*  
 mēlatā, tō bidzun jitā dzhāy<sup>a</sup>lā; na bhās<sup>a</sup>lātā, tō lāb<sup>a</sup>lā.  
*was-dead, he again alive became; and was-lost, he was-obtained.*  
 Tyā-tō ādz haus na maudz karāvā-chī.  
*Therefore to-day gaiety and merriment is-to-be-made.'*



[No. 9.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌLĪ DIALECT.

(STATE JANJIRA.)

## SPECIMEN II.

एक कुलबी आपल्या मरनाचे येली आपल्या समद्या सोक्यास जवल वारून त्यास बोललो, बालानो, मांजे जवल तुमाला देयाला मांज्या सेता-सिवाय बिसरे काय नाय। आनी त्या सेताचे मिनी तुमाना सगल्याना सारके वारस केले हातीन। मांजे जवली जी काय संपाती हाय ती सगली मिनी त्या सेतात पुरलेली हाय। ती खनली ते तुमाला गवेल। असा बोललो आनी त्यानी आपला परान सोरला। मंग ते सोकरे पावडी कुदली भोजन त्या सेतातला धावत जेले, आन दरबे करता सेत खनायला लागले। त्यानसी ते सगला सेत खनला। त्यातला त्याला दरबे कयाँच गवला नाय। तवा त्याना वार्डेट वाटला आन ते घरा जेले। मंग त्यानी त्या सेतातला भात पेरला। तवाँ ती जमीन चकोट खनल्या-मुले त्या वरसी त्या सेतातला वर्सा पच्ची भात मोप ऐला। तवाँ ते सोकरे बोलले, आपल्या बावानी सेतातला दरबे पुरुन ठेवला हाय ते आपून त्याची चकोट मेनत करावी म्हनून शानी सांगला आसवा, व त्या परमान आपल्यास त्याच फल गावला ॥

[No. 9.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KŌLĪ DIALECT.

(STATE JANJIRA.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

|           |               |               |                 |               |                |             |                   |
|-----------|---------------|---------------|-----------------|---------------|----------------|-------------|-------------------|
| Ēk        | kul'bi        | āp'lyā        | mar'nā-tsē      | yēli          | āp'lyā         | sam'dyā     | sōk'ryās          |
| One       | husbandman    | his-own       | death-of        | at-time       | his-own        | all         | sons              |
| dzaval    | vārūn         | tyās          | bōl'lō,         | 'bālānō,      | māndzē-dzaval  | tumā-lā     | dēyā-lā           |
| near      | having-called | to-them       | said,           | 'O-sons,      | me-of-near     | you-to      | give-to           |
| māñjyā    | sētā-sivāy    | bis'rē        | kāy             | nāy.          | Āni            | tyā         | sētā-tsē          |
| my        | farm-except   | another       | anything        | is-not.       | And            | that        | farm-of           |
| tumā-nā   | sag'lyā-nā    | sār'kē        | vāras           | kēlē-hātīn.   | Māndzē-dzav'li | jī          | kāy               |
| you-to    | all-to        | equal         | heirs           | made-are.     | Of-me-near     | which       | any               |
| sampātī   | hāy           | tī            | sag'li          | mi-nī         | tyā            | sētāt       | pur'lēli-hāy.     |
| wealth    | is            | that          | all             | me-by         | that           | in-farm     | buried-is.        |
| khan'li,  | tē            | tumā-lā       | gavēl.'         | Asā           | bōl'lō,        | ānī         | tyā-nī            |
| if-dug,   | then          | you-to        | will-be-found.' | So            | he-spoke,      | and         | him-by            |
| parān     | sōr'lā.       | Mañg          | tē              | sōk'rē        | pāv'dī         | ikud'li     | jhēūn             |
| life      | was-left.     | Then          | those           | sons          | spades         | pickaxes    | having-taken      |
| sētāt-lā  | dhāvat        | jēlē,         | ān              | dar'bē-kar'tā | sēt            | khanāy-lā   | lāg'lē.           |
| farm-to   | running       | went,         | and             | wealth-for    | the-farm       | dig-to      | they-began.       |
| Tyān-sī   | tē            | sag'lā        | sēt             | khan'lā.      | Tyāt-lā        | tyā-lā      | dar'bē            |
| Them-by   | that          | whole         | farm            | was-dug.      | In-that        | them-to     | wealth            |
| gav'lā    | nāy.          | Tavā          | tyā-nā          | vāit          | vāt'lā         | ān          | tē                |
| was-found | not.          | Then          | them-to         | dejection     | occurred       | and         | they              |
| jēlē.     | Mañg          | tyā-nī        | tyā             | sētāt-lā      | bhāt           | pēr'lā.     | Tavā              |
| went.     | Then          | them-by       | that            | in-the-farm   | rice           | was-sown.   | Then              |
| dzamīn    | tsakōṭ        | khan'lyā-mulē | tyā             | var'sī        | tyā            | sētāt-lā    | varsā             |
| land      | well          | by-being-dug  | that            | in-year       | that           | in-the-farm | (preceding) years |
| pakshī    | bhāt          | mōp           | ailā.           | Tavā          | tē             | sōk'rē      | bōl'lē,           |
| than      | rice-crop     | much          | came.           | Then          | those          | sons        | said,             |
| bābā-nī   | sētāt-lā      | dar'bē        | purūn           | ṭhēv'lā-hāy   | tē             | āpūn        |                   |
| father-by | in-the-farm   | wealth        | having-buried   | kept-is       | that           | by-us       |                   |

tyā-chī tsakōt mēnat karāvi mhanūn-sāni sāng<sup>a</sup>lā-ās<sup>a</sup>vā, va  
*that-of good labour should-be-made therefore told-might-have-been, and*  
 tyā-par<sup>a</sup>mān āp<sup>a</sup>lyās tyā-tsa phal gāv<sup>a</sup>lā.  
*accordingly to-us that-of fruit is-got.'*

### FREE TRANSLATION OF THE FOREGOING.

A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them :—‘ Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs. Whatever money I had I have buried in the farm, and if you will dig for it you will have it.’ With this he breathed his last. Afterwards his sons went to the farm in the hope of getting the buried treasure. They in this way dug up the whole farm, but did not discover the treasure anywhere. Afterwards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years. The sons then said among themselves, ‘ Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit.’

[ No. 10.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKAN STANDARD.

## SPECIMEN III.

From Francisco Vas de Guimaraens' Purāṇ.

|                |                        |                     |                        |                       |
|----------------|------------------------|---------------------|------------------------|-----------------------|
| Aikili         | vārtā                  | missā-chī           |                        |                       |
| (If-)was-heard | word                   | mass-of             |                        |                       |
| Kā̃            | barā                   | kar <sup>a</sup> tē | āmān-tsē               | gardzē ?              |
| What           | good                   | does                | our                    | to-need ?             |
| Tyā-tō         | Par <sup>a</sup> mēśor | sarau               | dētē.                  |                       |
| That-for       | God                    | all                 | gives.                 |                       |
| Tumī           | missa                  | aikā,               | Par <sup>a</sup> mēśor | pāv <sup>a</sup> til. |
| You            | mass                   | hear,               | God                    | will-be-found.        |

|           |                        |        |             |           |
|-----------|------------------------|--------|-------------|-----------|
| Ēkē       | nag <sup>a</sup> rā-na | hōtē   | dōn         | dōsata ;  |
| One       | town-in                | were   | two         | friends ; |
| Ēka       | missa                  | aikē   | sadā,       |           |
| One       | mass                   | heard  | always,     |           |
| Bidzā     | naiśē                  | karīta | missā-chī   | paruā.    |
| The-other | not-was                | doing  | mass-of     | care.     |
| Bagā      | tyā-lā                 | kā     | vitsalā(?). |           |
| See       | him-to                 | what   | happened.   |           |

|              |        |                 |              |                      |
|--------------|--------|-----------------|--------------|----------------------|
| Dōganay      | sadā   | dzāta           | hāsata       | pār <sup>a</sup> dē. |
| Both         | always | going           | were         | to-hunting.          |
| Ēkē          | disā   | gēlē            | ranāna.      |                      |
| One          | day    | they-went       | to-the-wood. |                      |
| Tāi          | bagā   | kā              | vitsalā      | tyā-nā.              |
| Then         | see    | what            | happened     | them-to.             |
| Aikūn        |        | hōāl            | hairān.      |                      |
| Having-heard |        | you-will-become | amazed.      |                      |

|             |                |            |         |          |                      |
|-------------|----------------|------------|---------|----------|----------------------|
| Ranān       | pāūn           | dzailyā    | hōtyā   | nau      | garyā.               |
| In-the-wood | having-arrived | become     | had     | nine     | ghadis.              |
| Thēpa       | gimā-tsā       | hōtā.      |         |          |                      |
| Season      | summer-of      | was.       |         |          |                      |
| Dzaulā      | dhāū           | lāgalī     | tadānā, |          |                      |
| Clouds      | to-fly         | began      | then,   |          |                      |
| Vindza      | vārā           | gurgurāṭha | ānī     | mēṭha    | par <sup>a</sup> lā. |
| Lightning   | wind           | thunder    | and     | darkness | fell.                |

Ēkā-ékā vindza dzalkali dzōrā-śī,  
*One-by-one lightning flashed force-with,*  
 Gurgurāṭha mōṭhā dzailā,  
*Thundering big became,*  
 Ābā-var-śī aisā bōl aikilā,  
*Sky-in-from such word was-heard,*  
 Mār, mār turuta dzō missa aikē nāy.  
*Kill, kill quickly who mass heard not.*

Tyā garē vindza par<sup>a</sup>li jyā-var  
*That moment lightning fell whom-on*  
 Missa naśē aikata, tyā-chī kēli rākārī.  
*Mass not-was hearing, him-of were-made ashes.*  
 Magatūn vindza dzalkali, tarī  
*Again lightning flashed, but*  
 Bōli bijī aikilī barī.  
*Word other was-heard mighty.*

Mārū nokō dzō missa aikatē,  
*To-kill not-proper who mass hears,*  
 Bachāsa tyā-lā. Kā ? Kuśī kar<sup>a</sup>tē  
*Spare him. Why ? Will does*  
 Par<sup>a</sup>mēśorā-chī ānī mānitē  
*God-of and obeys*  
 Sudētsarā-śī(?).  
*Properly.*

### FREE TRANSLATION OF THE FOREGOING.

What good will it do us in our want to hear the mass ? On that account God will give us all. Therefore, hear the mass and you will find God.

In one town there lived two friends. One of them always heard the mass, but the other did not care for it. See what happened to him.

Both were wont to go out to hunt. One day they had gone to the wood. See what befell them. When you hear it you will be amazed.

Nine *ghaḍis* had elapsed since they came to the forest. It was the season of summer. Clouds then began to fly ; lightning, wind, thunder and darkness came on.

Flash after flash blazed with force, and the thunder became mighty. Then a voice was heard from the sky saying, ' Kill, kill quickly him who does not hear the mass.'

That instant the lightning struck him who was not wont to hear the mass. Again there was a flash of lightning, but another mighty voice was heard :—

' Do not kill him who hears the mass. Spare him, because he performs the will of God and obeys it properly.'

The specimens printed above illustrate the chief peculiarities of the Konkani Standard of Marāṭhī. It has already been stated that the language of all the coast districts from Daman to Rajapur is essentially the same, the Western Ghats separating this form of speech from the Marāṭhī of the Dekhan. It will now be necessary to examine all the so-called dialects of the coast districts, in order to show that they are in reality only local forms of the Konkani Standard.

### KŌḶĪ.

Two specimens of the so-called Kōḷī dialect have been printed above. The first is a specimen of the dialect as spoken on the coast of Thana and in Kolaba; the second has been received from Janjira.

Two other specimens representing the dialect of various classes of Kōḷīs, have been received from Thana. The first has been taken down among the so-called Machhīmārī, *i.e.*, fisher, Kōḷīs on the coast. The second is in the dialect of the so-called Mahādēv Kōḷīs, a sub-division of the hill Kōḷīs.

The dialect of the Machhīmārī Kōḷīs is, in all essential points, identical with that illustrated in the preceding pages.

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kōṅkaṇī. Thus we find *tō̃* and *tō*, he; *tē̃* and *tē*, they; *hūtā̃*, he was.

*Ū* and *ū̃* are often substituted for *ō* and *ō̃*; thus, *hūtū̃*, I was.

*L* and *n* are interchangeable. Thus, *nāmb*, far; *nāg'lā̃*, he began.

*N* is substituted for *r* in *nōḷī̃*, bread; *nāg*, anger.

There is only one *s*-sound, the dental *s* being used instead of the palatal and cerebral ones. Thus, *dēs*, country; *ḍẓā̃v-sī̃*, having gone. The latter form corresponds to Standard *ḍẓā̃v-sī̃*. Compare also *ḍẓā̃n* instead of *ḍẓā̃n*, I shall go.

Note finally forms such as *mī̃*, *mē̃*, and *mē̃*, I, by me; *tū̃*, thou, by thee; *hātā̃*, they are, etc.

For further details the specimen which follows should be consulted.

[No. II.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

## MACHHIMARĪ KŌLĪ DIALECT.

(DISTRICT THANA.)

Kōnē-ēkē mān<sup>a</sup>sā-lā dōn sōk<sup>a</sup>rē hūṭē. Tyān-tsā dhāk<sup>a</sup>lā sōk<sup>a</sup>rā  
*Some-one man-to two sons were. Them-of the-younger son*  
 bāpās-lā bōlū nāg<sup>a</sup>lā, 'bāpā, dzō māl<sup>a</sup>mattē-tsā vāṭā ma-nā dēvā-  
*the-father-to to-say began, 'father, which property-of share me-to giving-*  
 tsā tō dē.' Maṅg tyā-nā ap<sup>a</sup>li sampatti vāṭūn dillī. Maṅg  
*of that give.' Then him-by his property having-divided was-given. Then*  
 thōryā disā-nī dhāk<sup>a</sup>lā sōk<sup>a</sup>rā sag<sup>a</sup>li jam<sup>a</sup>vūn dus<sup>a</sup>rē dēsā-lā  
*few days-in the-younger son all having-gathered another country-to*  
 gēlā. Anī tāthē ud<sup>a</sup>lay karūn ap<sup>a</sup>li dav<sup>a</sup>lat udaīli.  
*went. And there riotousness having-made his property was-squandered.*  
 Maṅg tyā-nā tāthē sag<sup>a</sup>lā kharchilyā-var tāthē mhōṭā dukāl par<sup>a</sup>lā. Tāva  
*Then him-by there all squandered-on there big famine arose. Then*  
 tyā-lā ar<sup>a</sup>tsan parū nāg<sup>a</sup>li. Tāva tō tyā dēsān-tsē ēkā mān<sup>a</sup>sā-tsē  
*him-to difficulty to-fall began. Then he that country-of one man-of*  
 mērē dzāv-sī hūṭā. Tyā-nā tyā-lā duk<sup>a</sup>rā tsar<sup>a</sup>vāvā ap<sup>a</sup>lē sētān.  
*near having-gone stayed. Him-by him-to swine to-feed his in-field*  
 pātailā. Tāva duk<sup>a</sup>rā jī ṭar<sup>a</sup>phal khāt hūṭī, tyā-var ap<sup>a</sup>la pōṭ  
*it-was-sent. Then swine which husks eating were, that-on his belly*  
 bharāvā asā tyā-lā vāṭ<sup>a</sup>lā. Anī tyā-lā kōnī kāy  
*should-be-filled so him-to it-appeared. And him-to by-anybody anything*  
 dillā nāy. Maṅg tō sudī-var ay<sup>a</sup>lā, anī bōlū nāg<sup>a</sup>lā, 'mādzhē bāpā-  
*was-given not. Then he sense-on came, and to-say began, 'my father-*  
 tsē kav<sup>a</sup>rē tsāk<sup>a</sup>rā-nā khūb nōṭī hāy, anī mē bhukē-nē mar<sup>a</sup>tāy.  
*of how-many servants-to much bread is, and I hunger-with am-dying.*  
 Mē uṭūn māndzē bāpā-tsē ayē dzān anī tyā-lā bōlēn, "yē  
*I having-arisen my father-of near will-go and him-to will-say, "O*  
 bāpā, mī dēvā-tsē virūdā anī tudzhē purā pāp  
*father, by-me God-of against and thy before sin*  
 kēlā hāy. Atā pāsūn tudzhā pōr mhanāyās mē yōgē nāy. Ap<sup>a</sup>lē ēkē  
*done is. Now from thy child to-say I worthy not. Your one*  
 mōlākaryā-sār<sup>a</sup>khā ma-nā thēv." Maṅg tō uṭhūn ap<sup>a</sup>lē bāpā-tsē  
*servant-like me keep." Then he having-arisen his father-of*

āyē gēlā. Tāva tō dūr hāy, avaryā-nā tyā-tsā bāpūs tyā-lā baghūn  
*near went. Then he far is, that-much-in his father him-to having-seen*  
kal<sup>a</sup>vallā, anī tyā-nā dhāūn tyā-tsē galyān mīthī ghāt<sup>a</sup>lī anī  
*was-moved, and him-by having-run his neck-on embracing was-put and*  
tyā-tsa chumban ghēt<sup>a</sup>lā. Mag-sī pōrā-nā tyā-lā bōl<sup>a</sup>lā, ‘bāpā,  
*his kiss was-taken. Afterwards the-son-by him-to it-was-said, ‘father,*  
Dēvā-chyā virūdā anī tudzē purā mī pāp kelā hāy. Anī atā  
*God-of against and thy before by-me sin done is. And now*  
pāsūn tudzā sōk<sup>a</sup>rā mhanāyās mī yōgē nāy.’ Pan bāpā-nā tsāk<sup>a</sup>rās  
*from thy child to-say I fit not.’ But the-father-by to-servants*  
sāngit<sup>a</sup>lā, ‘phakkar dzhagā ānūn yā-lā ghāl, anī tyā-tsē  
*it-was-said, ‘good cloth having-brought this-to put, and his*  
hātāt āng<sup>a</sup>tī anī pāyāt dzōrē ghāl. Mag-sī apū khāūn hars  
*hand-on ring and foot-on shoes put. Afterwards we having-eaten joy*  
karū. Kāran hā mādzhā sōk<sup>a</sup>rā mēlā hūtā, tō phīrūn jīvant  
*let-make. Reason this my son dead was, he again alive*  
dzhay<sup>a</sup>lā; anī gamāv<sup>a</sup>lā hūtā, tō millā hāy.’ Tāva tē hars karū  
*became; and lost was, he found is.’ Then they joy to-make*  
lāg<sup>a</sup>lē.  
*began.*

Tāva tyā-tsā mōthā sōk<sup>a</sup>rā sētān hūtā. Tō yēūn gharā-tsē  
*Then his big son in-field was. He having-come house-of*  
mērē pōtsalyā-var tyā-nā vādē va nāts aikilā. Tāva tsāk<sup>a</sup>rātīl  
*near coming-on him-by music and dancing was-heard. Then servants-in-from*  
ēk<sup>a</sup>lyā-lā vharūn nīm<sup>a</sup>gilā, ‘yē kāy?’ Tyā-nā tyā-lā sāngit<sup>a</sup>lā  
*one-to having-called it-was-asked, ‘this what?’ Him-by him-to it-was-said*  
kī, ‘tudzhā bhāūs ay<sup>a</sup>lā hāy. Anī tō tudzhē bāpās-lā millā, māngūn  
*that, ‘thy brother come is. And he thy father-to was-met, therefore*  
tyā-nā mōthā jēvan kēlāy.’ Tāva tyā-lā nāg yēūn āt  
*him-by big feast is-made.’ Then him-to anger having-come inside*  
dzāy-nā. Māngūn tyā-tsā bāpūs bhār yēūn tyās sam<sup>a</sup>dzāvū  
*would-not-go. Therefore his father outside having-come him to-entreat*  
nāg<sup>a</sup>lā. Pan tyā-nā bāpās-lā uttar dilla kī, ‘bagay, av<sup>a</sup>rī  
*began. But him-by the-father-to answer was-given that, ‘lo, so-many*  
varsā tuji tsāk<sup>a</sup>rī kar<sup>a</sup>tāy, anī tuji adnyā mē kāvā-hī mōr<sup>a</sup>lī  
*years thy service I-am-doing, and thy order by-me ever-even was-broken*  
nāy. Tari mē āp<sup>a</sup>lē mītrā-barōbar khusālī karāvī māngūn  
*not. Still by-me my friends-with merriment should-be-made therefore*  
tū ma-nā kāvā-hī kar<sup>a</sup>dū dillās nāy. Anī jyā-nā tuji  
*by-thee me-to ever-even a-kid was-given-by-thee not. And whom-by thy*  
sampattī kas<sup>a</sup>bīnī barōbar khā<sup>a</sup>v-sī tāk<sup>a</sup>lī, tō tudzā sōk<sup>a</sup>rā ay<sup>a</sup>lā,  
*property harlots with having-eaten was-thrown, he thy son came,*



tāva tũ tyā-tsē kar<sup>a</sup>tā mōthā jēvan kēlās hās.' Tāva  
*then by-thee his sake-for big feast made-by-thee is-by-thee.* Then  
 tyā-nā tyā-lā sāngit<sup>a</sup>lā, 'pōrā, tũ jyārī māndzē mērē hās, anī māji  
*him-by him-to it-was-said, 'son, thou always my near art, and my*  
 sag<sup>a</sup>li māl<sup>a</sup>mattā tuji-ts hāy. Pan hars anī ānand karāvā, hē  
*all property thine-only is. But joy and happiness should-be-made, this*  
 yōgē hūta. Kāran kī hā tudzā bhāūs mēlā hūta, tō phīrūn jīvant  
*proper was. Reason that this thy brother dead was, he again alive*  
 dzhay<sup>a</sup>lā hāy; anī gamā<sup>a</sup>lā hūta, tō millā hāy.'  
*become is; and lost was, he found is.'*

The dialect of the Mahādēv Kōlīs is, like other dialects spoken in the eastern part of Thana, more closely related to the Marāṭhī of the Dekhan than is the case on the coast. Thus the cerebral *ḍ* and the cerebral *ḷ* are used as in the Dekhan. Compare *paḍ<sup>a</sup>lā*, fell; *dukāḷ*, famine. The present tense is also formed as in the Dekhan; thus, *mī mar<sup>a</sup>tō*, I die. Characteristic forms are *māhā*, my; *tuhā*, thy; *tyāsā*, oblique *tyāsā*, his. The form *dōghā-lī*, to both, contains a dative suffix *lī* which corresponds to *lē* in Khāndēśī. The usual suffix is, however, *lā*; thus, *manukshā-lā*, to a man. In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows.

[No. 12.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

## MAHĀDĒV KŌLĪ DIALECT.

(DISTRICT THANĀ.)

Kōnā yōkā manukshā-lā dōn lyōk vḥata. Tyāt<sup>a</sup>lā dhāk<sup>a</sup>tā lyōk  
*Some one man-to two sons were. Them-among the-younger son*  
 mhaṅgālā, 'bā, dzō ishtakī-tsā hisā mā-lā yāy-tsā tō māhā  
*said, 'father, which property-of share me-to is-to-come that mine*  
 mā-lā dē.' Maṅg tyāsā bā-nā tyēn-lā dōghā-lī sam<sup>a</sup>da dīrib  
*me-to give.' Then his father-by them-to both-to all wealth*  
 vātūn dila. Maṅg thōdyā-ts disāt dhāk<sup>a</sup>lā putur sam<sup>a</sup>da  
*having-divided was-given. Then few in-days the-younger son all*  
 gōlā karūn lāmb mul<sup>a</sup>kāt gyēlā, ān titha udhalyāpanān  
*together having-made far to-country went, and there riotousness-with*  
 vāgūn āp<sup>a</sup>li sam<sup>a</sup>di daulat gamā<sup>a</sup>li. Maṅg tyā-nā av<sup>a</sup>gha  
*having-behaved his all property was-spent. Then him-by all*

kharas<sup>1</sup>lyā-var tyā mul<sup>a</sup>kāt mōṭhā dukāḷ paḍ<sup>a</sup>lā. Tyā-muḷa tyā-lā  
*being-spent-after that in-country great famine fell. Therefore him-to*  
 lai āḍ<sup>1</sup>tsan paḍū lāg<sup>a</sup>li. Tavā tō tyā mul<sup>a</sup>kāt yōkā girastā-dzavaḷ  
*great distress to-fall began. Then he that in-country one householder-near*  
 dzaūn rāy<sup>a</sup>lā. Tyā-nā tyā-lā śēr<sup>a</sup>ḍa tsārāy-lā rānāt lāv<sup>a</sup>la.  
*having-gone stayed. Him-by him goats to-tend in-wood it-was-applied.*  
 Tavā śēr<sup>a</sup>ḍa dzhāḍ-pālā khāt tō-ts khāūn āpun dis  
*Then goats husks used-to-eat that-even having-eaten himself-by days*  
 kāḍhāva, asa tyā-lā vāt<sup>a</sup>la.  
*should-be-passed, so him-to it-appeared.*

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### DIALECT OF THE KŌŊKANĪ MUSALMĀNS OF THANA.

Kōŋkanī Musalmāns are residents of the larger villages of all talukas in Thana, but chiefly of Salsette, Kalyan, and Bhiwndi. No estimates are available regarding their number.

Their dialect contains a considerable amount of Hindōstānī words. Thus, *āsmān*, heaven; *baith*, sit; *bachyā*, a child; *mil<sup>a</sup>kat*, property, etc. The masculine and neuter genders are often confounded; compare *sag<sup>a</sup>lā*, all. In all essentials, however, it closely agrees with the current language of the district, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

No. 13.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKAN STANDARD.

## KŌNKANĪ MUHAMMADAN DIALECT.

## (DISTRICT THANĀ.)

Kan<sup>a</sup>chyā ēkā mān<sup>a</sup>sā-lā dōn sōk<sup>a</sup>rē hōtē. Tyān-sī dhāk<sup>a</sup>lā  
*Some one man-to two sons were. Them-from the-younger*  
 bāpās-lā bōl<sup>a</sup>lā, 'bābā, dzō mil<sup>a</sup>katī-tsā vāṇṭā ma-nā yēvā-tsā tō  
*the-father-to said, 'father, what property-of share me-to to-come that*  
*dē.' Maṅg tyā-nī tyā-lā mil<sup>a</sup>kat vāṇṭūn dillī.*  
*give.' Then him-by him-to the-property having-divided was-given.*  
 Maṅg thōryā disā-śī dhāk<sup>a</sup>lā sōk<sup>a</sup>rā sag<sup>a</sup>lā jamā karūn  
*Then a-few days-after the-younger son all together having-made*  
 lāmb<sup>a</sup>chyā mul<sup>a</sup>khā-lā gēlā, ānī tavār udh<sup>a</sup>lēpanā-śī tsālūn āp<sup>a</sup>lī  
*distant country-to went, and there riotousness-with having-lived his-own*  
 mil<sup>a</sup>kat urav<sup>a</sup>lī. Maṅg tyā-nīn sag<sup>a</sup>lā karats<sup>a</sup>lē-var tyā  
*property was-squandered. Then him-by all spent-was-after that*  
 mul<sup>a</sup>khāt mōṭhā dukāl paḍ<sup>a</sup>lā. Tyā-sabab tyā-lā ar<sup>a</sup>tsan parā-lī  
*in-country great famine fell. That-reason him-to difficulty to-fall*  
 lāg<sup>a</sup>lī. Tavān tō tyā mul<sup>a</sup>khān ēkā mān<sup>a</sup>sā-chyā najik dzāūn  
*began. Then he that in-country one man-of near having-gone*  
 rhēlā. Tyā-nī tavā tyā-lā duk<sup>a</sup>rān tsārā-lā āp<sup>a</sup>lyā mul<sup>a</sup>khā-lā dhār<sup>a</sup>lā.  
*lived. Him-by then him swine to-feed his-own country-to was-sent.*  
 Tāvān duk<sup>a</sup>rān jī ṭar<sup>a</sup>phalā khāt asat, tyā-var tyān-nīn āp<sup>a</sup>lā  
*Then swine what husks eating are, that-on him-by his-own*  
 pōṭ bharāvī, aisā tyā-chyā dilān ailā. Ānī konī  
*belly should-be-filled, thus his in-mind came. And by-anybody*  
 tyā-lā kai dillā nāy.  
*him-to anything was-given not.*

## KIRISTĀV.

The dialect of the native Catholic Christians of Thanā is usually called Kiristāv by the Hindūs and Musalmāns. It has adopted some Portuguese words, such as *pāy*, father; *māy*, mother; *mis*, mass; *igār*, vicar; *padrōn*, god-father; *madrōn*, god-mother. Note also the use of the English word *istēt*, estate. The cerebral *ṇ* is often written as in the Dekhan; thus, māṇ<sup>a</sup>sā-tsē, of a man; but also mānus, a man. Note also forms such as bōt<sup>a</sup>lā, he said; aikat<sup>a</sup>lā, it was heard, which are not, however, unknown in the other dialects of the district.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that Kiristāv is nothing else than the usual Marāṭhī of the district. It has not been thought necessary to add an interlinear translation.

[ No. 14.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KIRISTĀV DIALECT.

(DISTRICT THANA.)

Ēkē māṇ<sup>a</sup>sā-tsē dōn sōkrē hōtē. Tyā-man-tsā dhāk<sup>a</sup>lā āp<sup>a</sup>lē bāpās-lā bōt<sup>a</sup>lā, 'pāy, is<sup>a</sup>tētīn-tsā dzō hīsā māndzhē vāṇtyā-lā yēl, tō mā-lā dyā.' Maṅgā tyādzūn āp<sup>a</sup>lē sag<sup>a</sup>lē is<sup>a</sup>tētī-tsā va daulatī-tsā vāṇṭā karūn dilā. Maṅgā thōrē disā-sī dhāk<sup>a</sup>lā sōkrā sag<sup>a</sup>lā dzamā karūn lāmb bēn-tsē gāvān gēlā.

## KUṆ<sup>a</sup>BĪ.

It has already been stated that the Kuṇ<sup>a</sup>bīs everywhere speak the language of their neighbours. Specimens have been received from Bombay, Thana, Janjira, and Poona. The specimens received from Bombay and Janjira do not call for any remark. They closely agree with the current language of the district. The same is the case with the Thana specimen. The present tense is here, however, formed as in the Dekhan. Thus, *mī mār<sup>a</sup>tō*, I strike. The verb substantive is written *hāyē*, he is, and so on. This is probably only another way of spelling the common form *hāy*.

The Poona specimen also represents the same form of speech. There are, however, some traces of the influence of the current Marāṭhī of Poona. Thus, *ḷ* is preserved after vowels, and the cerebral *ḷ* is of frequent occurrence. Compare *ghōḷā*, a horse; *ḷvālā*, an eye. The present tense is formed as in the Dekhan; thus, *mī ḷzātō*, I go; *tū ḷzātōs*, thou goest, and so on. The base of the dialect is, however, clearly of the same kind as the Marāṭhī of the Konkan.

The specimens which follow will be sufficient to show that Kuṇ<sup>a</sup>bī is not a separate dialect, but merely the usual Konkan Standard, with local variations.

[ No. 15.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUN'BI DIALECT.

(BOMBAY.)

## SPECIMEN I.

येके मानसाला दोन पूत होते । त्यानचा धाकला पूत आपले पायसला  
 बोतला, पाय मजा धनाचा वाँटा माना द्यास । तवाँ त्याच्या पायसजून धन  
 वाँटिल्लं । तवाँ थोऱ्या टेंपाशीं धाकल्या पुतान त्याचे वाँड्याला जवरँ आल्लं-तँ  
 तवरँ जकल्लं येँगालिल्लं न गाँवाच्या गेला न तयँ रेला, न त्याचे मेरे जवरँ होतँ  
 नोतँ तवरँ जकल्लं भासविल्लं । थोऱ्या टेंपाशीं त्या गाँवास मोटा दुकाल परला ।  
 त्याचे मेरे अर्दी पुन नोती, नी त्या तो खावाचे हाल होँव लागले । मंगशी  
 तो तनचेच एके सावकाराचे घरा गेला त्याजून त्याचे पाय धेले । तवाँ त्या  
 सावकारान ह्याला शेतान डुकराँ चारावा धारल्लं । डुकराँना जी भुशी खावाला  
 मिले त्यामनची त्यानँ मोऱ्या खुशीशी खालली असती पुन त्याला कोन काय  
 देयना । तवाँ त्याला सुद आयली ॥

[No. 15.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

KUṆ<sup>ʼ</sup>BĪ DIALECT.

(BOMBAY.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Yēkē mān<sup>ʼ</sup>sā-lā dōn pūt hōtē. Tyān-tsā dhāk<sup>ʼ</sup>lā pūt āp<sup>ʼ</sup>lē  
*A-certain man-to two sons were. Them-of the-younger son his-own*  
 pāyas-lā bōt<sup>ʼ</sup>lā, 'pāy, mād<sup>ʼ</sup>zā dhanā-tsā vāṭā mā-nā dyās.' Tavā tyā-chyā  
*father-to spoke, 'father, my wealth-of share me-to give.' Then his*  
 pāyas-dzūn dhan vāṭilā. Tavā thōryā tēmpā-sī dhāk<sup>ʼ</sup>lyā  
*father-by the-wealth was-divided. Then a-little time-after the-younger*  
 putān, tyā-tsē vāṭyā-lā dzav<sup>ʼ</sup>rā ālā-tā, tav<sup>ʼ</sup>rā dzak<sup>ʼ</sup>lā yēngālilā  
*son-by, his share-to whatever had-come, that all was-collected-together*  
 na gāvātryā gēlā na tayā rēlā, na tyā-tsē mērē  
*and to-another-village went and there remained, and him-of near*  
 dzav<sup>ʼ</sup>rā hōtā-nōtā tav<sup>ʼ</sup>rā dzak<sup>ʼ</sup>lā bhās<sup>ʼ</sup>vilā. Thōryā tēmpā-sī  
*whatever was-and-was-not that all was-squandered. A-little time-after*  
 tyā gāvās mōtā dukāl par<sup>ʼ</sup>lā. Tyā-tsē mērē ardī-pun nōtī, nī  
*that to-village a-great famine fell. Him-of with a-pie-even was-not, and*  
 tyā-tō khāvā-tsē hāl hōva lāg<sup>ʼ</sup>lē. Maṅg-sī tō tan-tsē-ts  
*therefore (his)-eating-of trouble to-be began. Then he of-the-same-place*  
 ēkē sāv<sup>ʼ</sup>kārā-tsē gharā gēlā, tyā-dzūn tyā-tsē pāy dhēlē. Tavā tyā  
*one rich-man-of to-the-house went, him-by his feet were-held. Then that*  
 sāv<sup>ʼ</sup>kārān hyā-lā sētān duk<sup>ʼ</sup>rā tsārāvā dhār<sup>ʼ</sup>lā. Duk<sup>ʼ</sup>rā-nā  
*rich-man-by this-to in-the-field swine to-graze it-was-sent. The-swine-to*  
 jī bhuśī khāvā-lā milē tyā-man-chī tyā-nā mōtyā khuśī-sī khāl<sup>ʼ</sup>lī  
*which husk to-eat was-got that-in-of him-by great delight-with eaten*  
 as<sup>ʼ</sup>tī, pun tyā-lā kōn kāy dēy-nā. Tavā tyā-lā  
*would-have-been, but him-to anybody anything would-not-give. Then him-to*  
 sud āy<sup>ʼ</sup>lī.  
*sense came.*

[ No. 16.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆ<sup>A</sup>BĪ DIALECT.

(DISTRICT THANA.)

## SPECIMEN II.

कोनी येका गिरस्ताला दोन सोकरे होते। त्यामनचा धाकला बापसाला  
बोतला, बा जो काय इष्टकिचा वाटा मला दियाचा तो दे। मंग त्या  
गिरस्तांनी आपली इष्टक वाटून दिली। मोर थोरक्या दिसांनी धाकल्या  
पोरांनी जकलं जमवून मोप दूरच्या देशाला जेला, आन तिकरं उधलपना  
करून आपली जकली इष्टक खपवली। पर त्यानं समद खरचल्या-वर त्या  
मुलखाला मोटा दुकोल परला। तवा त्याला भारी फिकीर परली। तवा तो  
त्या मुलखाच्या येका गिरस्ता-करं जाऊन रेला। त्यानीं तर त्याला डुकरं  
चरायला भेजन आपल्या सेता-वर धारलं ॥

## TRANSLITERATION AND TRANSLATION.

Kōnī yēkā girastā-lā dōn sōk<sup>a</sup>rē hōtē. Tyā-man-tsā dhāk<sup>a</sup>lā  
*Certain one householder-to two sons were. Them-from-of the-younger*  
 bāp<sup>a</sup>sā-lā bōt<sup>a</sup>lā, 'bā, dzō-kāy ishtaki-tsā vātā ma-lā diyātsā  
*the-father-to said, 'father, whatever the-estate-of share me-to to-be-given*  
 tō dē.' Maṅg tyā girastā-nī āp<sup>a</sup>li ishtak vātūn dili.  
*that give.' Then that householder-by his-own estate having-divided was-given.*  
 Mōra thōr<sup>a</sup>kyā-disā-nī dhāk<sup>a</sup>lyā pōrā-nī dzak<sup>a</sup>lā dzam<sup>a</sup>vūn mōp  
*Then after-a-few-days the-younger son-by all having-gathered very*  
 dūr<sup>a</sup>chyā dēsā-lā jēlā, ān tik<sup>a</sup>rā udhalpanā-karūn āp<sup>a</sup>li  
*distant country-to went, and there spendthriftness-through his-own*  
 dzak<sup>a</sup>li ishtak khapav<sup>a</sup>li. Par tyā-nā sam<sup>a</sup>da kharats<sup>a</sup>lyā-var tyā  
*all estate was-squandered. Then him-by all being-spent-after that*  
 mul<sup>a</sup>khā-lā mōtā dukōl par<sup>a</sup>lā. Tavā tyā-lā bhārī phikīr par<sup>a</sup>li. Tavā tō  
*country-to great famine fell. Then him-to great anxiety fell. Then he*  
 tyā mul<sup>a</sup>khā-chyā yēkā girastā-karā dzāūn rēlā. Tyā-nī tar  
*that country-of one householder-to having-gone stayed. Him-by then*  
 tyā-lā duk<sup>a</sup>rā tsarāy-lā dzhēūn āp<sup>a</sup>lyā sētā-var dhār<sup>a</sup>lā.  
*him-to swine to-graze having-taken his-own field-to (on) it-was-sent.*

[ No. 17.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KUN'BI DIALECT.

(JANJIRA STATE.)

## SPECIMEN III.

A FOLK-TALE.

एक रांड-मुंडचा पोर होता, त्याला एक बय होती। ती राज्या-कर दला कांडा कराया जात आस। ततना ती कोंडा-मुंडा घेऊन ये। तवाँ त्या रांड मुंडच्या पोराच्या दोन गाथा होत्या। तवाँ एक तला होता। त्या तल्या-वर तो गाथा चरवीत आस। तवाँ त्याची बय त्या तल्या-वर भाकर तुकडा त्या पोरा-साठना घेऊन ये। तवाँ त्या पोराच्या राखनात राजान आपली गाय देली। तवाँ तो पोर तल्याच्या पारी-वर आपली भाकरी बसून खाताय तवाँ एक नांगीन आनि एक आरदल्या या दोगाचा मेल लागला। तवाँ त्या पोरान त्या आरदल्या-वर काठी टाकलान। तवाँ काठी टाकल्या-बरोबर नांगीन पातालांत गेली। ती पातालांत गेल्या-बरोबर तिचा बाप पातालांत व्हता। तवाँ ती त्यास आसी सांगताय, रांड-मुंडच्या पोरान मांभे-वर काठी टाकलान। तवाँ नांग दुसऱ्या सापास म्हंत, तुमी रांड-मुंडच्या पोरास डसायला जा। तवाँ थितना चार साप निंगाल आनि जित पोर व्हता तिथ आल, आनि त्याच्या वाटल भाल। तवाँ त्या पोरान चार पानाच चार दुरून लावलान आन एक गाय चार दुरना-मंदी पाजलान। आन ते चार दुरून चार सापाच्या तोंडांत वतलान। तवाँ साप त्याला सांगतात, तुला नांगानी बोलवना केलाय। तू गेल्या-बरोबर नांग तुला हाटकील की, नागनीनी कसी-काय येवस्ता केली, ताँ सांग। तो तुला धन दौलत देल। तवाँ तू म्हन, मना तुमची धन दौलत नको। तुमच्या हाती आंगठी हाय ती मना द्या। मंग त्या नांगान त्या लेकीचा सात पाट काडून भुंड्या गाडवा-वर बसवलान, आनि तिची धींड गावातना काडलान आनि तिला हाकलून लावलान ॥



[ No. 17.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKAN STANDARD.

KUN'BI DIALECT.

(JANJIRA STATE.)

## SPECIMEN III.

## A FOLK-TALE.

## TRANSLITERATION AND TRANSLATION.

Ēk rāṇḍa-muṇḍa-tsā pōr hōtā, tyā-lā ēk bay hōtī. Tī rājyā-kara  
*One poor-widow-of son was, him-to one mother was. She a-king-to*  
 dalā kāṇḍā karāyā dzāt āsa. Tat-nā tī kōṇḍā-muṇḍā  
*grinding husking to-make going was. From-there she husk-etc.,*  
 ghēūn yē. Tavā tyā rāṇḍa-muṇḍa-chyā pōrā-chyā dōn  
*having-taken used-to-come. Then that poor-widow-of the-boy-of two*  
 gāyā hōtyā. Tavā ēk talā hōtā. Tyā talyā-var tō gāyā tsar<sup>a</sup>vīt  
*cows were. Then one tank there-was. That tank-on he cows grazing*  
 āsa. Tavā tyā-chī bay tyā talyā-var bhākar-tuk<sup>a</sup>dā tyā pōrā-sāt<sup>a</sup>nā  
*was. Then his mother that tank-on bread-(of-)piece that boy-for*  
 ghēūn yē. Tavā tyā pōrā-chyā rākh<sup>a</sup>nāt rājān āp<sup>a</sup>li  
*having-taken used-to-come. Then that boy-of in-keeping the-king-by his-own*  
 gāy deli. Tavā tō pōr talyā-chyā pāri-var āp<sup>a</sup>li. bhāk<sup>a</sup>rī  
*cow was-given. Then that boy the-tank-of the-bank-on his-own bread*  
 basūn khātāy tavā ēk nāṅgīn āni ēk ārdalyā, yā dōgā-tsā  
*sitting is-eating then one she-cobra and one ardala, these both-of*  
 mēl lāg<sup>a</sup>lā. Tavā tyā pōrān tyā ārdalyā-var kāthī tāk<sup>a</sup>lān.  
*union began. Then that boy-by that ardala-on stick was-thrown.*  
 Tavā kāthī tāk<sup>a</sup>lyā-barōbar nāṅgīn pātālāt gēli.  
*Then stick being-thrown-immediately-after the-she-cobra the-nether-region-in went.*  
 Tī pātālāt gēlyā-barōbar tī-tsā bāp pātālāt  
*She the-nether-region-in went-immediately-after her father the-nether-region-in*  
 vhatā. Tavā tī tyās āsī sāṅg<sup>a</sup>tāy, 'rāṇḍa-muṇḍa-chyā pōrā-na māṇḍzhē-var  
*was. Then she to-him so tells, 'the-poor-widow-of boy-by me-on*  
 kāthī tāk<sup>a</sup>lān. Tavā nāṅg dus<sup>a</sup>ryā sāpās mhanta, 'tumī  
*a-stick was-thrown. Then the-cobra other to-serpents says, 'you*  
 rāṇḍa-muṇḍa-chyā pōrās ḍasāy-lā dzā. Tavā thīt-nā chyār sāp  
*the-poor-widow-of to-the-son bite-to go.' Then there-from four serpents*

ningāla āni jita pōr vhatā titha āla, āni tyā-chyā vātala  
*set-out and where the-boy was there came, and him-of around*  
 dzhāla. Tavā tyā pōrān chyār pānā-tsa chyār durūn lāv<sup>a</sup>lān ān  
*became. Then that boy-by four leaves-of four cups were-made and*  
 ēk gāy chyār dur<sup>a</sup>nā-mandī pādz<sup>a</sup>lān ān tē chyār durūn chyār  
*one cow four cups-in was-milked and those four cups four*  
 sāpā-chyā tōṇḍāt vat<sup>a</sup>lān. Tavā sāp tyā-lā sāṅ<sup>a</sup>tāt,  
*serpents-of in-the-mouths were-poured. Then the-serpents him-to tell,*  
 'tu-lā nāṅgā-nī bōlav<sup>a</sup>nā kēlāy. Tū gēlyā-barōbar nāṅg  
*'thee-to the-cobra-by invitation is-made. Thou going-immediately-after the-cobra*  
 tu-lā hāt<sup>a</sup>kīl kī, "nāṅg<sup>a</sup>nī-nī kasī-kāy yēvastā kēlī?"  
*thee-to will-ask that, "the-she-cobra-by how-what arrangement was-made?."*  
 tā sāṅg. Tō tu-lā dhan-daulat dēl. Tavā tū mhan, "ma-nā  
*that tell. He thee-to wealth-riches will-give. Then thou say, "to-me*  
 tum-chī dhan-daulat na-kō. Tum-chyā hātī āṅg<sup>a</sup>thī hāy  
*your wealth-riches are-not-wanted. Your on-the-hand a-ring is*  
 tī ma-nā dyā." Maṅg tyā nāṅgān tyā lēkī-tsā sāt pāt  
*that me-to give." Then that by-the-cobra that daughter-of seven lines*  
 kāḍūn bhundyā gāḍ<sup>a</sup>vā-var basav<sup>a</sup>lān, āni ti-chī dhīṇḍ  
*having-drawn shorn (of-its-ears) an-ass-on was-seated, and her procession*  
 gāvāt-nā kāḍ<sup>a</sup>lān, āni ti-lā hāk<sup>a</sup>lūn lāv<sup>a</sup>lān.  
*through-the-village was-drawn, and her-to having-driven it-was-sent.*

### FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows; and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his bread, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow's son had used his stick against her. Then her father ordered other serpents to go and bite the widow's son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, 'the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, "I do not want your wealth, but give me your finger ring."' Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.

[ No. 18.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KUN<sup>^</sup>BĪ DIALECT.

(DISTRICT POONA.)

## SPECIMEN IV.

कोना एका मनुकशाला दोन मुलग व्हत। त्यातला धाकला बापासनी म्हंगाला, बाबा, जो जिनगानीचा वाटा माला यायचा त्यो दे। मंग त्यानी त्याला जिनगानी वाटुन-शानी दिली। मंग थोड्या दिसानी धाकला मुलगा सर्वे जमा करून शानी दूर देशा-मंदी गेला, आन तिथ उधकपनानी राहून आपली जिनगानी उडवली। मंग त्यानी समद खरचल्या-वर त्या देशा-मंदी मोठा काळ पडला। त्या-मुळ त्याला आडचन पडू लागली। तका त्यो त्या देशा-मंदील एका गिरस्ता-प जाउन-शानी राह्यला। त्यानी तर त्याला डुकर चाराया आपल्या शेता-मंदी पाठवल। तका डुकर जी टरफल खात त्या-वर त्यानी आपल पोट भराव आस त्याला वाटल, आन कुनी त्याला काई बी दिल नाही ॥

[ No. 18.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUN'BI DIALECT.

(DISTRICT POONA.)

## SPECIMEN IV.

## TRANSLITERATION AND TRANSLATION.

Kōnā-ēkā manukṣā-lā dōn mulga vhata. Tyātālā dhāk-lā  
*Certain-a man-to two sons were. Them-in-from the-younger*  
 bāpās-nī mhaṅgālā, 'bābā, dzō jin<sup>a</sup>gānī-tsā vātā mā-lā yāy-tsā tyō  
*to-the-father said, 'father, what property-of share me-to to-come that*  
*dē.'* Maṅg tyā-nī tyā-lā jin<sup>a</sup>gānī vātun-sānī dili. Maṅg  
*you-give.' Then him-by him-to the-property having-divided was-given. Then*  
 thōdyā disā-nī dhāk-lā mulgā sarvē dzamā karun-sānī dūr  
*a-few days-after the-younger son the-whole together having-made far*  
 dēsā-mandī gēlā, ān titha udhal<sup>a</sup>panā-nī rāhūn āp<sup>a</sup>li jin<sup>a</sup>gānī  
*country-into went, and there riotousness-with having-lived his-own property*  
 udav<sup>a</sup>li. Maṅg tyā-nī sam<sup>a</sup>da kharats<sup>a</sup>lyā-var tyā dēsā-mandī mōthā  
*was-squandered. Then him-by all was-spent-after that country-in great*  
 kāl padālā. Tyā-mulā tyā-lā ād<sup>a</sup>tsan padū lāg<sup>a</sup>li; tavhā tyō  
*famine fell. On-that-account him-to difficulty to-fall began; then he*  
 tyā dēsā-mandil ēkā girastā-pa dzāun-sānī rāhy<sup>a</sup>lā. Tyā-nī tar tyā-lā  
*that country-in-of one householder-to having-gone lived. Him-by then him-to*  
 duk<sup>a</sup>ra tsārāyā āp<sup>a</sup>lyā śētā-mandī pāthav<sup>a</sup>la. Tavhā duk<sup>a</sup>ra jī tar<sup>a</sup>phala  
*swine to-feed his-own field-in it-was-sent. Then the-swine which husks*  
 khāt tyā-var tyā-nī āp<sup>a</sup>la pōt bharāva āsa tyā-lā  
*used-to-eat upon-that him-by his-own belly should-be-filled so him-to*  
 vāt<sup>a</sup>la, ān kunī tyā-lā kār-bī dila nāhī.  
*thought, and anyone(-by) him-to anything was-given not.*

PAR<sup>a</sup>BHĪ.

The dialect of the Prabhus has been returned under different names, such as Par<sup>a</sup>bhī, Kāyasthī, Damanī, and the Bombay Dialect. The beginning of the Parable of the Prodigal Son, which will be found below, has come from Daman and illustrates the common dialect of that district.

It will be seen that *n*, *l*, and *ḍ* are used as in the Dekhan. Thus, *thōḍḍē disān*, in a few days; *phār dukāl padālā*, a great hunger arose. The present tense is formed as in the Dekhan; thus, *mī mār<sup>a</sup>tō* or *mār<sup>a</sup>tāv*, I strike. The same is the case with the future in the first conjugation. Thus, *mī sāṅgēn*, I shall say.

In most particulars, however, the dialect of Daman agrees with that spoken in the south of Thana.

The dialect is said to use a great proportion of Gujarātī words, especially in the orth. The specimen is, however, relatively free from such admixture. Note the form *dilhī*, was given. Compare Gujarātī *dih<sup>h</sup>lī* and old Marāṭhī *didh<sup>h</sup>lī*.

[No. 19.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

PAR<sup>a</sup>BHĪ DIALECT.

(DAMAN, DISTRICT THANA.)

कोणी-एक माणसाला दोन पोर होती । त्यानचा लाना बापाला बोलला ।  
बाबा, जो दौलतीचा भाग माला येयाचा तो दे । मग त्याजून त्याला  
दौलत वाटून दिली । मग थोडे दिसान धाकटा पोर अस्क गोळा करून  
दूर देसाला गेला, न तिकडे उधळपट्टी-करून अस्की दौलत घालवली । मग  
त्याजून अस्क खरचल्या-वर ते देसान फार दुकाळ पडला । त्यासाठी त्याला  
अडचण पडव्या लागली । तव तो ते देसानचे एके माणसा-जवळ जावून रायला ।  
त्याजून ते त्याला डुकर चारव्याला त्याचे शेतान धाडला । तव डुकर जी  
टरफल खात-असत त्याचे-वर त्याजून आपल पोटा भरव अस त्याला वाटलं, न  
कोणी त्याला काय दिल्ल नय ॥

## TRANSLITERATION AND TRANSLATION.

Kōṇī-ēk māṇ<sup>a</sup>sā-lā dōn pōr hōtī. Tyān-tsā lānā bāpā-lā  
Some-one man-to two children were. Them-of the-younger father-to  
bōl<sup>a</sup>lā, 'bābā, ḍzō daulatī-tsā bhāg mā-lā yēyā-tsā, tō dē.' Mag  
said, 'father, which property-of part me-to coming-of, that give.' Then

tyā-dzūn    tyā-lā    daulat    vātūn    dilhī.    Mag    thōḍē    disān  
*him-by    him-to    property    having-divided    was-given.    Then    few    in-days*  
 dhāk<sup>a</sup>ṭā    pōr    aska    gōlā    karūn    dūr    dēsā-lā    gēlā,    na  
*the-younger    son    all    together    having-made    far    country-to    went,    and*  
 tik<sup>a</sup>dē    udha<sup>a</sup>ṭṭi    karūn    askī    daulat    ghālav<sup>a</sup>lī.    Mag    tyā-dzūn  
*there    spendthriftness    having-done    all    property    was-squandered.    Then    him-by*  
 aska    kharats<sup>a</sup>lyā-var    tē    dēsān    phār    dukāl    paḍ<sup>a</sup>lā.    Tyāsāṭhī    tyā-lā  
*all    spent-after    that    in-country    great    famine    fell.    Therefore    him-to*  
 aḍ<sup>a</sup>tsaṇ    paḍ<sup>a</sup>vyā    lāg<sup>a</sup>lī.    Tava    tō    tē    dēsān-tsē    ēkē    māṇ<sup>a</sup>sā-dzavaḷ  
*difficulty    to-fall    began.    Then    he    that    in-country-of    one    man-near*  
 dzāvūn    rāy<sup>a</sup>lā.    Tyā-dzūn    tē    tyā-lā    duk<sup>a</sup>ra    tsār<sup>a</sup>vyā-lā    tyā-tsē    sētān  
*having-gone    stayed.    Him-by    then    him    swine    feed-to    his    in-field*  
 dhāḍ<sup>a</sup>lā.    Tava    dukar    jī    ṭar<sup>a</sup>phal    khāt-asat,    tyā-tsē-var    tyā-dzūn    āp<sup>a</sup>la  
*was-sent.    Then    swine    what    husks    eating-were,    them-on    him-by    his*  
 pōṭ    bharavā    asa    tyā-lā    vāt<sup>a</sup>lā,    na    kōṇī    tyā-lā  
*belly    should-be-filled    thus    him-to    it-appeared,    and    (by-)anybody    him-to*  
 kāy    dilla    nay.  
*anything    was-given    not.*

ĀG<sup>a</sup>RĪ.

Āg<sup>a</sup>rī has only been returned as a separate dialect from Kolaba. It is said to have differed much from Standard Marāṭhī in former times. The short specimen which follows will show that it is in reality the common Konkani Standard of the language. We may only note that the cerebral *l* is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, *sag<sup>a</sup>lā*, all; but *dukāl*, famine; *mar<sup>a</sup>tō*, I die, etc.

[No. 20.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKANI STANDARD.

ĀG<sup>a</sup>RĪ DIALECT.

(DISTRICT KOLABA.)

येका गिरिस्ताला दोन सोकरे हुते। त्यातचा धाकटा बापासला बोलला, बाबा,  
जो इस्तकाचा वाटा मना येयाचा तो देस। मंग त्यानी दरव्या त्याला वाटून  
देल। मंग थोरक्या दिसानी धाकटा पुतुस सगळा कवळून दूर मुलकास  
जेल। आन त्याँ उदलेपना करून आपली दवलत उरवली। फुरे त्यानी  
सगळे उरवल्या-वर त्या देसान मोठा दुकाल परल। त्यासाठीं त्याला अरचन  
पराय लागली। तवा ती तेथल्या येका सावकारा-कड रेल। त्यानी त्याला  
आपल्या सेतान डुकराँ चरयाला धारल। जी सालाँ डुकराँ खात त्यानच्या-वर  
त्यानी आपलाँ पोटा भराँवा असा त्याचे मनात आयल ॥

## TRANSLITERATION AND TRANSLATION.

Yēkā giristā-lā dōn sōk<sup>a</sup>rē hutē. Tyāt-tsā dhāk<sup>a</sup>tā bāpās-lā  
One householder-to two sons were. Them-among-of the-younger the-father-to  
bōl<sup>a</sup>lā, 'bābā, dzō istakā-tsā vātā ma-nā yēyā-tsā tō dēs.' Maṅg  
said, 'father, which estate-of share me-to is-to-come that give.' Then  
tyā-nī daravyā tyā-lā vātūn dēlā. Maṅg thōr<sup>a</sup>kyā disā-nī  
him-by money him-to having-divided was-given. Then few days-in  
dhāk<sup>a</sup>tā putus sag<sup>a</sup>lā kav<sup>a</sup>lūn dūr mulukās jēlā. Ān tayā  
the-younger son all having-collected far to-country went. And there  
ud<sup>a</sup>lēpanā karūn āp<sup>a</sup>lī dav<sup>a</sup>lat urāīlī. Phurē  
spendthriftness having-done his property was-squandered. Afterwards

tyā-nī sag<sup>le</sup> urāilyā-var tyā dēsān mōtā dukāl par<sup>la</sup>; tyāsāthī  
*him-by all spent-being-after that in-country great famine fell; that-for*  
 tyā-lā ar<sup>tsan</sup> parāy lāg<sup>li</sup>. Tavā tō tēthalyā yēkā sāv<sup>kārā</sup>-kada  
*him-to difficulty to-fall began. Then he there-of one rich-man-with*  
 rēlā. Tyā-nī tyā-lā āp<sup>lyā</sup> sētān duk<sup>rā</sup> tsar<sup>yā</sup>-lā dhār<sup>lā</sup>.  
*stayed. Him-by him his in-field swine to-graze was-sent.*  
 Jī sālā duk<sup>rā</sup> khāt tyān-chyā-var tyā-nī āp<sup>lā</sup> pōt  
*Which husks the-swine used-to-eat them-upon him-by his belly*  
 bharāvā asā tyā-chē manāt āy<sup>lā</sup>.  
*should-be-filled thus his in-mind came.*



DHAN<sup>a</sup>GARĪ.

As has already been stated Dhan<sup>a</sup>garī, or the language of the shepherds, has been returned as a separate dialect from Thana, the Jawhar State, Janjira, and Belgaum.

In Thana the Dhan<sup>a</sup>gars are chiefly found in the Murbad Taluka. In Janjira they are said to have come from the Dekhan and the Karnatik. They are not very numerous, and most of them are found in Mhasla. In Belgaum Dhan<sup>a</sup>garī has been returned from the south-east corner, on the frontier towards Sawantwadi.

No specimens have been received from Jawhar. The Dhan<sup>a</sup>garī of Thana has preserved the cerebral *ḍ* after vowels, and also the cerebral *ḷ*; thus, *thōḍā*, small; *sag<sup>a</sup>ḷā*, all. The present tense is formed as in the Dekhan; thus, *mī mar<sup>a</sup>tō*, I die; *tū dētōs*, thou givest. In most respects, however, the Dhan<sup>a</sup>garī of Thana agrees with the current language of the district. Note the frequent insertion of a *y* before vowels; thus, *vyāḷā*, share; *tyō*, that, etc.

The dialect of the Dhan<sup>a</sup>gars of Janjira has a similar character. It mainly agrees with the Konkani Standard of Marāṭhī. Thus, the past tense of transitive verbs agrees with an inflected object; we find the third person singular of the past tense in *ān*, and so on. Compare *dhanyān mā-lā* (fem.) *lāv<sup>a</sup>lī*, the master applied me; *bā-na sāṅgīt<sup>a</sup>lān*, the father said. On the other hand, *ḍ* is used after vowels, and the present tense is formed as in the Dekhan. Thus, *ghōḍā*, a horse; *mī khātō*, I eat; *tū khātōs*, thou eatest; *tō mhāṅg<sup>a</sup>tō*, he says; *tī mhan<sup>a</sup>tē*, she says.

In Belgaum, where Dhan<sup>a</sup>garī has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marāṭhī of the Konkani. *ḍ*, *ḷ*, and usually also *ṇ* are, however, used as in the Dekhan; thus, *ghōḍa*, a horse; *ḍōḷ*, an eye; *āṇi*, and.

Characteristic of the dialect is a tendency to drop final vowels; thus, *sōn*, for *sōnā*, gold; *ghōḍ* and *ghōḍa*, a horse; *vāsar*, for *vās<sup>a</sup>rā*, calves; *tud<sup>a</sup>z nāv*, thy name, and so on.

In other respects we find the usual Konkani peculiarities. Compare forms such as *yāk* and *yōk*, one; *dyōn*, two; *īs*, twenty; *hā*, I am; *hās*, thou art; *hā*, he is; *hāv*, we are, etc.

The present tense is formed as in the Dekhan; thus, *mī myār<sup>a</sup>tō*, I strike.

The short specimens which follow will show that Dhan<sup>a</sup>garī is no separate dialect. Like all eastern dialects of the Konkani it in some characteristics agrees with the Marāṭhī of the Dekhan, but is, on the whole, only the current Konkani Standard. It must be borne in mind that the south-eastern part of Belgaum belongs linguistically rather to the Konkani than to the Dekhan.

[No. 21.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

DHANĀGARĪ DIALECT.

(DISTRICT THANA.)

## SPECIMEN I.

कुन्या एका मानसाला दोन ल्योक हुत। त्यातला ध्याकला आपल्या बाला म्हनला। बा मना मालमतेचा के व्याटा देतोस ते दे मना। बान ती संपदा त्येला वाटून दिली। मंग थोड्या दिसानी ल्यो ध्याकला ल्योक समद जमा-करून दूर देशाला ग्येला; आन तिथ ज्याऊन जी संपदा व्हाती ती उधळपनान सगळी उधळली। मंग त्यान अवघ खरचल त्या साली त्या मुलखात मोठा दुष्टकाळ पडला। त्या-मुळ त्येला अडचन पडू लागली। तेव्हा तो त्या मुलखात एका गिरिस्ता-जवळ ज्याऊन राहिला। त्यान त्याला आपल्या म्हशी वळायला त्यावल। तिथ म्हशी जो गवत-पाला खात तोच खाऊन पोटा भराव असा त्यानी इच्छा केला। आन कुनी त्याला काय दिल नाही ॥

## TRANSLITERATION AND TRANSLATION.

Kunyā ēkā mān'sā-lā dōn lyōk huta. Tyāt'lā dhyāk'lā āp'lyā  
*Some one man-to two sons were. Them-among the-younger his*  
 bā-lā mhan'lā, 'bā, ma-nā māl'matē-tsā kē vyātā dētōs, tē  
*father-to said, 'father, me-to property-of what share thou-givest, that*  
 dē ma-nā.' Bā-na tī sampadā tyē-lā vātūn dilī.  
*give me-to.' Father-by that property him-to having-divided was-given.*  
 Maṅg thōdyā disā-nī tyō dhyāk'lā lyōk sam'da dzamā karūn dūr  
*Then few days-in that younger son all together having-made far*  
 dēsā-lā gyēlā, ān titha jyāūn jī sampadā vhatī tī udhalapanā-na  
*country-to went, and there having-gone what wealth was that spendthriftness-with*  
 sag'li udhal'li. Maṅg tyā-na av'gha kharats'la tyā sāli tyā  
*all was-squandered. Then him-by all was-spent that in-year that*  
 mul'khāt mōṭhā dushṭa-kāl paḍ'lā. Tyā-muḷa tyē-lā aḍ'tsan paḍū  
*in-country big bad-time fell. Therefore him-to difficulty to-arise*  
 lāg'li. Tēvhā tō tyā mul'khāt ēkā giristā-dzava! jyāūn rāhilā.  
*began. Then he that in-country one householder-near having-gone stayed.*

Tyā-na    tyā-lā    āp<sup>4</sup>lyā    mhaśī    vaḷāyā    lyāv<sup>4</sup>la.    Titha    mhaśī  
*Him-by    him-to    his    buffaloes    to-watch    it-was-applied.    There    buffaloes*  
 dzō    gavat-pālā    khāt    tō-ts    khāūn    pōṭ    bharāva  
*what    grass-leaves    were-eating    that-even    having-eaten    belly    should-be-filled*  
 asā    tyā-nī    ichyār    kēlā.    Ān    kunī    tyā-lā    kāy    dila  
*such    him-by    reflection    was-made.    And (by-)anybody    him-to    anything    was-given*  
 nāhī.  
*not.*

[No. 22.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

DHAN<sup>4</sup>GARĪ DIALECT.

(JANJIRA STATE.)

## SPECIMEN II.

विरामन जाता कासी आन वग्न पडला क्ता फासी । तवाँ विरामनला वग्न म्हंगला, मना फासातना काड मनजे तुला कासी चांगली घडल । तवाँ विरामनला मया आली आन त्यान वग्नला फासातना काडला । तवाँ वग्न म्हंगतो, तुला मी आता खातो । तवाँ विरामन म्हंगला, मंगासी तू म्हंगलास खात नाय आन आता कसा खातोस । तर आता म्हसी-जवल न्याय कर-न्यास जाव चल । आस म्हंगून ते तिथ गेल । तवाँ विरामन म्हसीला म्हंगला, माजा आन वग्नचा न्याय कर । तवाँ विरामन म्हंगला ह्यो वग्नला मी फासातना काडला आन आता वग्न मना म्हंगतो, मी तुला खातो । तवाँ म्हर्दस विरामनास म्हनते, माज्या आंगात जवा सक्त होत्या आनि मी जवा दूद देत क्ते तवा माजा धनी माजी जतन करीत क्ता । आन आता मी म्हातारी जाले तवा धन्यान मला हारळी उपटायला लावली । तवा हित कशाची न्याय आलय । तवा वग्न म्हंगतो, विरामना, न्याय भाला । आता तुला मी खातो । तवा विरामन म्हंगला, खा । इतक्यात विरामनाच्या कोला नजर पडला । तवाँ त्याला विरामनान हाक मारली । तवाँ तो तिथ उबा झायला आन म्हंगाला, काय बोलन आसल ते तिथनच बोल । तवाँ विरामनान आपली हाकीकत सांगितली । तवाँ कोलोबा म्हंगला, वग्न जिथ फासात आडकला होता तिथ मना ने मंग काय त्या सांगन । आस म्हनून वग्न बामन आन कोला आस तिथ गेल । आन वग्न कसा फासात आडकला क्ता तो मना पाऊं दे । आस म्हनल्या-वर वग्न त्यास दाखविन्या करता फासा मंदी सिरला । तवा तो फासात आडकला । तवाँ कोला विरामनास म्हंगला तू आता कासीला जा । तवा बामन चालता भाला, आन वग्नला कोलच्यान खाल्ला ॥

[ No. 22. ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(JANJIRA STATE.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Birāman dzātā Kāsi āna vagra paḍalā-vhatā phāsī.  
*A-brāhmaṇ was-going to-Kāsi and a-tiger had-fallen in-a-trap.*

Tavā birāman-lā vagra mhaṅg<sup>a</sup>lā, 'ma-nā phāsāt-nā kād man<sup>a</sup>jē  
*Then brāhmaṇ-to the-tiger said, 'me-to the-trap-from take-out then*  
*tu-lā Kāsi tsāṅg<sup>a</sup>li ghaḍal.'* Tavā birāman-lā mayā āli ān  
*thee-to Kāsi well will-happen.'* Then the-brāhmaṇ-to pity came and  
 tyā-na vagra-lā phāsāt-nā kād<sup>a</sup>lā. Tavā vagra mhaṅg<sup>a</sup>tō,  
*him-by to-the-tiger in-the-trap-from was-taken-out. Then the-tiger says,*  
 'tu-lā mī ātā khātō.' Tavā birāman mhaṅg<sup>a</sup>lā, 'maṅgāsi tū  
*'thee I now eat.'* Then the-brāhmaṇ said, 'before-a-while thou  
 mhaṅg<sup>a</sup>lās khāt-nāy ān ātā kasā khātōs? Tar ātā  
*didst-say (I-)do-not-eat and now how (thou-)eatest? Therefore now*  
 mhasī-dzaval nyāy kar<sup>a</sup>nyās dzāv<sup>a</sup>-tsal.' Āsa mhaṅgūn tē titha  
*to-a-she-buffalo justice to-make let(-us)-go.'* So having-said they there  
 gēla. Tavā birāman mhasī-lā mhaṅg<sup>a</sup>lā, 'mādzā ān vagra-tsā  
*went. Then the-brāhmaṇ the-she-buffalo-to said, 'my and the-tiger-of*  
 nyāy kar.' Tavā birāman mhaṅg<sup>a</sup>lā, 'hyō vagra-lā mī phāsāt-nā  
*justice do.'* Then the-brāhmaṇ said, 'this tiger-to (by-)me in-the-trap-from  
 kād<sup>a</sup>lā ān ātā vagra ma-nā mhaṅg<sup>a</sup>tō, "mī tu-lā khātō."'  
*was-taken-out and now tiger me-to says, "I thee eat."*

Tavā mhasī birāmanās mhan<sup>a</sup>tē, 'mājyā āṅgāt dzavā  
*Then the-she-buffalo to-the-brāhmaṇ says, 'my in-body when*  
 sakta hōtyā āni mī dzavā dūd dēt-vhatē tavā mādzā dhanī māji  
*strengths were and I when milk giving-was then my master my*  
 dzatan karīt-vhatā, ān ātā mī mhātārī dzālē, tavā dhanyān ma-lā  
*care doing-was, and now I old became, then by-my-master me-to*  
 hār<sup>a</sup>li up<sup>a</sup>tāyā lāv<sup>a</sup>li. Tavā hita kaśā-chī nyāy ālay.' Tavā  
*grass to-uproot am-applied. Then here of-what justice is-come.'* Then  
 vagra mhaṅg<sup>a</sup>tō, 'birāmanā, nyāy dzhālā. Ātā tu-lā mī khātō.' Tavā  
*tiger says, 'O-brāhmaṇ, justice is-done. Now thee I eat.'* Then

birāman mhaṅ<sup>a</sup>lā, 'khā.' It<sup>a</sup>kyāt birāmanā-chyā kōlā  
 brāhmaṇ said, 'eat.' In-the-meantime the-brāhmaṇ-of a-jackal  
 nadzar paḍ<sup>a</sup>lā. Tavā<sup>ñ</sup> tyā-lā birām<sup>a</sup>nā-na hāk mār<sup>a</sup>li. Tavā<sup>ñ</sup> tō  
 in-the-sight fell. Then him-to the-brāhmaṇ-by calling was-struck. Then he  
 titha ubā-rhāy<sup>a</sup>lā ān mhaṅgālā, 'kāy bōl<sup>a</sup>na āsal tē titha-na-ts  
 there stood and said, 'what to-say will-be that from-there-only  
 bōl.' Tavā<sup>ñ</sup> birām<sup>a</sup>nā-na āp<sup>a</sup>li hākikat sāṅgit<sup>a</sup>li. Tavā<sup>ñ</sup> kōlō-bā  
 speak.' Then the-brāhmaṇ-by his-own account was-told. Then the-jackal  
 mhaṅ<sup>a</sup>lā, 'vagra jitha phāsāt āḍak<sup>a</sup>lā-hōtā titha ma-nā nē, maṅ  
 said, 'the-tiger where in-the-trap caught-was there me take, then  
 kāy tyā sāṅgan.' Āsa mhanūn vagra, bāman, ān  
 what that I-will-tell.' So having-said the-tiger, the-brāhmaṇ, and  
 kōlā āsa titha gēla. Ān, 'vagra kasā phāsāt āḍak<sup>a</sup>lā-vhatā  
 the-jackal such there went. And, 'the-tiger how in-the-trap caught-was  
 tō ma-nā pāñ<sup>a</sup>-dē.' Āsa mhan<sup>a</sup>lyā-var vagra tyās dākhavinyā-kar<sup>a</sup>tā  
 that me-to see-let.' So on-having-said the-tiger to-him to-show-in-order  
 phāsā-mandī sir<sup>a</sup>lā. Tavā tō phāsāt āḍak<sup>a</sup>lā. Tavā<sup>ñ</sup> kōlā  
 in-the-trap entered. Then he in-the-trap was-caught. Then the-jackal  
 birāmanās mhaṅ<sup>a</sup>lā, 'tū ātā Kāśi-lā dzā.' Tavā bāman tsāl<sup>a</sup>tā  
 to-the-brāhmaṇ said, 'thou now Kāśi-to go.' Then the-brāhmaṇ going  
 dzhālā, ān vagra-lā kōlhyān khālā.  
 became, and the-tiger-to the-jackal-by was-eaten.

### FREE TRANSLATION OF THE FOREGOING.

A Brāhmaṇ pilgrim was going to Kāśi when a tiger was caught in a trap.

Then the tiger said to the Brāhmaṇ 'release me from the trap and then you will perform your pilgrimage to Kāśi successfully.' The Brāhmaṇ was moved with pity and released the tiger from the trap. Then the tiger said, 'I shall now eat you.' Then the Brāhmaṇ argued, 'a short time before, you said that you would not eat me, and how is it that you are prepared to eat me now? Let us go to the she-buffalo for decision.' Accordingly they went there, and the Brāhmaṇ asked the she-buffalo to decide their dispute. The Brāhmaṇ said, 'I released this tiger from the trap and now he says he will devour me.' Then the buffalo said to the Brāhmaṇ, 'my master took care of me when I was strong and was giving him milk; but now I am grown old, and so my master has made me graze upon the rough grass. Then what room is left for justice here?' The tiger said, 'well Brāhmaṇ, the decision is given. Now I devour you.' Then the Brāhmaṇ said helplessly, 'devour.' Presently the Brāhmaṇ chanced to see a jackal and called to him loudly and the jackal stopped, saying, 'say what you have to say keeping at a distance.' Then the Brāhmaṇ told him his story. The jackal said, 'take me to the place where the tiger was entrapped, and then I will give my decision.' After this the tiger, the Brāhmaṇ, and the jackal all three went there. Then the jackal said, 'let me see how the tiger was entrapped.' The tiger, in order to show that, put himself in the trap, and when he was caught in it, the jackal said to the Brāhmaṇ, 'now go your way to Kāśi.' Immediately the Brāhmaṇ set off. And the jackal fed upon the tiger.

[ No. 23.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(DISTRICT BELGAUM.)

## SPECIMEN III.

सकाळ पासून संध्याकाळ पर्यंतच काम । सकाळचा उठल्या बरोबर वासर सोडली । वासर सोडून मसीची वार राहिल्या त्या बद्दल दोन गडी पाठवून वशीद आनल । ते वशीद दोन तीन वशीद मिळवून मशीस घातल । तिथून पुढे ताक ठवळल । तिथून पुढे बाकरी खाऊन सात आठ आळाची लोक बलिवली । आळाची लोक बलवून कामास लाऊन बाकरी खाऊन गोरा-कडे गेलो पुना गोरा-कडे जाऊन मस पाडली । मस पाडली तर निकाल ठकली । तिथून पुना ही मरते समजून काही-तरी वशीद बगाव म्हणून दुर्गास गेलो । पुना मदकोपास गेलो, नागुरड्यास गेलो । अवशीद घेऊन तीन तास रात्रीस गरास गेलो । तिथून पुढे जेम्हरून ते वखाद मशीस पाजिवल । तुकडा खाऊन जरा पडलो । दोन तास रात्र असताना गोर सोडली । तिथून गरास आनून वासर सोडली । वासर सोडून हाता-वर बेघी बेघी बाकरी घेऊन लवकर तीर्थकुंडेस आलो । तिथून कचेरीस आलो ॥

[ No. 23.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHĪ.

## KONKAN STANDARD.

DHANAGARĪ DIALECT.

(DISTRICT BELGAUM.)

## SPECIMEN III.

## TRANSLITERATION AND TRANSLATION.

|                           |                                |                                 |                                      |                                       |
|---------------------------|--------------------------------|---------------------------------|--------------------------------------|---------------------------------------|
| Sakāḷ-pāsūn               | sandhyā-kāl-paryant-tsa        | kām.                            | Sakāḷ-tsā                            | uth <sup>a</sup> lyā                  |
| <i>Morning-from</i>       | <i>evening-time-until-of</i>   | <i>work.</i>                    | <i>In-the-morning</i>                | <i>rising</i>                         |
| barōbar                   | vāsar                          | sōḍ <sup>a</sup> li.            | Vāsar                                |                                       |
| <i>on</i>                 | <i>young-ones-of-buffaloes</i> | <i>were-loosened.</i>           | <i>The-young-ones</i>                |                                       |
| sōḍūn                     | masī-chī                       | vār                             | rāhilyā                              | tyā-baddal dōn                        |
| <i>having-let-loose</i>   | <i>she-buffalo-of</i>          | <i>afterbirth</i>               | <i>remained</i>                      | <i>that-for two</i>                   |
| gaḍi                      | pāth <sup>a</sup> vūn          | vaśid                           | ān <sup>a</sup> la.                  | Tē vaśid dōn tīn                      |
| <i>servants</i>           | <i>having-sent</i>             | <i>medicine</i>                 | <i>was-brought.</i>                  | <i>That medicine two three</i>        |
| vaśid                     | miḷ <sup>a</sup> vūn           | maśis                           | ghāt <sup>a</sup> la.                | Tithūn-puḍha                          |
| <i>medicines</i>          | <i>having-mixed</i>            | <i>to-the-she-buffalo</i>       | <i>were-administered.</i>            | <i>Thence-further</i>                 |
| tāk                       | ḍhavaḷ <sup>a</sup> la.        | Tithūn-puḍha                    | bāk <sup>a</sup> rī                  | khāūn sāt āṭh                         |
| <i>butter-milk</i>        | <i>was-churned.</i>            | <i>After-that</i>               | <i>bread</i>                         | <i>having-eaten seven eight</i>       |
| ālā-chī                   | lōk                            | baliv <sup>a</sup> li.          | Alā-chī                              | lōk                                   |
| <i>lane-of</i>            | <i>people</i>                  | <i>were-called.</i>             | <i>Lane-of</i>                       | <i>people</i>                         |
| lāūn                      | bāk <sup>a</sup> rī            | khāūn                           | gōrā-kaḍē                            | gēlō.                                 |
| <i>having-applied</i>     | <i>bread</i>                   | <i>having-eaten</i>             | <i>cattle-towards</i>                | <i>I-went.</i>                        |
| kaḍa                      | ḍzāūn                          | mas                             | pāili;                               | mas pāili tar nikāl                   |
| <i>towards</i>            | <i>having-gone</i>             | <i>she-buffalo</i>              | <i>was-seen ;</i>                    | <i>she-buffalo was-seen then very</i> |
| ṭhak <sup>a</sup> li.     | Tithūn                         | punā, 'hī mar <sup>a</sup> tē,' | sam <sup>a</sup> ḍzūn                | kāhī-tari vaśid                       |
| <i>was-exhausted.</i>     | <i>Thence</i>                  | <i>again, 'this dies,'</i>      | <i>considering</i>                   | <i>something medicine</i>             |
| bagāva,                   | mhaṇūn                         | Durgās                          | gēlō.                                | Punā Mad <sup>a</sup> kōpās           |
| <i>should-be-found,</i>   | <i>therefore</i>               | <i>to-Durga</i>                 | <i>I-went.</i>                       | <i>Again to-Madkōpa I-went,</i>       |
| Nāgur <sup>a</sup> ḍyās   | gēlō,                          | av <sup>a</sup> śid             | ghēūn                                | tin tās rātris                        |
| <i>to-Nagurḍa</i>         | <i>I-went,</i>                 | <i>medicine</i>                 | <i>having-taken</i>                  | <i>three hours at-night</i>           |
| gēlō.                     | Tithūn                         | puḍhē                           | jēḍzh <sup>a</sup> rūn               | tē vakhād                             |
| <i>went.</i>              | <i>Thence</i>                  | <i>afterwards</i>               | <i>having-pounded (the-medicine)</i> | <i>that medicine</i>                  |
| maśis                     | pājiv <sup>a</sup> la.         | Tuk <sup>a</sup> dā             | khāūn                                |                                       |
| <i>to-the-she-buffalo</i> | <i>was-caused-to-be-drunk.</i> | <i>A-piece-(of-bread)</i>       | <i>having-eaten</i>                  |                                       |
| ḍzarā                     | paḍ <sup>a</sup> lō.           | Dōn                             | tās                                  | rātr as <sup>a</sup> tānā             |
| <i>for-a-while</i>        | <i>I-laid-(myself).</i>        | <i>Two</i>                      | <i>hours</i>                         | <i>night while-remained</i>           |
|                           |                                |                                 |                                      | <i>cattle</i>                         |



|                       |                      |                    |                       |                       |                       |
|-----------------------|----------------------|--------------------|-----------------------|-----------------------|-----------------------|
| sōḍ'li.               | Tithūn               | garās              | ānūn                  | vāsar                 | sōḍ'li.               |
| <i>was-let-loose.</i> | <i>Thence</i>        | <i>to-house</i>    | <i>having-brought</i> | <i>the-young-ones</i> | <i>were-loosened.</i> |
| Vāsar                 | sōḍūn                | hātā-var           | bēghi-bēghī           | bāk'ri                | ghēūn                 |
| <i>The-young-ones</i> | <i>having-loosed</i> | <i>on-the-hand</i> | <i>quick-quick</i>    | <i>bread</i>          | <i>having-taken</i>   |
| lav'kar               | Tirth'kundēs         | ālō,               | tithūn                | kachērīs              | ālō.                  |
| <i>soon</i>           | <i>to-Tirthakund</i> | <i>I-came,</i>     | <i>thence</i>         | <i>to-the-court</i>   | <i>I-came.</i>        |

### FREE TRANSLATION OF THE FOREGOING.

I had something to do from morning till night. As soon as I got up in the morning the young buffaloes were let loose. Then a she-buffalo had a miscarriage. Therefore two servants were sent for medicine. I mixed two or three different drugs and administered the mixture to the she-buffalo. Then I had to churn buttermilk, and then I had something to eat. Then I called seven or eight neighbours and set them to work. Then I ate some bread and went to look after the cattle. I saw that the she-buffalo was much exhausted. I feared lest she might be dying and therefore went to Durga to fetch some medicine, and thereafter I went to Madkopa and Nagurda. I came home with the medicine about three o'clock at night, mixed the medicine, and gave it to the she-buffalo. Then I ate a piece of bread and went to sleep for a moment. When two hours were left of the night I let the cattle loose. Then I brought the young buffaloes to the house and let them loose. Then I took some bread in my hand and quickly went to Tirthakund and thence to the court.

## BHAṆḌĀRĪ.

Bhaṇḍārī is the dialect of the Bhaṇḍārīs, or palm-juice drawers. It has been reported as a separate dialect from Kolaba and Janjira. It is nothing but the current language of the districts. The cerebral *ḍ* is usually written as in the Dekhan; thus, *paḍ<sup>a</sup>lā*, fell. It is, however, often changed to *r* after vowels, as is usually the case in the Northern Konkan; thus, *tud<sup>z</sup>ā sabda mī kadī-bī mōr<sup>a</sup>lā nāy*, thy word by-me at-any-time-even was-broken not. The writing of *ḍ* in such cases is, therefore, probably due to the influence of the written language.

A specimen of Bhaṇḍārī has also been forwarded from Ratnagiri. Like the specimens of Saṅgamēśvarī received from the same district, it is written in the usual Marāṭhī of the Dekhan, and it has not, therefore, been reproduced.

The beginning of the Parable of the Prodigal Son in the Bhaṇḍārī of Janjira will be sufficient to show that this form of speech differs in no essential points from the usual Konkan Standard of Marāṭhī.

[ No. 24.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

BHAṆDĀRĪ DIALECT.

(STATE JANJIRA.)

कोनी एका मनुक्षास दोन सोकर होत । त्यातना धाकला बावाला म्हतला, बाबा, द्रष्टकीचा जो वाटा मना यायचा हाय तो दे । मंग त्यान त्यास माल जिनगी वाटून दिली । मंग थोडक्या दिसानी धाकला मुलगा आपल समद जमा करून दूरच्या मुलखात गेला, आनि थत उदलपानाने वागून आपली सर्व संपता उधलली । मंग सगली संपता उधलल्या-वर त्या मुलखात मोठा दुकाल पडला । त्या-मुल त्याला गरिबी आली । तवाँ तो त्या मुलका-मदील एका गिरिस्ता-जवल झाला । त्यानी त्याला शेतात डुकर चरवायला पाठविला । तवाँ डुकर कोंडा खातात, त्या-वर त्यानी आपला पोट भरावाँ असा वाटलाँ आनि कोनी-बी त्याला काही द्येत नायसा भाला । मंग तो सुद्दी-वर येऊन बोलला, माज्या बाबाच्या कितीक चाकरास म्होप भाकरी हाय, आनि मी भुक मरताँ । मी उटून आपल्या बाबा-कड जाईन आनि त्याला म्हनन बाबा, मिनी देवा-दुकड ना तुज्या-दुकड पाप केल हाय । आता या घडीशी तुजा मुलगा मी न्हव, असा माज्या मनाला आला । तू आपल्या एकाद्या चाकरा परमान मला वागव । मंग तो उटून-शेनी आपल्या बाबा-कड गेला ॥

[No. 24.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

BHAṆḌĀBĪ DIALECT.

(STATE JANJIRA.)

## TRANSLITERATION AND TRANSLATION.

Kōnī-ēkā manukshās dōn sōk<sup>a</sup>ra hōta. Tyāt-nā dhāk<sup>a</sup>lā  
*Certain to-a-man two sons were. Them-in-from the-younger*  
 bābā-lā mhat<sup>a</sup>lā, 'bābā, ishtākī-tsā dzō vātā ma-nā yāy<sup>a</sup>tsā hāy  
*the-father-to said, 'father, the-estate-of what share me-to to-come is*  
 tō dē.' Maṅg tyā-na tyās māl-jin<sup>a</sup>gī vātūn dili. Maṅg  
*that give.' Then him-by to-him property having-divided was-given. Then*  
 thōḍ<sup>a</sup>kyā disā-nī dhāk<sup>a</sup>lā mul<sup>a</sup>gā āp<sup>a</sup>la sam<sup>a</sup>da dzamā karūn  
*a-few days-after the-younger son his-own all together having-made*  
 dūr<sup>a</sup>chyā mul<sup>a</sup>khāt gēlā, āni thata udal<sup>a</sup>panā-nē vāgūn  
*distant into-country went, and there prodigality-with having-behaved*  
 āp<sup>a</sup>li sarv sampatā udhal<sup>a</sup>li. Maṅg sag<sup>a</sup>li sampatā udhal<sup>a</sup>lyā-var  
*his-own all property was-squandered. Then all property having-squandered-after*  
 tyā mul<sup>a</sup>khāt mōṭhā dukāl paḍ<sup>a</sup>lā. Tyā-mula tyā-lā garibi āli.  
*that into-country great famine fell. Therefore him-to poverty came.*  
 Tavā tō tyā mul<sup>a</sup>khā-madil ēkā giristā-dzaval rhālā. Tyā-nī tyā-lā  
*Then he that country-in-from one householder-near lived. Him-by him-to*  
 śētāt ḍuk<sup>a</sup>ra tsar<sup>a</sup>vāy-lā pāṭh<sup>a</sup>vilā. Tavā ḍuk<sup>a</sup>ra kōṇḍā khātāt tyā-var  
*in-a-field swine to-graze was-sent. Then swine husk eat that-on*  
 tyā-nī āp<sup>a</sup>lā pōṭ bharāvā asā vāt<sup>a</sup>lā, āni kōnī-bī tyā-lā  
*him-by his belly should-be-filled so it-appeared, and anyone-even him-to*  
 kāhī dyēt nāy<sup>a</sup>sā dzhālā. Maṅg tō suddi-var yēūn bōl<sup>a</sup>lā,  
*anything giving not-so became. Then he senses-on having-come said,*  
 'mājyā bābā-chyā kitik tsāk<sup>a</sup>rās mhōp bhāk<sup>a</sup>ri hāy, āni mī  
 'my father-of how-many servants-to much bread is, and I  
 bhuka mar<sup>a</sup>tā. Mī utūn āp<sup>a</sup>lyā bābā-kaḍa dzāin āni tyā-lā  
*by-hunger die. I having-arisen my father-to will-go and him-to*  
 mhanan, "bābā, mī-nī dēvā-ik<sup>a</sup>ḍa nā tujyā-ik<sup>a</sup>ḍa pāp kēla hāy. Ātā  
*will-say, "father, me-by God-against and thee-against sin done is. Now*  
 yā ghaḍī-śī tudzā mul<sup>a</sup>gā mī nhava, asā mājyā manā-lā ālā. Tū  
*this time-from thy son I am-not, so my mind-to came. Thou*  
 āp<sup>a</sup>lyā ēkādyā tsāk<sup>a</sup>rā par<sup>a</sup>mān ma-lā vāgav." ' Maṅg tō utūn-śēnī  
*thy one servant like me treat." ' Then he having-arisen*  
 āp<sup>a</sup>lyā bābā-kaḍa gēlā.  
*his father-to went.*

### ṬHĀK<sup>A</sup>RĪ.

Ṭhāk<sup>A</sup>rī has been reported as a separate dialect from Kolaba and Nasik, and specimens have also been received from Thana. The speakers are everywhere found in the neighbourhood of the Dekhan, and their dialect is, accordingly, a kind of connecting link between the two slightly differing forms of Marāṭhī current in the Dekhan and the Konkan respectively. The dialect of the Ṭhākurs of Kolaba has, like the other forms of speech in that district, been largely influenced by the form of Marāṭhī current in the Dekhan. Thus, cerebral *ḷ* and *ṇ* are usually distinguished from the corresponding dental sounds, and *ḷ* has been preserved after vowels. Compare words such as *dukāl*, famine; *māṇ<sup>sā</sup>-lā*, to a man; *paḍ<sup>lā</sup>*, he fell. The pronunciation of *ṇ* is, however, probably that of a dental *n*, for we find both *ṇ* and *n* constantly written in the same words, and there are sufficient other traces to show that the dialect is only an adulterated form of the common language of the Central and Northern Konkan. A few lines of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[ No. 25.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKAN STANDARD.

THĀK'ARĪ DIALECT.

(DISTRICT KOLABA.)

कुना माणसाला दोन मुलगा होत । त्यातला धाकटा मुलगा बाबाला  
म्हनायला, बाबा, जो काय इष्टकीचा वाटा असेल तो माझा दे । मंग बापाने  
वांटा दिला । तो समदा पैसा गुंडाळून दूर देशांत गेला । तिकड जाऊन  
समदा पैसा उधळून टाकला । मग त्या देशांत दुकाळ पडला । तवा खरचाची  
अडचण पडली । मग तिथ सावकारा-कड चाकरीस राहिला । सावकारान  
त्याला डुकर चारावयाला शेतांत पाठविला । डुकर खाऊन टरफल टाकत  
त्या-वर पोटा भरीन । त्याला कोणी काड दिल नाही ॥

## TRANSLITERATION AND TRANSLATION.

|                 |                |            |               |                 |               |             |              |
|-----------------|----------------|------------|---------------|-----------------|---------------|-------------|--------------|
| Kunā            | māṇ'sā-lā      | dōn        | mul'ga        | hōta.           | Tyāt'lā       | dhāk'atā    | mul'gā       |
| Certain         | man-to         | two        | sons          | were.           | Them-among    | the-younger | son          |
| bābā-lā         | mhanāy'lā,     | 'bābā,     | dzō-kāy       | ishta-kī-tsā    | vātā          | asēl        | tō           |
| the-father-to   | said,          | 'father,   | whatever      | estate-of       | share         | will-be     | that         |
| mādzhā          | dē.'           | Maṅg       | bāpā-nē       | vātā            | dilā.         | Tō          | sam'dā       |
| mine            | give.'         | Then       | the-father-by | share           | was-given.    | He          | all          |
| gunḍālūn        | dūr            | deśāt      | gēlā.         | Tik'ḍa          | dzāūn         | sam'dā      | paisā        |
| having-gathered | far            | to-country | went.         | There           | having-gone   | all         | money        |
| udhālūn         | tāk'lā.        | Mag        | tyā           | deśāt           | dukāl         | paḍ'lā.     | Tavā         |
| having-wasted   | was-thrown.    | Then       | that          | in-country      | famine        | arose.      | Then         |
| khar'tsā-chī    | aḍ'tsaṇ        | paḍ'li.    | Mag           | titha           | sāv'kārā-kaḍa | tsāk'rīs    | rāhilā.      |
| expenditure-of  | difficulty     | arose.     | Then          | there           | rich-man-with | for-service | stayed.      |
| Sāv'kārān       | tyā-lā         | ḍuk'ra     | tsārāv'yā-lā  | śētāt           | pāṭhaviḷā.    | Ḍuk'ra      | khāūn        |
| The-man-by      | him            | swine      | feeding-for   | in-field        | was-sent.     | Swine       | having-eaten |
| ṭar'phala       | tākat,         | tyā-var    | pōṭ           | bharīn.         | Tyā-lā        | kōṇī        |              |
| husks           | used-to-throw, | that-on    | belly         | (I-)shall-fill. | Him-to        | (by-)anyone |              |
| kāi             | dila           | nāhī.      |               |                 |               |             |              |
| anything        | was-given      | not.       |               |                 |               |             |              |

The Thāk'rī dialect of Nasik is also closely related to the current Marāṭhī of the Dekhan. Thus, the cerebral *ḷ* and *ḷ* are both retained; compare *ghōḷā*, a horse; *paḷ*, run. The cerebral *ṇ* is occasionally changed to *n*; thus, *pānī*, water. Usually, however, we find forms such as *kōṇ*, who? The inflection of verbs is the same as in the Dekhan. On the other hand, we find characteristic Konkan forms, such as *istav*, fire; *yēḷ*, time; *tyā-na*, by him; *ḍuk'ra*, swine; *asan*, I shall be; *jyēlā*, he went. In *tī ḍuk'ra khāt hōtē*, those swine were eating, the verb *hōtē* has the form of the masculine plural, though the subject is neuter. This is probably due to the influence of the neighbouring Gujarātī.

On the whole, the Thāk'rī of Nasik shares the characteristic features of other border dialects between the Dekhan and the Konkan, as will be seen from the beginning of the Parable of the Prodigal Son which follows:—

[ No. 26.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

#### KONKAN STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT NASIK.)

कोण्या एका माणसाला दोन मुल व्हती । आणि त्याच्या पैकी नव-  
तरणा व्हता त्यानी बापाला सांगितल की माझा हिंसा मला द्यावा । आणि  
ती संपता वाटून देली । मग थोडक्या दिवसात धाकटा मुलगा व्हता, तो सर्व जमा  
करून भेजन जेला । आणि तेथे उधळपणे वागून आपली संपता उडविली ।  
मग ती दवलत उडवून दिली, भिकारी झाला, म्हणजे त्या देशात दुस्काळ पडला ।  
त्या मुळाना त्याला मोठी अडचण पडू लागली । तेव्हा मग तो त्या देसातील एका  
गरस्ता-जवळ जाऊन राहिला । त्यान डुकर चारायला शेतात पाठविला । ती डुकर  
जी ठरफल खात होते त्या-वर पोठ भरावे असे वाटले । आणि त्याला कोणह काँहीं  
दिल नाहीं । मग तो सुद्धी-वर येऊन सांगल, माझ्या बापाच्या किती मोलकऱ्यांस  
भरपुर भाकर आहे; आणि मी भुक्कन मरतो । म्या उठून आपल्या बापा-कडे जाईन  
व त्याला म्हणन, हो बापा, मी देवा-समोर व तुमच्या समोर पाप केल आहे ॥

[ No. 26.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

ṬHĀK<sup>a</sup>RĪ DIALECT.

(DISTRICT NASIK.)

## TRANSLITERATION AND TRANSLATION.

Kōṇyā-ēkā māṇ<sup>a</sup>sā-lā dōn mula vhati. Āṇi tyā-chyā-paikī nava-  
*A-certain man-to two children were. And them-of-from-among fresh-and-*  
tar<sup>a</sup>nā vhatā tyā-nī bāpā-lā sāṅgit<sup>a</sup>la kī, ‘māḍzhā hisā ma-lā  
*young (who-)was him-by father-to it-was-told that, ‘my share me-to*  
dyāvā.’ Āṇi tī sampatā vātūn dēli. Mag thōḍ<sup>a</sup>kyā  
*should-be-given.’ And that property having-divided was-given. Then a-few*  
div<sup>a</sup>sāt dhāk<sup>a</sup>tā mul<sup>a</sup>gā vhatā, tō sarv ḍzamā karūn jhēun  
*in-days the-younger son was, he all together having-done having-taken*  
jēlā. Āṇi tēthē udhal<sup>a</sup>paṇē vāgūn āp<sup>a</sup>li sampatā uḍavili.  
*went. And there with-extravagance having-lived his-own property was-squandered.*  
Mag tī dav<sup>a</sup>lat uḍ<sup>a</sup>vūn dili, bhikārī ḍzhālā, mhaṇ<sup>a</sup>jē tyā  
*Then that property having-wasted was-given, poor (he-)became, that-is that*  
dēsāt duskāl pad<sup>a</sup>lā. Tyā mulā-nā tyā-lā mōthī ad<sup>a</sup>tsaṇ padū  
*in-country famine fell. That on-account-of him-to great difficulty to-fall*  
lāg<sup>a</sup>li. Tēvhā mag tō tyā dēsātil ēkā garastā ḍzaval ḍzāun  
*began. Then after he that country-in one householder near having-gone*  
rāhilā. Tyā-na ḍuk<sup>a</sup>ra tsārāy<sup>a</sup>lā sētāt pāthavilā. Tī ḍuk<sup>a</sup>ra jī  
*remained. Him-by swine to-graze in-the-field he-was-sent. Those swine which*  
tar<sup>a</sup>phala khāt hōtē, tyā-var pōṭ bharāvē asē vāt<sup>a</sup>le. Āṇi  
*husks eating were, that-upon belly should-be-filled so it-appeared-(to-him). And*  
tyā-lā kōṇha kāñhī dila nāñhī. Mag tō suddhī-var yēun sāṅg<sup>a</sup>la,  
*him-to anyone anything was-given not. Then he senses-on having-come said,*  
‘mājhyā bāpā-chyā kitī mōl<sup>a</sup>karyās bhar-pur bhākar āhē; āṇi mī  
*‘my father’s how-many to-labourers sufficient bread is; and I*  
bhuka-na mar<sup>a</sup>tō. Myā uṭhūn āp<sup>a</sup>lyā bāpā-kaḍē ḍzāin va tyā-lā  
*hunger-with am-dying. I having-arisen my-own father-to will-go and him-to*  
mhaṇan, “hyē bāpā, mī Dēvā-samōr va tujhyā samōr pāp kēla āhē.”  
*will-say, “O father, by-me God-before and of-thee before sin done is.”’*



In Thana, Thākurs are chiefly found in the hilly country in the south-east and south. Their dialect is of the kind usual in all districts between the Konkan and the Dekhan. There is, besides, a slight admixture of Gujarātī. Compare forms such as *dēi-dzō*, give; *bhuka*, with hunger; *ākhōn*, at last. The termination of the dative is usually *l*; thus, *ābbāl*, to the father; *māl*, to me; *tyādzhal*, to him. The case of the agent of personal pronouns ends in *hān*; thus, *mahān*, by me; *tuhān*, by thee. Compare the dialectical forms *mahā*, my; *tuhā*, thy. Note the use of the particle *kari*, how? why? which corresponds to *ki nāi*, why not? namely, in colloquial Marāṭhī.

The general agreement of the dialect with other forms of speech current in the same localities will be seen from a perusal of the short specimen which follows.

[No. 27.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT THANA.)

एका मानसाला करी दीन ल्योक हुत । धाकटा ल्योक आब्बाला म्हनिला, आब्बा, माल माभ्या इष्टकाची वाँटणी वाटून देई जो । आब्बान त्याभल त्याचा वाटा वाटून देला । मग उल्लेखे रोजान तो धाकटा ल्योक आपला वाटा भेजून दूर मुलखात परागंदा भाला । तेंठ उधळापणान वागून सगळीं इष्टाक बोडसयिलां । तेंठ अवघा खसून टाकिल्या-वर त्या मुलखात बहूच दुकोळ पडिला । मन्हून तो बहूच भुक मरू लागला । तेंठ तो त्या मुलखात एका गरस्ताच्या घरी जाऊन रहिला । त्याने त्याजला शेरड चाराया शेतात धाडिला । तेंठ शेरड भाडपाला खात तसच आपुन खाव न रहावँ अस त्याचे मनात वाटलँ । त्याजला करी कोनीच अन्नाचा नख-परी देला नाहीं । आखो तो सुडी-वर येऊन म्हनिला, माभ्या अब्बाच्या घरी कवठक तरी मंजरेच गडी पोटा-भ पोटाळ आन खातान, आन मा करी इकडँ भुक मरतो । इठून मा माभ्या आब्बाक जाईन आन त्याभल जाऊन सांगन, आब्बा, महान देवाचा आन तुम्हा बहूच पाप केला । ते अवढा दी महान फेडिला । आता पुन माल करी ल्योक सांगू नको । जस तुम्हा चार चाकार आहांत तसा माल ठेई जो । आखोनतो आपल्या आब्बा-कड आल ॥

[No. 27.]

# INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

#### KONKAN STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT THANA.)

#### TRANSLITERATION AND TRANSLATION.

Ēkā mān<sup>a</sup>sā-lā kari dōn lyōk huta. Dhāk<sup>a</sup>tā lyōk ābbā-lā mhanilā,  
*One man-to namely two sons were. The-younger son father-to said,*  
 'ābbā, māl mājhyā ishtākā-chī vāt<sup>a</sup>nī vātūn dēi-dzō.' Ābbān  
*'father, me-to my property-of share having-divided give.' The-father-by*  
 tyād<sup>a</sup>zhal tyā-tsā vātā vātūn dēlā. Mag ulhē rōdzān tō dhāk<sup>a</sup>tā  
*him-to his share having-divided was-given. Then few days-in that younger*  
 lyōk āp<sup>a</sup>lā vātā jhēūn dūr mul<sup>a</sup>khāt parāgandā dzhālā. Tēṭha  
*son his share having-taken far to-country migrating became. There*  
 udhalāpanān vāgūn sag<sup>a</sup>lā ishtāk bōḍ<sup>a</sup>sayilā. Tēṭha av<sup>a</sup>ghā  
*riotousness-with having-behaved all property was-squandered. There all*  
 kharsūn ṭākilyā-var tyā mul<sup>a</sup>khāt bahū-ts dukōl padilā. Manhūn  
*having-spent throwing-after that in-country mighty famine arose. Therefore*  
 tō bahū-ts bhuka marū lāg<sup>a</sup>lā. Taī tō tyā mul<sup>a</sup>khāt ēkā garastā-chyā  
*he very-much with-hunger to-die began. Then he that in-country one householder-of*  
 gharī dzāūn rahilā. Tyēn tyād<sup>a</sup>z-lā sēr<sup>a</sup>ḍa tsārāyā sētāt dhādilā.  
*in-house having-gone stayed. Him-by him goats to-tend in-field was-sent.*  
 Tēṭhā sēr<sup>a</sup>ḍa dzhād<sup>a</sup>pālā khāt tasa-ts āpun khāva na  
*There goats tree-leaves ate thus himself-by it-should-be-eaten and*  
 rahāvā asa tyā-tsē manāt vāt<sup>a</sup>lā. Tyād<sup>a</sup>z-lā kari kōnī-ts  
*it-should-be-lived thus his in-mind it-appeared. Him-to namely (by-)anyone-even*  
 annā-tsā nakh-parī dēlā nāhī. Ākhō tō suddhī-var yēūn mhanilā,  
*food-of a-nail-even was-given not. At-last he senses-on having-come said,*  
 'mājhyā ābbā-chyā gharī kav<sup>a</sup>dhak tari māñj<sup>a</sup>rē-tsa gadī pōt-bha  
*'my father's in-house how-many indeed hired servants belly-full*  
 pōtāl ān khātān, ān mā kari ik<sup>a</sup>dā bhuka mar<sup>a</sup>tō. Ithūn mā mājhyā  
*belly-for food eat, and I namely here with-hunger die. From-here I my*  
 ābbāk dzāin ān tyād<sup>a</sup>zhal dzāūn sāngan, "ābbā, mahān Dēvā-tsa ān  
*to-father will-go and him-to having-gone will-say, 'father, by-me God-of and*  
 tud<sup>a</sup>zhā bahū-ts pāp kēlā. Tē av<sup>a</sup>dhā-dī mahān phēḍilā. Ātā  
*thy great-indeed sin is-done. That so-many-days by-me was-expiated. Now*  
 pun māl kari lyōk sāngū na-kō. Dzaśa tud<sup>a</sup>zha chyār tsākār  
*again me-to indeed son to-say not-proper-is. As thy four servants*  
 āhāt, tasā māl ṭhēi-dzō." 'Ākhōn tō āp<sup>a</sup>lyā ābbā-kaḍa ālā.  
*are, so me keep." 'Lastly he his father-near came.*

## KARHĀDĪ.

Karhāḍī is the language of the Karhāḍā Brāhmaṇs. Their name is said to be derived from Karhad in Satara, and their original country is said to stretch along the Krishna, from its meeting with the Koyna on the north to the Varna on the south. They are now found in small numbers all over Ratnagiri and Sawantwadi, and also in Bombay Town and Island.

A specimen of Karhāḍī has been forwarded from Bombay. It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan. In some points, however, it agrees with the Marāṭhī spoken in Satara. Cerebral *ṇ* and cerebral *ḷ* are distinguished from the corresponding dental sounds; *ḷ* is not changed to *r* after vowels; and the present tense of finite verbs is formed as in the Dekhan. Thus, *mhaṇālā*, he said; *dukaḷ*, famine; *ghōḷā*, a horse; *tũ māṛtōs*, thou strikest, and so on.

It is possible that Karhāḍī was originally a dialect of the Marāṭhī spoken in Satara. At the present day, however, it belongs to the Konkan group. We find characteristic Konkan forms such as *bāpus*, oblique *bāpāśi*, a father; *āus*, a mother; *tsēḷũ*, oblique *tsēḷvā*, a daughter. The verb substantive is *hāy*, I am; *hās*, thou art; *hāy*, he is, and so on. Note also the substitution of the class nasal for the Anunāsika in forms such as *tēntlā*, among them; and the use of the cerebral *ṇ* in forms such as *tē-ṇā*, by him.

One of the forms of the dative is characteristic of the dialect, the final *s* having developed to a visarga; thus, *māṇ<sup>s</sup>sāḥ*, to a man. Besides, we also find forms such as *āp<sup>s</sup>ṇās*, to himself; *tēs*, to him, etc.

The general agreement with the other dialects of the neighbourhood will easily be seen from the specimen which follows.

[ No. 28.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

## KARHĀDĪ DIALECT.

(BOMBAY TOWN.)

एका मानसाः दोन मुलगे होते । तेंतला धाकटा मूल बापाशीः  
म्हणाला, तुजे कडेन जाँ काय डबोलाँ हाय तेंतला जाँ काय मज येताँ ताँ  
मज दे । मग बापाशीन आपले बोनवेचे वाँटे करून तेंस दिले । थोड्याच  
दिसाँत धाकच्या मुलान जाँ काय आपणास आळाँ ताँ एकठंय केलान नी तो  
मग घरांतु भाडूर जाऊन लांबच्या एका गाँवास हायला । आणी तेंत तेणा  
जाँ काय होताँ त्याची वाट लावलीन । मग जेधवाँ तेचे कडे काय नायसाँ  
भालाँ तेधवाँ त्या गाँवाँत मोठा दुकळ पडला आणि तेस खावेस जेहेस  
मिळे-ना-साँ भालाँ । तेधवाँ तो त्या गाँवाँतल्या एका सावकाराचे र्ही हायला ।  
तेणा तेस आपले मळेंत डुकराँ राखास धाडलान । तेधवाँ डुकराँ जो कुंडा

खार्दत तो सुड्डाँ खाजन तो पोट भरास बघी पण तेस कोणी काय दिलाँ नाय । तेवाँ तेचे डोळे उघडले आणि तेस वाटलाँ माझे बापाशीचे ह्रीं कितके मानायाँ: पोटभर खाजन उरे इतकी भाकरी मिळते आणि मी असा उपाशी मरतोँ । मी आताँ उठून बापाशी-कडे जाईन नी बापाशी: सांगेन कीं मी देवाची चूक केली हाय नी ती तुजे समोर । तेवाँ तुम्हा मूल म्हणास मज योग्यता नाईँ । तर आताँ तूँ मज मानाया सारखा घरांत थेव । मग तो तेथन उठून बापाशीचे ह्रीं आला । बापाशीन येताना तेस दुरनु वडतला नी तेस तेची दया आली नी तेणा धावत जाऊन तेच्या गळेस वेंग मारलीन नी त्याचा मुका घेतलान । तेव्हाँ मुलान बापाशी: म्हटलान कीं मी तुज्या समोर देवाचा अपराध केलाय आणि तुम्हा मूल म्हणून घेवेची योग्यता मज हायली नाईँ । तर तूँ आताँ मज आपला मानाया सारखा थेव । मग बापाशीन मानायाँ: साद घातलान नी सांगितलान एक चकोटसा पोशाख आणा नी छेस घाला, आणि छेचे हातांत घालास एक मुदी नी पायांत घालास जुताँ द्या । आणि आमी जेवुयाँ आणि मग मौज मारयाँ । कारण हा माझा मूल मेलला तो आज जिवा झालाय आणि नायसा झालला तो आज मज गावला ॥

[No. 28.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

KARHĀḌĪ DIALECT.

(BOMBAY TOWN.)

## TRANSLITERATION AND TRANSLATION.

Ēkā māṇ<sup>a</sup>sāh dōn mul<sup>a</sup>gē hōtē. Tēnt<sup>a</sup>lā dhāk<sup>a</sup>tā mūl bāpāśih  
*One man-to two sons were. Them-in-from younger son father-to*  
 mhaṇālā, 'tujē kaḍēn dzā-kāy ḍabolā hāy, tēnt<sup>a</sup>lā dzā-kāy madz  
*said, 'of-thee at whatever property is, that-in-from whatever me-to*  
 yētā tā madz dē.' Mag bāpāśin āp<sup>a</sup>lē bōnāvē-tsē vātē  
*comes that me-to give.' Then the-father-by his-own property-of divisions*  
 karūn tēs dilē. Thōdyā-ts disāt dhāk<sup>a</sup>tyā mulān  
*having-made to-them were-given. A-few-only in-days the-younger son-by*  
dzā-kāy āp<sup>a</sup>nās āllā tā ēk<sup>a</sup>thāy kēlān nī tō mag gharān-nu  
*whatever to-him came that together was-made and he then house-from*  
 bhāir dzāun lāmb<sup>a</sup>chyā ēkā gāvās rhāy<sup>a</sup>lā. Āṇi tēnta tē-nā  
*out having-gone distant one to-village lived. And there him-by*  
dzā-kāy hōtā tyā-chī vāt<sup>a</sup>lā<sup>a</sup>lin. Mag dzēdh<sup>a</sup>vā tē-tsē-kaḍē kāy  
*whatever was that-of was-squandered. Then when him-of-with anything*  
 nāy<sup>a</sup>sā dzhālā tēdh<sup>a</sup>vā tyā gāvāt mōthā dukal paḍ<sup>a</sup>lā, āṇi tēs khāvēs  
*not-as became then that into-village great famine fell, and to-him to-eat*  
dzēvhēs miḷē-nā-sā dzhālā. Tēdh<sup>a</sup>vā tō tyā gāvāt<sup>a</sup>lyā ēkā sāv<sup>a</sup>kārā-tsē  
*to-dine was-not-got-so became. Then he that village-in-of one rich-man-of*  
 rhī rhāy<sup>a</sup>lā. Tē-nā tēs āp<sup>a</sup>le maḷēt ḍuk<sup>a</sup>rā rākhas dhāḍ<sup>a</sup>lān.  
*in-house lived. Him-by to-him his-own into-field swine to-tend it-was-sent.*  
 Tēdh<sup>a</sup>vā ḍuk<sup>a</sup>rā dzō kuṇḍā khāit tō suddhā khāūn tō pōt bharās  
*Then the-swine which husks ate that even having-eaten he belly to-fill*  
 baghī, paṇ tēs kōṇī kāy dilā nāy. Tēvā tē-tsē ḍōlē  
*would-see, but to-him (by-)anyone anything was-given not. Then his eyes*  
 ughaḍ<sup>a</sup>lē, āṇi tēs vāt<sup>a</sup>lā, 'mādzhe bāpāśi-tsē rhī kit<sup>a</sup>kē  
*opened, and to-him it-appeared, 'my father-of in-house how-many*  
 mānāyāḥ pōt-bhar khāūn urē it<sup>a</sup>kī bhāk<sup>a</sup>ri miḷ<sup>a</sup>tē, āṇi  
*to-servants belly-full having-eaten would-be-spared so-much bread is-got, and*  
 mī asā upāśī mar<sup>a</sup>tō. Mī ātā uṭhūn bāpāśi-kaḍē dzāin  
*I thus without-food die. I now having-risen father-to will-go*  
 nī bāpāśih sāngēn kī, "mī Dēvā-chī tsūk kēlī hāy, nī tī  
*and father-to will-tell that, "by-me God-of fault made is, and that*

tudzē samōr, tēvā tudzhā mul mhaṇās madz yōgy<sup>atā</sup> nāī. Tar  
*of-thee before, then thy son to-be-called me-to fitness is-not. Then*  
 ātā tū madz manāyā sār<sup>khā</sup> gharāt thēv.' ' Mag tō tēth<sup>na</sup>  
*now thou me-to a-servant like into-house keep.' ' Then he from-there*  
 uṭhūn bāpāśi-tsē rhī ālā. Bāpāśin yētā-nā tēs  
*having-risen father-of to-house came. The-father-by while-coming to-him*  
 dur-nu baīt<sup>lā</sup>, nī tēs tē-chi dayā āli, nī tē-ṇā  
*from-a-distance was-seen, and to-him his compassion came, and him-by*  
 dhāvat dzāūn tē-chyā galēs vēṅ mār<sup>lin</sup>, nī tyā-tsā mukā  
*running having-gone of-him to-neck embracing was-struck, and his kiss*  
 ghēt<sup>lān</sup>. Tēvhā mulān bāpāśih mhaṭ<sup>lān</sup> kī, 'mī tujyā  
*was-taken. Then the-son-by the-father-to it-was-said that, '(by-)me of-thee*  
 samōr Dēvā-tsā ap<sup>rādh</sup> kēlāy, āṇi tudzhā mūl mhaṇūn ghēvē-chi  
*before God-of sin done-is, and thy son having-said taking-of*  
 yōgy<sup>atā</sup> madz rhāy<sup>li</sup> nāī. Tār tū ātā madz āp<sup>lā</sup> mānāyā  
*fitness me-to remained not. Then thou now me-to thy-own a-servant*  
 sār<sup>khā</sup> thēv.' Mag bāpāśin mānāyāḥ sād ghāt<sup>lān</sup> nī sāṅgit<sup>lān</sup>,  
*like keep.' Then the-father-by servants-to word was-put and it-was-told,*  
 'ēk tsakōṭ-sā pōsākh āṇā nī hyēs ghālā, āṇi hyē-tsē hātāt ghālās  
*'one excellent dress bring and to-this put, and of-this on-the-hand to-put*  
 ēk mudī nī pāyāt ghālās dzutā dyā. Āṇi āmī jēvuyā āṇi mag  
*one ring and on-the-feet to-put shoes give. And we let-dine and then*  
 maudz mār<sup>yā</sup>. Kāraṇ hā madzhā mūl mēl<sup>lā</sup>, tō ādz jivā  
*merry let-make. Because this my son was-dead, he to-day alive*  
 dzhālāy; āṇi nāy<sup>sā</sup> dzhāl<sup>lā</sup>, tō ādz madz gāv<sup>lā</sup>.  
*has-become; and lost had-become, he to-day me-to was-found.'*

## GHĀṬĪ.

Ghāṭī is the dialect spoken in the Western Ghats between Kolaba and the Bhor State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marāṭhī of that area. Thus, the cerebral *ḍ* is preserved after vowels, and the cerebral *ḷ* is not always changed to *l*; compare *ghōḍā*, a horse; *ḍōḷā*, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, *mī ḍḍātō*, I go; *tū ḍḍātōs*, thou goest.

The verb substantive forms its present tense as in the Konkan; thus, singular, 1, *hāy*; 2, *hais*; 3, *hāy*; plural, 1, *hāū*; 2, *hāy'sā*; 3, *hāy'ti*. The form *hāy'sā* is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as *ḍḍātōyā*, he goes; *dyētōyās*, thou art giving; *kēlāyā*, it is done, etc.

In most respects, however, the short specimen which follows will show that Ghāṭī is simply a form of the Konkan Standard of Marāṭhī.

[ No. 29. ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

GHĀṬĪ DIALECT.

(DISTRICT KOLABA.)

यका मानसाला दीन ल्याक व्हत । आन धाकला ल्याक वाला म्हनाला,  
बाबा, माज्या वाटनीची जिनगानी माला दे । आन वान आपली जिनगानी  
त्येसनी वाटून-शानी दिली । आन लै दीस काई जाल नाहीती इकल्या मंदी  
धाकल्या ल्याकान समद यका जागी गोळा क्येल आन यका दूर देसाला निघून-  
शानी ग्येला, आन तय आपली जिनगानी समदी व्हाटल तस खर्च करून गमा-  
वली । आन समदी खर्चल्या-वर त्या देसा-मंदी दांडगा दुकल पडला, आन त्येची  
उपास-मार चालली । आन त्यो मंग त्या देसच्या यका पांढरपेशा-कड जाऊन  
चाकरी हायला । आन त्येन त्येला आपल्या शेता-मंदी डुकर पोसाया लावला ।  
आन डुकर टरपाल खात ती खुशाल खाऊन त्येन आपल प्वाट भरून घेतल असत ।  
का म्हनाल, तर त्येला कोनी-बी कायी दोई-ना । आन मग त्येला सूद आली आन  
म्हनाला माज्या बाच्या रोजगाच्या-मंदी कैकानाला प्वाट भरून उर इकती भाकर  
मिलतीया, आन मी भुका मरतोया । मी आता उटून-शानी वा-कड जाऊन  
त्येला म्हनन, बाबा देवाचा मी गुना आन तुज्या म्होर क्येला, आन तुजा ल्याक  
म्हनून घ्याया सारखा बी मी नाही । तर तू मला रोजगाच्या सारखा ठेव । आन  
त्यो उटून आपल्या वा जवळ आला ॥

[ No. 29.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

GHĀṬĪ DIALECT.

(DISTRICT KOLABA.)

## TRANSLITERATION AND TRANSLATION.

|                       |                             |                       |                         |                        |                       |                       |                    |                       |
|-----------------------|-----------------------------|-----------------------|-------------------------|------------------------|-----------------------|-----------------------|--------------------|-----------------------|
| Yakā                  | mān <sup>a</sup> sā-lā      | dōn                   | lyāk                    | v̥hata.                | Ān                    | dhāk <sup>a</sup> lā  | lyāk               | bā-lā                 |
| One                   | man-to                      | two                   | sons                    | were.                  | And                   | the-younger           | son                | father-to             |
| mhanālā,              | ‘bābā,                      | mājyā                 | vāt <sup>a</sup> nī-chī | jin <sup>a</sup> gānī  | mā-lā                 | dyē.’                 | Ān                 |                       |
| said,                 | ‘father,                    | my                    | share-of                | property               | me-to                 | give.’                | And                |                       |
| bān                   | āp <sup>a</sup> li          | jin <sup>a</sup> gānī | tyēs-nī                 | vātūn-sānī             | dili.                 | Ān                    | lai                |                       |
| the-father-by         | his-own                     | property              | them-to                 | having-divided         | was-given.            | And                   | many               |                       |
| dīs                   | kāi                         | dzāla                 | nahīti                  | ik <sup>a</sup> tyā    | mandi                 | dhāk <sup>a</sup> lyā | lyākān             | sam <sup>a</sup> da   |
| days                  | some                        | became                | not                     | that-much              | in                    | the-younger           | son-by             | all                   |
| yakā                  | dzāgi                       | gōlā                  | kyēla                   | ān                     | yakā                  | dūr                   | dēsā-lā            |                       |
| one                   | in-place                    | collected             | was-made                | and                    | one                   | far                   | country-to         |                       |
| nighūn-sānī           | gyēlā.                      | Ān                    | tatha                   | āp <sup>a</sup> li     | jin <sup>a</sup> gānī | sam <sup>a</sup> di   |                    |                       |
| having-departed       | he-went.                    | And                   | there                   | his-own                | property              | all                   |                    |                       |
| v̥hāt <sup>a</sup> la | tasa                        | kharts                | karūn                   | gamāv <sup>a</sup> li. | Ān                    |                       |                    |                       |
| it-seemed-(to-him)    | thus                        | spending              | having-made             | was-squandered.        | And                   |                       |                    |                       |
| sam <sup>a</sup> di   | kharts <sup>a</sup> lyā-var | tyā                   | dēsā-mandī              | dāṇḍagā                | dukāl                 | pad <sup>a</sup> lā,  |                    |                       |
| all                   | spending-after              | that                  | country-in              | mighty                 | famine                | fell,                 |                    |                       |
| ān                    | tyē-chī                     | upās-mār              | tsāl <sup>a</sup> li.   | Ān                     | tyō                   | maṅg                  | tyā                | dēs <sup>a</sup> chyā |
| and                   | his                         | starvation            | began.                  | And                    | he                    | then                  | that               | country-of            |
| yakā                  | pāṇḍhar-pēsā-kaḍa           | dzāūn                 | tsāk <sup>a</sup> ri    | rhāy <sup>a</sup> lā,  | ān                    | tyēn                  |                    |                       |
| one                   | citizen-near                | having-gone           | in-service              | remained,              | and                   | him-by                |                    |                       |
| tyē-lā                | āp <sup>a</sup> lyā         | śētā-mandī            | ḍuk <sup>a</sup> ra     | pōsāyā                 | lāv <sup>a</sup> lā.  | Ān                    |                    |                       |
| him                   | his                         | fields-in             | swine                   | to-feed                | was-employed.         | And                   |                    |                       |
| ḍuk <sup>a</sup> ra   | ṭar <sup>a</sup> pāl        | khāt                  | tī                      | khuśāl                 | khāūn                 | tyēn                  | āp <sup>a</sup> la |                       |
| swine                 | husks                       | were-eating           | those                   | gladly                 | having-eaten          | him-by                | his                |                       |
| pvāt                  | bharūn                      | ghēt <sup>a</sup> la  | as <sup>a</sup> ta ;    | kā,                    | mhanāl,               |                       |                    |                       |
| belly                 | having-filled               | taken                 | would-have-been ;       | why,                   | (if-)you-will-say,    |                       |                    |                       |
| tar                   | tyē-lā                      | kōnī-bī               | kāi                     | dyēi-nā.               | Ān                    | mag                   |                    |                       |
| then                  | him-to                      | anyone-even           | anything                | would-not-give.        | And                   | then                  |                    |                       |
| tyē-lā                | sūd                         | āli,                  | ān                      | mhanālā,               | ‘mājyā                | bā-chyā               | rōdz-gāryā-mandī   |                       |
| him-to                | sense                       | came,                 | and                     | he-said,               | ‘my                   | father-of             | servants-among     |                       |



kaikānā-lā pvāṭ bharūn ura ik'tī bhākar mil'tiyā,  
*several-to belly having-filled might-be-spared so-much bread is-got,*  
 ān mī bhukā mar'tōyā. Mi ātā uṭūn-śānī bā-kaḍa dzāūn  
*and I hungry am-dying. I now having-arisen father-to having-gone*  
 tyē-lā mhanan, "bābā, Dēvā-tsā mī gunā ān tujyā mhōr  
*him-to will-say, "father, God-of by-me sin and thee before*  
 kyēlā. Ān tudzā lyāk mhanūn ghyāyā sār<sup>a</sup>khā bī mī nāhī.  
*was-done. And thy son having-said to-take worthy even I am-not.*  
 Tar tū ma-lā rōdz-gāryā sār<sup>a</sup>khā ṭhēv.''' Ān tyō uṭūn  
*Then thou me servant like keep.''' And he having-arisen*  
 āp<sup>a</sup>lyā bā dzaval ālā.  
*his father near came.*

## SAṄGAMĒŚVARĪ.

Saṅgamēśvarī is the language of Sangameshvar, in the Devrukh Taluka of Ratnagiri. It has already been stated that the name is often used to denote the current language from Bombay to Rajapur, where it meets with Kuḍālī, the northernmost dialect of Kōṅkaṇī.

Specimens of Saṅgamēśvarī have been received from Ratnagiri, Janjira, Kolaba, and Bombay. The specimens forwarded from Ratnagiri, Janjira, and Kolaba, and professing to be written in Saṅgamēśvarī, have proved to be ordinary specimens of the common Marāṭhī of the Dekhan, and this latter form of speech seems to be used by the educated classes. The specimens received from Kolaba, however, contain occasional slips, which show that some form of the Konkan Standard must be current in that district. Thus, we find *pāṇī sir<sup>a</sup>lā*, the water entered, where *sir<sup>a</sup>lā* is the Konkan form corresponding to *śir<sup>a</sup>lē* in the Dekhan.

It is not, however, possible to decide how many of the inhabitants of Ratnagiri, Janjira, and Kolaba speak the Dekhan form of Marāṭhī, and the estimates of the numbers of speakers forwarded for the use of this survey have, therefore, been put down as they have been received. See above pp. 33 and 64.

For our knowledge of Saṅgamēśvarī we are thus reduced to the specimen received from Bombay Town, which has been printed below. It represents a form of speech which is, in all essentials, the Konkan Standard of Marāṭhī. In some details, however, it agrees with the dialects spoken to the south of Rajapur.

*E* and *o* are apparently both long and short, as is the case in Kōṅkaṇī. The short pronunciation must be inferred from writings such as *dikil*, for *dēkil*, even ; *hutā*, for *hōtā*, was.

Cerebral *ḍ* after vowels remains, as is also the case in Kōṅkaṇī ; thus, *ghōḍā*, a horse.

The nominative singular masculine of demonstrative and relative pronouns ends in *ā* ; thus, *hā*, this ; *tā*, that ; *ḍzā*, who.

The verb substantive forms its present as follows,—singular, 1, *hāy* ; 2, *hāy<sup>a</sup>s* ; 3, *hāy* ; plural, 1, *hāv*, 2, *hāv* ; 3, *hāit*. Similarly the present tense of finite verbs is *mī mār<sup>a</sup>tā(y)*, I strike ; 2, *mār<sup>a</sup>tāy<sup>a</sup>s* ; 3, *mār<sup>a</sup>tāy* ; plural, 1, *mār<sup>a</sup>tāv* ; 2, *mār<sup>a</sup>tāv* ; 3, *mār<sup>a</sup>tāy<sup>a</sup>t*, and *mār<sup>a</sup>tāt*.

In these forms, as in all other essential points, Saṅgamēśvarī closely agrees with the Konkan Standard of Marāṭhī, as will be seen from the specimen which follows.

[ No. 30.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

SANGAMESVARI DIALECT.

(BOMBAY TOWN.)

एका मनुष्यास दोन लेक व्हते । आनी त्यांतला धाकटा आपल्या बापास  
 म्हनाला, बाबा तुमच्या जिनगीचा जा हिंसा माभ्या वांटणीस येल ता मला देस ।  
 मग त्यान त्यासनी आपल्या जिनगीची वांटणी करून दिली । आनी मग थोड्याच  
 दिसांत धाकड्या लेकान आपला सगला पैसा अडका गोला केलान नी परागंदा  
 भाला । तिकड त्यान आपला सगला पैसा अडका ख्यालगिरी करून घालवलान ।  
 आनी जवां तिरकीस म्हाग भाला तवां त्या देसांत मोटा दुकल पडला नी ह्यास  
 उपास पडूं लागल । मग त्या गांवांतल्या एका समरत गिरेस्ता जवल गेला नी  
 त्या गिरेस्तान ह्यास डुकरं चारायास शेता-वर धाडलान, नीडुकरं जा कुंडा  
 खायत ता खाऊन दिकील ह्यान्यास ता राजी भाला पन त्यास कोन काय  
 देय-ना । जवां सुदी-वर आला तवां ता बोलला माभ्या बाबाच्या घरांत किती  
 कामकरी पोट-भर खातायत नी दुसऱ्यांस घालतायत नी मी हतं भुकन मरतां ।  
 मी उठून बापसा-कडे जायन नी त्यास म्हनन बाबा तुज्या डोल्यां समुर मी परमेसराचें  
 पाप केलं नी लोकांनीं मला तुजा लेक म्हनावं अशी काय आतां माजी लायकी नाय ।  
 तवां आतां मला घरांत कामकऱ्या सारखा रावायस ठेव । असं म्हनून ता ततन उठला  
 नी बापसा-कडे आला । त्याच्या बापसान त्यास लांब असतांना पाहिलान नी  
 त्यास दया आली नी धांवला नी त्यास मिठी मारलान नी त्याचा मुका घेतलान ।  
 मग लेकान बापास सांगितलान बाबा तुज्या देकत मी परमेसराचें पाप केलं ।  
 तवां आतां मला तुजा लेक म्हनून घ्यायची सरम वाटते । पन बापसान गड्यास-  
 नी सांगितलान अरे ह्यास चांगल्यांत चांगलीं-सीं कापडे न्हेसायास देसा नी ह्याच्या  
 हातांत आंगठी घाला नी पायांत घालायस पायतन देसा नी पोटभर खावन पिवन  
 आजचा वकत मजा मारा । कारन हा माजा लेक मेला व्हता ता आज जिता  
 भाला सांडला हुता ता आज मला गवसला । तवां ते आनंदांत गरक भाले ॥

त्याचा थोरला लेक मल्लेंत व्हता । ता घरा जवल जवां येतोय तवां  
 त्यास गानं नाचनं ऐकायस आलं । तवां त्यान एका गड्यास साद घातलान नी

हैं काय म्हनून द्रुचारलान । तवाँ त्या गड्यान सांगितलान तुजा भाव आलाय नी ता कुशाल परत आलाय म्हनून हा सन तुज्या बापसान केलान । तवाँ त्यास कोप आला नी ता घरांत काय जायना म्हनून बापूस भायर आला नी त्याच्या इनवऱ्या करायस लागला । लेकान बापसास परत बोलनं केलान बाबा आज इतकीं वर्सं मी तुज्या कड खपतोँ नी तुजा हुकूम कही मोडला नाय । असँ असून तूँ मला सोबत्याँ-बरोबर बसून पोस्त करायस एक शेलडुँ सुद्दाँ दिलंस नायस । नी ज्यानं तुजा सगला पैका रांड-मंर्दीं घालवलान ता हा तुजा लेक आल्या-बराबर त्याच्या नावान सन करतोस । त्या-वर बापूस लेकास बोलला तूँ माजे जवल रोजचा असतोस नी जँ काय माजँ तें तुजँच । पन आपुन सर्वांनी आनन करावा हें चांगलँ हाय । कारन हा तुजा भाव मेलला व्हता ता जिता भाला नी जा सांडला व्हता ता पुना गावला ॥

[ No. 30.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

SAṄGAMESVARĪ DIALECT.

(BOMBAY TOWN.)

## TRANSLITERATION AND TRANSLATION.

Ēkā manushyās dōn lēk vhatē. Ānī tyāt<sup>ā</sup>lā dhāk<sup>ā</sup>tā  
*Certain to-a-man two sons were. And them-in-from the-younger*  
 āp<sup>ā</sup>lyā bāpās mhanālā, 'bābā, tujhyā jin<sup>ā</sup>gi-tsā dzā hisā  
*his-own to-father said, 'father, thy property-of which share*  
 mājhyā vāt<sup>ā</sup>nīs yēl tā ma-lā dēs.' Mag tyā-na tyās-nī āp<sup>ā</sup>lyā  
*my to-share will-come that me-to give.' Then him-by to-them his-own*  
 jin<sup>ā</sup>gi-chī vāt<sup>ā</sup>nī karūn dili. Ānī mag thōdyā-ts disāt  
*property-of division having-made was-given. And then a-few-only in-days*  
 dhāk<sup>ā</sup>tyā lēkān āp<sup>ā</sup>lā sag<sup>ā</sup>lā paisā-aḍ<sup>ā</sup>kā gōlā kēlān  
*the-younger by-son his-own entire money-and-other-things together was-made*  
 nī parāgandā dzhālā. Tik<sup>ā</sup>ḍa tyā-na āp<sup>ā</sup>lā sag<sup>ā</sup>lā paisā-aḍ<sup>ā</sup>kā  
*and vagrant he-became. There him-by his-own entire money-and-other-things*  
 khyāl-girī karūn ghālav<sup>ā</sup>lān; ānī dzavā<sup>ā</sup> tir<sup>ā</sup>kīs mḥāg  
*licentiousness having-done was-squandered; and when to-a-pie wanting*  
 dzhālā tavā<sup>ā</sup> tyā dēsāt mōtā dukal paḍ<sup>ā</sup>lā nī hyās upās  
*he-became then that in-country great famine fell and to-this fasting*  
 paḍū<sup>ā</sup> lāg<sup>ā</sup>la. Mag tyā gāvāt<sup>ā</sup>lyā ēkā sam<sup>ā</sup>rat girēstā-dzaval  
*to-fall began. Then that village-in-from one rich householder-near*  
 gēlā; nī tyā girēstān hyās duk<sup>ā</sup>rā tsārāyās sētā-var dhāḍ<sup>ā</sup>lān;  
*went; and that by-householder to-this swine to-graze the-field-to it-was-sent;*  
 nī duk<sup>ā</sup>rā dzā kuṇḍā khāy<sup>t</sup> tā khāūn dikil rhānyās tā rājī  
*and swine which husks ate that having-eaten even to-live he ready*  
 dzhālā, pan tyās kōn kāy dēy-nā. Dzavā<sup>ā</sup> sudī-var  
*became, but to-him anyone anything would-give-not. When senses-on*  
 ālā tavā<sup>ā</sup> tā bōl<sup>ā</sup>lā, 'mājhyā bābā-chyā gharāt kitī kām-karī pōt-bhar  
*came then he said, 'my father's house-in how-many workers belly-full*  
 khātāy<sup>t</sup> nī dus<sup>ā</sup>ryās ghāl<sup>t</sup>tāy<sup>t</sup>, nī mī hatā bhukan mar<sup>tā</sup>. Mī  
*eat and to-others give, and I here by-hunger die. I*  
 uṭhūn bāp<sup>ā</sup>sā-kaḍē dzāy<sup>n</sup> nī tyās mhanan, "bābā, tujyā dōlyā<sup>ā</sup>  
*having-arisen father-to will-go and to-him will-say, "father, thy eyes*

samur mī Par<sup>mēs</sup>rā-tsā pāp kēlā nī lōkā-nī ma-lā tudzā  
*before by-me God-of sin was-done and the-people-by me-to thy*  
 lēk mhanāvā aśī kāy ātā māji lāy<sup>ki</sup> nāy. Tavā ātā ma-lā  
*son it-should-be-said such what now my fitness is-not. Then now me-to*  
 gharāt kām-karyā sār<sup>khā</sup> rābāy<sup>s</sup> thēv.” Asā mhanūn tā tata-na  
*in-the-house a-worker like to-labour keep.” So saying he from-there*  
 uṭh<sup>lā</sup> nī bāp<sup>sā</sup>-kaḍē ālā. Tyā-chyā bāp<sup>sān</sup> tyās lāmb aśtā-nā  
*arose and father-to came. His father-by him distant while-he-was*  
 pāhy<sup>lān</sup> nī tvās<sup>’</sup> dayā āli nī dhāv<sup>lā</sup> nī tyās mitī  
*it-was-seen and to-him pity came and he-ran and to-him embracing*  
 mār<sup>lān</sup> nī tyā-tsā mukā ghēt<sup>lān</sup>. Mag lēkān bāpās  
*was-struck and his kiss was-taken. Then by-the-son to-the-father*  
 sāngit<sup>lān</sup>, ‘bābā, tujyā dēkat mī Par<sup>mēs</sup>rā-tsā pāp kēlā.  
*it-was-said, ‘father, thy in-presence by-me God-of sin was-done.*  
 Tavā ātā ma-lā tudzā lēk mhanūn ghyāy-chī saram vāt<sup>tē</sup>.’ Pan  
*Then now me-to thy son having-said taking-of shame appears.’ But*  
 bāp<sup>sān</sup> gadyās-nī sāngit<sup>lān</sup>, ‘arē, hyās tsāng<sup>lyāt</sup> tsāng<sup>lī-sī</sup>  
*by-the-father to-the-servants it-was-told, ‘O, to-this good-among good-such*  
 kāp<sup>dē</sup> nhēsāyās dēsā; nī hyā-chyā hātāt āng<sup>thi</sup> gālā nī pāyāt  
*clothes to-wear give; and of-this in-hand a-ring put and on-feet*  
 ghālāy<sup>s</sup> pāy<sup>tana</sup> dēsā; nī pōṭ-bhar khāv<sup>n-piv<sup>n</sup></sup> ādz-tsā  
*to-put sandals give; and belly-full having-eaten-and-drunk to-day-of*  
 vakat madzā mārā. Kāran, hā mādzā lēk mēlā vhatā, tā ādz  
*time merriment make. Because, this my son dead was, he to-day*  
 jītā dzhālā; sāṇḍ<sup>lā</sup> hutā, tā ādz ma-lā gavas<sup>lā</sup>.’ Tavā tē ānandāt  
*alive became; lost was, he to-day me-to is-found.’ Then they in-joy*  
 garak dzhālē.  
*absorbed became.*

Tyā-tsā thōr<sup>lā</sup> lēk malyēt vhatā; tā gharā-dzaval dzavā yētōy  
*His eldest son in-the-field was; he house-near when came*  
 tavā tyās gānā nāts<sup>nā</sup> aikāy<sup>s</sup> ālā. Tavā tyā-na ēkā gadyās  
*then to-him singing dancing to-hear came. Then him-by one to-servant*  
 sād ghāt<sup>lān</sup> nī, ‘hē kāy?’ mhanūn itsār<sup>lān</sup>. Tavā tyā  
*word was-put and, ‘this what?’ saying it-was-asked. Then that*  
 gadyān sāngit<sup>lān</sup>, ‘tudzā bhāv ālāy, nī tā kuśāl parat ālāy  
*by-servant it-was-told, ‘thy brother is-come, and he safe back is-come*  
 mhanūn hā san tujyā bāp<sup>sān</sup> kēlān.’ Tavā tyās kōp ālā,  
*therefore this festival thy father-by is-made.’ Then to-him anger came,*  
 nī tā gharāt kāy dzāy-nā. Mhanūn bāpūs bhāy<sup>r</sup> ālā  
*and he in-the-house at-all would-not-go. Therefore the-father out came*

nī tyā-chyā inav<sup>a</sup>nyā karāy<sup>a</sup>s lāg<sup>a</sup>lā. Lēkān bāp<sup>a</sup>sās parat  
*and him-of entreaties to-make began. The-son-by to-the-father in-return*  
 bōl<sup>a</sup>nā kēlān, 'bābā, ādz it<sup>a</sup>kī varsā mī tujyā-kada khap<sup>a</sup>tō nī  
*speech was-made, 'father, to-day so-many years I of-thee-near labour and*  
 tudzā hukūm kaddī mōḍ<sup>a</sup>lā nāy. Asā asūn tū ma-lā  
*thy order ever was-broken not. This being by-thee me-to*  
 sōb<sup>a</sup>tyā<sup>~</sup>-barōbar basūn pōst karāy<sup>a</sup>s ēk śēl<sup>a</sup>dū suddā dilās  
*friends-with sitting a-feast to-make one small-goat even was-given-by-thee*  
 nāy<sup>a</sup>s. Nī jyā-nā tudzā sag<sup>a</sup>lā paikā rāṇḍ-mandī ghālav<sup>a</sup>lān tā  
*not. And whom-by thy all money harlots-among has-been-spent that*  
 hā tudzā lēk ālyā-barābar tyā-chyā nāvān san kar<sup>a</sup>tōs.  
*this thy son came-as-soon-as of-him in-the-name a-festival makest.'*  
 Tyā-var bāpūs lēkās bōl<sup>a</sup>lā, 'tū mād<sup>a</sup>zē-dzaval rōdz-tsā as<sup>a</sup>tōs  
*Upon-that the-father to-the-son said, 'thou me-with always art*  
 nī dzā-kāy mād<sup>a</sup>zā tē tudzā-ts. Pan āpun sarvā-nī ānan  
*and whatever mine-(is) that thine-alone-(is). But us all-by joy*  
 karāvā hē tsāng<sup>a</sup>lā hāy. Kāran, hā tudzā bhāv mēl<sup>a</sup>lā vhatā,  
*should-be-made this good is. Because, this thy brother dead was,*  
 tā jītā dzhālā; nī dzā sāṇḍ<sup>a</sup>lā vhatā, tā punā gāv<sup>a</sup>lā.  
*he alive has-become; and who lost was, he again is-found.'*

## BĀNKŌṬĪ.

The variety of Saṅgamēśvarī spoken by Muhammadans is usually called Bānkōṭī, i.e., strictly speaking, the dialect of Bankot, in the Mandangad Taluka of Ratnagiri. It closely agrees with Saṅgamēśvarī. The pronouns 'that' and 'who' are, however, *tō* and *dzō*, respectively, and the present tense of finite verbs is formed as in the Dekhan; thus, *mī mār<sup>a</sup>tō*, I strike.

The Hindōstānī suffix *vālā* is used to form nouns of agency; thus, *sēt<sup>a</sup>vālā*, a cultivator; *dukān<sup>a</sup>vālā*, a shopkeeper.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No. 31.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

## BĀNKŌṬĪ DIALECT.

(MANDANGAD, DISTRICT RATNAGIRI.)

कोन एका मानसास दोन मुलंग होते । आनि त्या-पैकीं धाकटा आपल्या बापास म्हतला, बाबा, आमच्या मालमत्त्या-पैकीं जो हिंसा माज्या वाड्याचा आसल तो मला द्यावा । आनि त्यान आपली मालमत्ता त्यांजला वाटून-शान दिली । फुडे थोड्या दिसांनीं त्या धाकट्या मुलाची जी काय दृष्टक होती ती सगली गोला करून-शानि तो एका दूर द्यासा-मदीं गेला । थिते चैनी-बाजी-मदीं सगली आपली दौलत घालवली । जवां आपली सगली दौलत त्यान घालवली, तवां त्या द्यासात मोटा दुकल पडला । आनि तो भिकारी झाल्या-मुले त्यास खाया-पिया मिले-नाय-सां झालां । आनि त्या द्यासा-मदीं याका शारात जाऊन-शानि एक्या गिरस्ता-कडे तो चाकरीस झाला । त्या गिरस्तान आपली डुकरां राखाय त्याला आपल्या शाता-मदीं धाडला । आनि ते येलस डुकरां जां भुसकाट खात होतीं तां जरी त्याला कोनी दिलां असतां तरी तां खान्यास तो तयार होता ॥



[No. 31.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

BĀNKŌṬĪ DIALECT.

(MANDANGAD, DISTRICT RATNAGIRI.)

## TRANSLITERATION AND TRANSLATION.

Kōn ēkā mān<sup>a</sup>sās dōn mul<sup>a</sup>ga hōtē. Āni tyā-paikī  
*Certain one to-man two sons were. And them-from-among*  
 dhāk<sup>a</sup>tā āp<sup>a</sup>lyā bāpās mhat<sup>a</sup>lā, 'bābā, ām-chyā māl<sup>a</sup>mattyā-paikī  
*the-younger his-own to-father said, 'father, our property-from-among*  
 dzō hisā mājyā vātyā-tsā āsal tō ma-lā dyāvā.' Āni  
*what share my share-of may-be that me-to should-be-given.' And*  
 tyān āp<sup>a</sup>li māl<sup>a</sup>mattā tyā<sup>ñ</sup>dz-lā vātūn-sān dili. Phudē  
*by-him his-own property them-to having-divided was-given. Afterwards*  
 thōdyā disā-nī tyā dhāk<sup>a</sup>tyā mulā-chī jī-kāy ishtak hōti tī sag<sup>a</sup>li  
*a-few days-in that younger son-of whatever estate was that all*  
 gōlā karūn-sāni tō ēkā dūr dyāsā-madī gēlā. Thitē  
*together having-made he one distant country-into went. There*  
 chainī-bāji-madī sag<sup>a</sup>li āp<sup>a</sup>li daulat ghālav<sup>a</sup>li. Dzavā<sup>ñ</sup> āp<sup>a</sup>li sag<sup>a</sup>li  
*luxurious-living-in all his-own property was-wasted. When his-own all*  
 daulat tyān ghālav<sup>a</sup>li, tavā<sup>ñ</sup> tyā dyāsāt mōtā dūkal paḍ<sup>a</sup>lā; āni  
*property by-him was-wasted, then that country-in great famine fell; and*  
 tō bhikārī dzhālyā-mulē tyās khāyā-piyā milē-nāy-sā<sup>ñ</sup>  
*he beggar having-become-owing-to to-him to-eat-and-to-drink was-got-not-thus*  
 dzhālā<sup>ñ</sup>. Āni tyā dyāsā-madī yākā śārāt dzāūn-sāni ēkyā  
*it-became. And that country-into one in-town having-gone one*  
 girastā-kadē tō tsāk<sup>a</sup>rīs rhālā. Tyā girastān āp<sup>a</sup>li duk<sup>a</sup>rā<sup>ñ</sup>  
*householder-near he for-service remained. That householder-by his-own swine*  
 rākhāy tyā-lā āp<sup>a</sup>lyā śātā-madī dhād<sup>a</sup>lā. Āni tē-yēlas duk<sup>a</sup>rā<sup>ñ</sup>  
*to-keep him-to his-own field-into was-sent. And at-that-time the-swine*  
 dzā<sup>ñ</sup> bhus<sup>a</sup>kāt khāt hōtī tā<sup>ñ</sup> dzari tyā-lā kōni dilā as<sup>a</sup>tā<sup>ñ</sup>  
*which husks eating were that even-if him-to (by-)anybody given had-been*  
 tarī tā<sup>ñ</sup> khānyās tō tayār hōtā.  
*still that to-eat he ready was.*

## BROKEN DIALECTS OF THANA AND THE KONKAN.

The various forms of speech dealt with in the preceding pages represent one and the same main dialect, with slight local variations. There are, besides, a few dialects spoken in Thana and neighbourhood which are of a more mixed nature.

To these belong Kātkarī or Kāthōḍī, which is originally a Bhil dialect closely related to Khāndēśī, but has now been so much influenced by Marāṭhī that it can conveniently be classed as a dialect of that form of speech.

Another dialect of a similar kind is Vārli. The Vārli, as also the Kātkarī, are said to be more like the Bhils than the Kōlis. Their dialect is still more influenced by Marāṭhī than Kātkarī.

Lastly there are three small dialects in Thana, *viz.*, Vād<sup>a</sup>val, Phuḍ<sup>a</sup>gī, and Sāmvedī, which still have preserved many of the characteristic features of Gujarātī Bhilī.

## KĀTHŌḌĪ OR KĀTKARĪ.

The Kātkarī are a forest tribe inhabiting the mountain fastnesses in the Konkan and the Sahyadri Hills. Their name is usually derived from *kath*, catechu, which they extract from the terra japonica, or *khair* tree. Their dialect is sometimes called Kātkarī and sometimes Kāthōḍī or Kātvadī. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

|                         |        |
|-------------------------|--------|
| Khandesh . . . . .      | 110    |
| Thana . . . . .         | 44,500 |
| Jawhar State . . . . .  | 450    |
| Janjira State . . . . . | 700    |
| Kolaba . . . . .        | 30,940 |
| TOTAL . . . . .         | 76,700 |

No specimens have been received from Khandesh and Jawhar. The dialect spoken in Thana, Janjira, and Kolaba is not everywhere the same. The base is, however, identical throughout, and Kāthōḍī must be derived from a form of speech closely related to Khāndēśī. The influence of the surrounding Marāṭhī dialects has, on the other hand, been so strong that the speech of the Kātkarī all over the Konkan now looks like a form of Marāṭhī. Their dialect is, accordingly, no more pure.

The suffix of the genitive is *nā*; thus, *bāhās-nā*, of a father. Here the oblique form *bāhās* corresponds to *bāpās* in the Marāṭhī of the Konkan, while the suffix agrees with Khāndēśī and Gujarātī. The Marāṭhī form in *tsā* is also used; thus, *mājyā bā-chyā tsāk<sup>a</sup>rā-lā*, to the servants of my father. Similarly we find *gharā-mā* and *gharāt*, in the house; *sōh<sup>a</sup>rā* and *sōh<sup>a</sup>rē*, sons; *mā-nā*, my; *tu-nā*, thy; and *tujhyā samōr*, before thee; *tō*, that, and *yē(ghōḍā)*, this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, *āhā*; 2, *āhās*; 3, *āhā*; plural, 1, *āhāv*; 2, *āhā*; 3, *āhāt* and *āhāt*. The past tense is 1, *hat(ā)*; 2, *hatā(s)*; 3, *hatā*; plural, 1, *hatāv*; 2, *hatā*; 3, *hatāt* or *hutāt*. Another base *hī* occurs in forms such as *hīnā*, he was; *hīnāt*, they were; *hī-hīna* and *hīn*, having been. Besides, we often meet with Marāṭhī forms such as *hōtā*, he was.

The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present; thus, *mā dṣāhā*, or *dṣātā-hā*, I go; *mā marā-hā*, I die; *tē khapahant*, they work. This seems to be the regular present tense. Other forms are *kūhas*, thou beatest; *rahas*, thou livest, he lives; *yēha* and *yēhē*, he comes, *vāṭēha*, it appears. Compare Khāndēśī *maras*, present singular of *mar-na*, to die.

The past tense is formed as in Khāndēśī; thus, *gyā*, he went; *ānā*, he came; *rah<sup>a</sup>nā*, and *rah<sup>a</sup>nā-hā*, he lived; *aḍ<sup>a</sup>tsan paḍ-nī*, difficulty arose; *yē kōnā-pasūn ikaṭ lidās*, from whom did you buy this? *mā pāp karā-hā*, I have sinned. The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object.

Instances of the conjunctive participle are *khāi-nā*, having eaten; *vāṭihīn*, having divided; *ihīn*, having come; *māl<sup>a</sup>matā sōpī ṭākī*, the property having squandered was thrown, the property was squandered away.

The specimens which follow will show that the appearance of Kāthōḍī is now, to a great extent, that of a Marāṭhī dialect, but that the originally different character is still easily recognised.

[ No. 32.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KĀTHŌDĪ DIALECT.

(DISTRICT KOLABA.)

## SPECIMEN I.

एके बाहासला दोन सोहरा हतात। त्यांतला लहान सोहरा बाहासला इसा आख, बा आपला काय आहं त्यांतला वाटा माला दो। मंग त्यानी वाटीहीन दिना। मंग तो पैसा लीहीन दूर मुलुखांत ग्या। त्यानी तिकडे जाहीन सारा पैसा उडवा। आनि तठ दुकल पडना। तठ त्यानी अडचन पडनी। तधवां त्या-पा कांहीं नाहीं। मंग तो सवकारा-कड चाकरी रहाना। त्यान इसा आखां डुकरां चारुला ज। तठ खावला काय नाहीं। तवां डुकरां खाइनां टाकत तो फोल मा खाइ रहां, इस त्यानी मनात आनं। त्याला कोनी काही ओपेलं नाहीं। मंग तो शुद्धि-वर आना। माने बासने घर बहु गडी खपहंत, त्यांला पोटभर भाकर मिळह। मा भुकेने मराहं। मा उटीन बाहॉस-कड जाईन बाहॉस मा आखीन बा मा बाहासनी देखत देवानी उलट पाप कराहं। आता-पसून तुना सोहरा मा नाहीं। माला गद्या-सारा ठ्येव। इसा म्हणून तो त्यान बाहास-कडे ग्या। तो दूर हता ते त्याला बासनी हेरा। त्याने मनांत वाडट वाटना। तो धावदी ग्या आनी त्यानी बगडीला मिठी मारी बाहासनी त्याला गुळा दिना। मंग बाहास-ला सोहरा आख, बा मातुभ्या-समूर देवानी उलट पाप कराहं। आतां माने बाहासना माला नाव आखुला लाज वाटेह। बा गद्याला म्हने, ज नी माने सोहराला चकोट अंगरखा घाल। त्यान हतांत आंगुठली घाल, आनि त्यानी पायमां जोडा घाल। मंग आपण सगळे जण खांव नी सण करूं। कारण माना सोहरा मरनेल तो जिवा थीना; तो गयेल तो आना। मंग ते सण करूं लागनात ॥

ओढ्यांत वडील सोहरा शेतंत हता। तो आपले घर आना तो हेरे गाना नी नाच हता। त्यान गद्याला बाहारा आनि गद्याला सोद हता, ईं काय। मंग गडी आंख तुना भाजस आना, आनि बासला व्यस रीतिन भेटना, म्हणून तठ मोठी जेवणावळ घालीही। तो रागीना घरांत जा नाही। त्याना बास बाहेर इहीन त्याला समजवला लागना। मोठ्या सोह्यानी बाहासला आंखां, ईं हेर,

ओढा वसां तुनी चाकरी करी, तुनी गोष्ट मा कदी मोडेल नाहीं । तरी माने मैतरा बरोबर मयी खुशाली करी म्हणून बोकड्या आम्हांस दिन्हेल नाहीं । आनि तुनी धाकटे सोह्यानी जिंदगी कसबिणी बरोबर नाहीं लागना नी उडावी टाकी, त्यासाठी ओढी मोठी जेवणावळ कसा करीस । तेधवां बाहासनी सोहराला आखाँ, सोहरा, तूँ माने पाटी नेहमी आहाँस, माना काय आहाँ ती सगळा तुनाच आहाँ । मजा करवाँ हसवाँ खेळवाँ डूँ करूला हता । कारन तुना भाऊस मरना हता तो जिवा थीहीन आना; जो गयेल तो आताँ साँपडना ॥

[No. 32.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KĀTHŌDĪ DIALECT.

(DISTRICT KOLABA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēkē bāhās-lā dōn sōh<sup>ā</sup>rā hatāt. Tyāt<sup>ā</sup>lā lahān sōh<sup>ā</sup>rā bāhās-lā  
*One father-to two sons were. Them-among the-younger son father-to*  
 isā ākha, 'bā, āp<sup>ā</sup>lā kāy āhā, tyāt<sup>ā</sup>lā vātā mā-lā dyē.' Maṅg  
*so said, 'father, ours what is, that-in-from share me-to give.' Then*  
 tyā-nī vātihīn dinā. Maṅg tō paisā lihīn dūr mulukhāt  
*him-by having-divided was-given. Then he money having-taken far in-country*  
 gṃā. Tyā-nī tik<sup>ā</sup>dē dzāhīn sārā paisā uḍ<sup>ā</sup>vā. Āni tathā dukal  
*went. Him-by there having-gone all money was-squandered. And there famine*  
 paḍ<sup>ā</sup>nā. Tathā tyā-nī ad<sup>ā</sup>tsan paḍ<sup>ā</sup>nī. Tadhavā tyā-pā kāhī nāhī.  
*arose. There him-of difficulty arose. Then him-near anything was-not.*  
 Maṅg tō sav<sup>ā</sup>kārā-kaḍa tsāk<sup>ā</sup>rī rahā-nā. Tyā-na isā ākhā, 'ḍuk<sup>ā</sup>rā  
*Then he a-rich-man-with in-service stayed. Him-by so it-was-said, 'swine*  
 tsāru-lā dza.' Tathā khāva-lā kāy nāhī. Tavā, 'ḍuk<sup>ā</sup>rā khāi-nā  
*feeding-for go.' There eating-for anything was-not. Then, 'the-swine having-eaten*  
 tākāt, tō phōl mā khāi rahā,' isa tyā-nī manāt ānā.  
*used-to-throw, that husk I having-eaten stay,' so his in-mind came.*  
 Tyā-lā kōnī kāhī ōpēlā nāhī. Maṅg tō śuddhi-var ānā. 'Mā-nē  
*Him-to by-anyone anything was-given not. Then he senses-on came. 'My*  
 bās-nē ghar bahu gaḍi khapahant; tyā-lā pōt-bhar bhākar mīlaha.  
*father's in-house many servants working-are; them-to belly-full bread is-got.*  
 Mā bhukē-nē marāhā. Mā uṭīn bāhās-kaḍa dzāin bāhās mā ākhīn,  
*I hunger-with dying-am. I will-arise father-to will-go father-to I will-say,*  
 "bā, mā bāhās-nī dēkhat Dēvā-nī ulaṭ pāp karāhā. Ātā-pasūn  
*"father, (by-)me father-of in-sight God-of against sin done-is. Now-from*  
 tu-nā sōh<sup>ā</sup>rā mā nāhī. Mā-lā gaḍyā-sārā ṭhyēv." Isā mhaṇūn tō tyā-na  
*thy son I am-not. Me servant-like keep." So having-said he his*  
 bāhās-kaḍē gṃā. Tō dūr hatā tē tyā-lā bās-nī hērā. Tyā-nē manāt  
*father-to went. He far was then him the-father-by it-was-seen. His in-mind*  
 vāiṭ vāt<sup>ā</sup>nā. Tō dhāv<sup>ā</sup>di gṃā ānī tyā-nī bag<sup>ā</sup>ḍi-lā mīṭhī mārī  
*bad appeared. He running went and him-by ribs-to embracing was-struck*

bāhās-nī tyā-lā gulā dinā. Maṅg bāhās-lā sōh<sup>a</sup>rā ākha, 'bā, mā  
*the-father-by him-to kiss was-given. Then the-father-to the-son said, 'father, (by-)me*  
 tujhyā-samūr Dēvā-nī ulaṭ pāp karahā. Ātā mā-nē bāhās-nā mā-lā nāv  
*thee-before God-of against sin done-is. Now my father-of me-to name*  
 ākhu-lā lāj vāṭeha.' Bā gadyā-lā mhanē, 'dza nī mā-nē sōh<sup>a</sup>rā-lā  
*to-say shame seems.' The-father servant-to said, 'go and my son-to*  
 tsakōṭ aṅgar<sup>a</sup>khā ghāl. Tyā-na hatāt ānguṭh<sup>a</sup>li ghāl, āni tyā-nī pāy-mā  
*good robe put. His on-hand ring put, and his feet-on*  
 dzōḍā ghāl; maṅg āpaṇ sag<sup>a</sup>lē dzaṇ khāṇ nī saṇ karū. Kāraṇ  
*shoes put; then we all men will-eat and holiday will-make. Because*  
 mā-nā sōh<sup>a</sup>rā mar<sup>a</sup>nēl, tō jivā thīnā; tō gayēl, tō ānā.' Maṅg tē saṇ  
*my son had-died, he alive became; he had-gone, he came.' Then they holiday*  
 karū lāg<sup>a</sup>nāt.  
*to-make began.*

Ōdhyāt vaḍil sōh<sup>a</sup>rā śētāt hatā. Tō āplē ghar ānā, tō hērē,  
*In-the-meantime elder son in-field was. He his-own house came, he saw,*  
 gānā nī nāts hatā. Tyā-na gadyā-lā bāh<sup>a</sup>rā āni gadyā-lā sōda-hatā,  
*singing and dance was. Him-by servant-to it-was-called and servant-to asked-was,*  
 'ī kāy?' Maṅg gaḍi ākha, 'tu-nā bhāūs ānā, āni bās-lā byēs  
*'this what?' Then the-servant said, 'thy brother came, and father-to good*  
 rīti-na bhēṭ<sup>a</sup>nā, mhanūn taṭha mōṭhī jēv<sup>a</sup>nāval ghālī-hī.' Tō rāginā,  
*way-in met, therefore there great feast put-is.' He got-angry,*  
 gharāt dzā nāhī. Tyā-nā bās bāhēr ihin tyā-lā sam<sup>a</sup>dzav<sup>a</sup>lā lāg<sup>a</sup>nā.  
*in-house went not. His father out having-come him to-entreat began.*

Mōṭhyā sōh<sup>a</sup>ryā-nī bāhās-lā ākhā, 'ī hēr, ōḍhā varsā tu-nī tsāk<sup>a</sup>rī  
*The-elder son-by the-father-to it-was-said, 'this see, so-many years thy service*  
 karī; tu-nī gōshṭ mā kadī mōḍēl nāhī. Tarī mā-nē mait<sup>a</sup>rā barōbar  
*was-done; thy word I ever broke not. Yet my friends with*  
 mayī khuśālī karī mhanūn bōk<sup>a</sup>ḍyā āmhās dinhēl nāhī. Āni tu-nī  
*by-me merriment may-be-made therefore goat to-us was-given not. And thy*  
 dhāk<sup>a</sup>tē sōh<sup>a</sup>ryā-nī jind<sup>a</sup>gī kas<sup>a</sup>biṇī barōbar nādī lāg<sup>a</sup>nā nī udāvī  
*younger son-by property harlots with connection was-made and having-squandered*

tākī, tyāsāthī ōḍhī mōṭhī jēv<sup>a</sup>nāval kasā karīs?' Tēdhavā bāhās-nī  
*was-thrown, him-for so-great big feast how is-made?' Then the-father-by*  
 sōh<sup>a</sup>rā-lā ākhā, 'sōh<sup>a</sup>rā, tū mā-nē pāṭi nēh<sup>a</sup>mī āhās, mā-nā kāy āha  
*the-son-to it-was-said, 'son, thou me-of with always art, mine what is*  
 tī sag<sup>a</sup>lā tu-nā-ts āhā. Madzā kar<sup>a</sup>vā has<sup>a</sup>vā khē<sup>a</sup>vā ī karū-lā hatā.  
*that all thine-only is. Feast to-make to-laugh to-play this to-do was.*

Kāraṇ tu-nā bhāūs mar<sup>a</sup>nā hatā, tō jivā thīhin ānā; dzō gayēl,  
*Because thy brother dead was, he alive having-become came; who had-gone,*  
 tō ātā sāpaḍ<sup>a</sup>nā.  
*he now was-found.*

[No. 33.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌPĪ OR KĀTKARĪ DIALECT.

(STATE JANJIRA.)

## SPECIMEN II.

## A TALE.

दोन दोस एकेच वाटन संगत जाहँव । त्याना नदरमा एक आखल पडनेल । त्यामा एक बिहीनी एका भाडा-वर चढनेल, आन भाडाच्या खांद्यामा आपना जीव जगवा दपना । बीसरा आपल्या एकल्याच्यान अखला समोरानी नीबाव लागार नाहा, आसा हेरानी जमीनी-वर पडना आन मरनाना नीमीत लीदा । त्यान मरुना ढोंग लीदाना कारन त्यान ऐकेला व्हाता, आखल मुरदाना सीवत नाहा । तो पडना आहा ती आखल त्याच्या डोयपा आनी आन त्याना काळीज कान आन नाक गंदवा पर त्या मानसान हालवेल नाही, दम धरी रहना, आन ती आखल तो मरी-गई ये ध्यानमा लीदा । ती आखल हेरी गई । ती आखल दुर पडनी पीहीला मानूस भाडा-वरून खाल उतरना आन बीसयाना आखा, आखल तुज्या कानामा काय गुंदव हती । तो आखा, मी त्याना तोंड तुज्या काना-पा हेरा । त्याना दोसदार बोला, त्यामा मोठासा दपाडा नाहा । त्यान वडाच आखा, जा मानूस कासनीमा आहा ता आपल्या बचावाचा ईचार करवाहा आन आपल्या दोसदाराना फसवाहा ये लोकासी संगत करवा नाही ॥

## TRANSLITERATION AND TRANSLATION.

Dōn dōs ēkē-ts vāṭ-na saṅgat dṛāhāv. Tyā-nā nadar-mā ēk  
*Two friends the-same way-by in-company were-going. Them-of sight-in one*  
 āsval paḍ<sup>n</sup>ēl. Tyā-mā ēk bihīnī ēkā dṛhādā-var tsadh<sup>n</sup>ēl, ān dṛhādā-chyā  
*bear fell. Them-in one fearing one tree-on climbed, and the-tree-of*  
 khāndyā-mā āp<sup>n</sup>ā jiv dṛag<sup>n</sup>vā dap<sup>n</sup>ā. Bis<sup>r</sup>rā āp<sup>n</sup>lyā ēk<sup>n</sup>lyā-chyān  
*the-branches-in his-own life to-save hid. The-second his-own by-self-alone*  
 asvalā samōrānī nībāv lāgār nāhā, āsā hērānī dṛamīnī-var  
*of-the-bear in-front protection would-occur not, so seeing the-ground-on*



paḍ<sup>a</sup>nā ān mar<sup>a</sup>nā-nā nīmīt lidā. Tyā-na maru-nā ḍhōṅg lidā-nā  
*fell and death-of pretence was-taken. Him-by dying-of pretence taking-of*  
 kāran, tyān aikēlā-vhātā, āsval mur<sup>a</sup>dā-nā sivat nāhā. Tō paḍ<sup>a</sup>nā-āhā  
*reason, by-him heard-was, bear a-corpse-to touching not-is. He fallen-was*  
 tī āsval tyā-chyā ḍōy-pā ānī ān tyā-nā kālīṇḍz kām ān nāk  
*that bear his head-near came and his heart ears and nose*  
 gand<sup>a</sup>vā, par tyā mān<sup>a</sup>sān hāl<sup>a</sup>vēl nāhī, dam dharī rah<sup>a</sup>nā,  
*smelled, but that by-man it-was-moved not, breath having-held he-remained,*  
 ān tī āsval tō marī-gaī yē dhyān-mā lidā. Tī āsval hēri  
*and that bear then dead-is this mind-in was-taken. That bear having-seen*  
 gaī. Tī āsval dur paḍ<sup>a</sup>nī, pihilā mānūs .ḍzhāḍā-varūn khāl utar<sup>a</sup>nā  
*went. That bear far went, the-first man the-tree-from-on down alighted*  
 ān bis<sup>a</sup>ryā-nā ākhā, 'āsval tujyā kāmā-mā kāy gundava hatī ?' Tō  
*and the-other-to said, 'the-bear thy ear-in what whispering was ?' He*  
 ākhā, 'mī tyā-nā tōṇḍ tujyā kāmā-pā hērā.' Tyā-nā dōs<sup>a</sup>dār bōlā, 'tyā-mā  
*said, 'I his mouth thine ear-near saw.' His friend said, 'that-in*  
 mōthā-sā dapādā nāhā. Tyān vaḍā-ts ākhā, ḍzā mānūs kās<sup>a</sup>nī-mā  
*so-great a-secret was-not. Him-by so-much was-said, what man difficulty-in*  
 āhā tā āp<sup>a</sup>lyā batsāvā-tsā iḥār kar<sup>a</sup>vāhā ān āp<sup>a</sup>lyā dōs<sup>a</sup>dārā-nā  
*is then his-own protection-of thought should-be-made and his-own friends-to*  
 phas<sup>a</sup>vāhā yē lōkā-sī saṅgat kar<sup>a</sup>vā nāhī.'  
*should-be-deceived such people-with company should-be-made not.'*

## FREE TRANSLATION OF THE FOREGOING.

### THE TRAVELLERS AND THE BEAR.

Two friends were travelling together on the same road when they were met by a bear. The one in great fear climbed a tree and hid himself among the branches, thinking only of himself. The other seeing that he had no chance single-handed against the bear, threw himself on the ground and feigned to be dead. He did this because he had heard that the bear will never touch a dead body. As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath; and the beast supposing him to be dead walked away. When the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, 'I observed he put his mouth very close to your ear.' 'Well,' replied his companion, 'it was no great secret; he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch.'

[No. 34.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KĀTHŌDĪ OR KĀTKARĪ DIALECT.

(DISTRICT THANA.)

## SPECIMEN III.

किन्या एका मानसाला दोन सोहरा हुतात । त्यातला धाकला बाहासला आखूला लागनाहा, बा मानी काय दौलत वाड्याला येऊनी ती मानी माला वाटा करी दे । मा वाड्यालाच राहाँहा । मग त्यान्या बानी त्याला दौलत वाटी दिनी । मंग थोडक्या दिसानी धाकला सोहरा सगळी दौलत लीहीन दूर देसामा गेहा, आन तठ उधळपनान रहीन सगळी दौलत खपवी टाकी । मग त्यानी सगळा खर्ची टाकात मागून त्या देसामा मोठा काळ पडना । त्यामुळ त्याला अडचन पडूला लागनी । तवा तो त्या देसामा एका गरस्ता जवळ जाई रहना । त्या गरस्तानी त्याला डुकर चारूला आपल्या शेतामा घालवाहा । तठ त्याला वाटनाहा डुकरा जी ठरफल खाहात तिच खाहीन पोट भरवाँ । दुसर त्याला कोनी काही ओपेल नाही । मग तो सुद्धी-वर इहीन आपल्या जीवाला आखूला लागाना, मान्या बापान्या घरी जवर मंजूरक्या पोट भराहाँ न मा अठ भुकन मराहाँ । मा आता मान्या वास-कड जायन न त्याला आखीन, बा, मा तुना न देवाना बहु अपराद कराहाँ । तूँ माला आता-पासून सोहरा नको आखशील । मा तुना गडी तुन्या गड्यामा रहीन, न पोट भरीन । तुन्या गड्यामा माला ठेव । मग तो उठीहीन आपल्या वास-कड गेहा । त्यान्या बाहासनी त्याला दुरूच हेराहा न त्याच्या पोटामा रवंदळू लागनाहा । आन धाँवदी जाहीन त्याना गळामा मीठी घालीही, आन त्याना बगडीमा बगडी घालीन त्याला गुळा दीनाहा ॥

[ No. 34.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KĀTHŌPĪ DIALECT.

(DISTRICT THANA.)

## SPECIMEN III.

## TRANSLITERATION AND TRANSLATION.

Kinyā ēkā mām̐sā-lā dōn sōh<sup>a</sup>rā hutāt. Tyāt<sup>a</sup>lā dhāk<sup>a</sup>lā bāhās-lā  
*Some one man-to two sons were. Them-among the-younger the-father-to*  
 ākhū-lā lāg<sup>a</sup>nā-hā, 'bā, mā-nī kāy daulat vātyā-lā yēū-nī tī mā-nī  
*to-say began, 'father, my what property share-to is-to-come that mine*  
 mā-lā vātā kari dē; mā vāilā-ts rāhā-hā.' Mag tyā-nyā bā-nī  
*me-to share having-made give; I separate shall-live.' Then his father-by*  
 tyā-lā daulat vātī dinī. Maṅg thōḍ<sup>a</sup>kyā disā-nī dhāk<sup>a</sup>lā  
*him-to property having-divided was-given. Then few days-in the-younger*  
 sōh<sup>a</sup>rā sag<sup>a</sup>lī daulat lihī-na dūr dēsā-mā gēhā, ān taṭha  
*son all property having-taken far country-in went, and there*  
 udhaḷ<sup>a</sup>panān rahī-na sag<sup>a</sup>lī daulat khap<sup>a</sup>vī ṭākī. Mag tyā-nī  
*riotously having-lived all property having-spent was-thrown. Then him-by*  
 sag<sup>a</sup>lā kharchī ṭākāt māgūn tyā dēsā-mā mōṭhā kāl  
*all having-spent was-thrown afterwards that country-in great famine*  
 pad<sup>a</sup>nā. Tyā-muḷa tyā-lā ad<sup>a</sup>tsan padū-lā lāg<sup>a</sup>nī. Tavā tō tyā dēsā-mā  
*fell. Therefore him-to difficulty to-fall began. Then he that country-in*  
 ēkā garastā dzavaḷ dzāi rah<sup>a</sup>nā. Tyā garastā-nī tyā-lā ḍukar tsārū-lā  
*one householder near having-gone lived. That householder-by him swine to-tend*  
 āp<sup>a</sup>lyā sētā-mā ghāl<sup>a</sup>vā-hā. Taṭha tyā-lā vāt<sup>a</sup>nā-hā, ḍuk<sup>a</sup>rā jī ṭar<sup>a</sup>phal  
*his field-in sent-was. There him-to it-appeared, swine which husks*  
 khāhāt ti-ts khāhī-na pōṭ bhar<sup>a</sup>vā; dus<sup>a</sup>ra tyā-lā kōnī  
*ate that having-eaten belly should-be-filled; else him-to (by-)anybody*  
 kāhī ōpēl nāhī. Mag tō suddhī-var ihī-na āp<sup>a</sup>lyā jivā-lā  
*anything given was-not. Then he senses-on having-come his mind-to*  
 ākhū-lā lāgānā, 'mā-nyā bāpā-nyā gharī dzabar mandzūr-karyā  
*to-say began, 'my father's in-house a-great-many labourers*  
 pōṭ bharā-hā, na mā aṭha bhuka-na marā-hā. Mā ātā mā-nyā  
*belly fill, and I here hunger-with dying-am. I now my*  
 bās-kāḍa dzāy<sup>a</sup>n na tyā-lā ākhīn, "bā, mā tu-nā na Dēvā-nā  
*father-to will-go and him-to will-say, "father, by-me thee-of and God-of*

bahu ap<sup>r</sup>rād karā-hā. Tū mā-lā ātā-pāsūn sōh<sup>r</sup>rā nakō ākh<sup>a</sup>śil. Mā  
*much sin done-is. Thou me-to now-from son not will-say. I*  
 tu-nā gaḍi tu-nyā gaḍyā-mā rahin na pōṭ bharin. Tu-nyā  
*thy servant thy servants-among will-live and belly will-fill. Thy*  
 gaḍyā-mā mā-lā ṭhēv." " Mag tō uṭhihīn āp<sup>r</sup>lyā bās-kāḍa gēhā.  
*servants-among me keep." " Then he having-risen his father-to went.*  
 Tyā-nyā bāhās-nī tyā-lā durū-ts hērā-hā, na tyā-chyā pōṭā-mā  
*His father-by him far-even seen-was, and his belly-in*  
 ravandaḷū lāg<sup>a</sup>nā-hā, ān dhā<sup>v</sup>di d<sup>z</sup>āhīn tyā-nā gaḷā-mā mīṭhī ghālī-  
*to-move it-began, and running having-gone his neck-on embracing put-*  
 hī ān tyā-nā bag<sup>a</sup>ḍi-mā bag<sup>a</sup>ḍi ghālī-na tyā-lā guḷā dinā-hā.  
*was and his neck-on neck having-put him-to kiss given-was.*

## VĀRLĪ.

The Vārlis are one of the early tribes in Thana where they are estimated at 89,000 individuals. Their head-quarters are in the north-west in Dahanu, where they form more than half of the population. They are also found in Mokhada, Murbad, Kalyan, Karjat, and in the Jawhar State. Three thousand Vārlis have been returned from Khandesh, where they inhabit the Satpura Range. No specimens have, however, been obtained from this latter locality. The Vārlis of the Dangs speak a Bhil dialect, founded on Gujarātī.

The Vārlis of Thana are also Bhils, and their language must originally have been of the same kind as other Bhil dialects and Khāndēśī. In the course of time it has, however, been so largely influenced by Marāṭhī, that it must now be classed as a dialect of that language, except in the extreme north, where it is stated to be a form of Gujarātī.

According to the District Gazetteer the Vārlis have a tendency to shorten the words, and say for instance *kōṭ dās*, instead of *kōṭhē dātōs*, where are you going? Moreover, they use some peculiar words such as *nāng-nē*, to see. The specimen received from Thana corroborates these statements. *Nāng*, see; *nāngūn*, having seen, occur, and an instance of the so-called shortening of words is *vichār*, he asked, for which the fuller Marāṭhī form is *vichārālā*.

The language of the specimen is a mixed form of speech. In most respects it agrees with the current language of Thana. Other characteristics it shares with the Marāṭhī of Poona, and, lastly, there is an admixture of Gujarātī.

*A* is used as in the dialects of the Northern Konkan in many cases where Standard Marāṭhī has *ē*; thus, *tatha*, there; *paḍālā*, it fell; *ḍuk<sup>a</sup>ra*, swine; *sāngan*, I shall say.

The Anunāsika is often dropped, and often also added where it seems to be incorrect. Thus, *tyāt-sī*, from among them; *tēnhā*, by him; *dēvā-tsē*, and *dēvā-chyā*, *gharā*, in God's house; *āhā*, *āha*, and *āhē*, is.

The aspirates are sometimes irregularly used; thus, *asāmī-na davadālā*, the man sent him; *maṅgh*, afterwards; *dilhā* and *dilā*, given; *tēnhā* and *tyān*, by him.

In the inflection of nouns we find typical Konkan forms such as *bās-lā*, to a father; *bhās*, a brother; *ḍuk<sup>a</sup>ra*, swine, etc.

On the other hand, *ṇ*, *l*, and *ḍ* are used as in the Dekhan. Thus, *māṇ<sup>sā</sup>-lā*, to a man; *dukāl*, famine; *paḍālā*, he fell. In *milat*, meeting, however, *l* is substituted for *ḷ* as in the Northern Konkan.

The Gujarātī element is chiefly seen in the vocabulary. Compare *bijā*, another; *pōtē*, by himself; *tyā-nē*, his; *marēl*, dead; *džarā*, a little, and so forth.

The mixed nature of the dialect will be seen from the beginning of the Parable of the Prodigal Son which follows.

[ No. 35. ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VĀRLĪ DIALECT.

(DISTRICT THANA.)

एका माणसाला दोन पोयरे होते। त्यातशी लहाना बासला विचार, बा इस्तेलाचा भाग जो माला येल तो दे। मंधा बानी इस्तेलाचा भाग सरखा वांटून दिल्हा। मंधा थोडके दीसानी लहाना पोयरा असघ लांब बिंजे गावांत घेन गेला। मंध तथ जाऊन असघ इस्तेल उधळून टाकला। मंधा तेन्ह असघ खर्चून टाकल्या-वर तथ मोठा दुकाळ पडला। तैशी त्याला हाल पडलं। त्या-खाल तो तथचे एका असामी-जवळ जाऊन रहला। ते असामीन त्याला डुकर चाराया त्याच्या शेतांत दवडलं। तड्ड डुकर टरफल खात ती पोते खाऊन पोटा भराव असं त्याला वाटलं। पण त्याला कोणी कांहीं दिलं नाहीं। तड्ड त्याची सुद जरा वलली न बोलला। माझे बासचे घरा कोठेक मजुराना खाया मिलत आहं नमी भुकेचा फार आभदलत आहं। मी अथशी माझे बा-कडे जाईन न त्याला सांगन, बा मी देवाचे उलटां न तुम्हे पुढां पाप केला आहे। आथशीं तुम्हा पोयरा मी आहे अस तूसमजशीं नको। तुम्हा मी एक चाकरुच जसा आहं ॥

[ No. 35.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

VĀRLĪ DIALECT.

(DISTRICT THANA.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mān<sup>a</sup>sā-lā dōn pōy<sup>a</sup>rē hōtē. Tyāt-sī lahānā bās-lā  
*One man-to two sons were. Them-in-from the-younger father-to*  
 vichār, 'bā istēlā-tsā bhāg dzō mā-lā yēl tō dē.' Maṅghā  
*asked, 'father estate-of share which me-to shall-come that give.' Then*  
 bā-nī istēlā-tsā bhāg sar<sup>a</sup>khā vāṭūn dilhā. Maṅghā thōḍ<sup>a</sup>kē  
*father-by estate-of share like having-divided was-given. Then few*  
 disā-nī lahānā pōy<sup>a</sup>rā as<sup>a</sup>gha lāmb bindzē gāvāt ghēn  
*days-in the-younger son all far another to-village having-taken*  
 gēlā. Maṅgh tātha dzāūn as<sup>a</sup>gha istēl udh<sup>a</sup>lūn tāk<sup>a</sup>lā.  
*went. Then there having-gone all estate having-squandered was-thrown.*  
 Maṅghā tē-nhā as<sup>a</sup>gha khartsūn tāk<sup>a</sup>lyā-var tātha mōṭhā dukāl  
*Then him-by all having-spent being-thrown-after there great famine*  
 paḍ<sup>a</sup>lā. Tai-sī tyā-lā hāl paḍ<sup>a</sup>lā. Tyā-khāl tō tath-tsē ēkā  
*fell. Therefore him-to distress fell. That-under he there-of one*  
 asāmī-dzaval dzāūn rah<sup>a</sup>lā. Tē asāmī-na tyā-lā duk<sup>a</sup>ra tsārāyā  
*person-near having-gone stayed. That person-by him-to swine to-feed*  
 tyā-chyā sētāt davad<sup>a</sup>lā. Tai duk<sup>a</sup>ra tar<sup>a</sup>phal khāt tī  
*his in-field it-was-sent. There swine husks used-to-eat them*  
 pōṭē khāūn pōṭ bharāva asā tyā-lā vāṭ<sup>a</sup>lā. Paṇ  
*himself-by having-eaten belly should-be-filled thus him-to it-seemed. But*  
 tyā-lā kōnī kāhī dilā nāhī. Tai tyā-chī sud  
*him-to (by-)anybody anything was-given not. Then his consciousness*  
 dzarā val<sup>a</sup>lī na bōl<sup>a</sup>lā, 'mādzhē bās-tsē gharā kōḍhēk  
*somewhat was-turned and he-said, 'my father-of in-house how-many*  
 madzurā-nā khāyā milat āhā, na mī bhukē-tsā phār ābh<sup>a</sup>dalat āhā. Mī  
*servants-to to-eat got is, and I hunger-of much perishing am. I*  
 ath-sī mādzhē bā-kadē dzāin na tyā-lā sāṅgan, "bā, mī  
*here-from my father-to will-go and him-to will-say, "father, (by-)me*  
 Dēvā-tsē ul<sup>a</sup>tā na tudzhē puḍhā pāp kēlā āha. Āthā-sī tudzhā pōy<sup>a</sup>rā mī  
*God-of against and thee before sin done is. Now-from thy son I*  
 āhē asa tū samadz<sup>a</sup>sī nakō. Tudzhā mī ēk tsākaru-ts dzasā āhā."'  
*am thus thou wilt-consider not. Thy I one servant-on'y like am."*

## VĀḌAVAL.

The Vāḍvals are one of the sub-tribes of the Pāchkaḷṣi Kuṇbīs. They are returned to the number of 3,500 from Thana, where they are found in the coast talukas of Bassein, Mahim, and Dahanu. Like the rest of the Pāchkaḷṣi they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāṭhī of the Central and Northern Konkan. The cerebral *ḍ* is not, however, changed to *r* after vowels; thus, *ghōḍā*, a horse. The cerebral *ṇ* is often written, but seems to be pronounced as a dental, *n* being often written instead; thus, *pāṇī*, water; but *kōṇī*, anyone. The cerebral *ḷ* is used as in the Dekhan; thus, *dōḷā*, an eye; *mīḷā*, he was found.

The peculiar appearance of the dialect is due to some phonetical changes which Vāḍval shares with several Bhil dialects. The most important ones are as follows:—

*Ch* becomes *s* or *ś*; thus, *sākar*, a servant; *sānd*, moon; *śār*, four.

*S* and *ś* become *h*, i.e., probably the sound of *ch* in 'loch.' Thus, *hōna*, gold; *bah*, sit; *hāṅgaṭla*, it was said; *hēt*, field; *hēmbar*, hundred. The *s* of the genitive suffix *sā* usually becomes *h* and is often dropped altogether; thus, *bābā-hā*, *bābā-yā* and *bābā-ā*, of the father; *tyā gāvśā dukān-dārā-hyā mērsan*, from a shopkeeper in the village. Compare the Bhil dialects of Chhota Udepur, etc.

*H* is regularly dropped; thus, *āth*, a hand; *āy*, he is. Forms such as *hāy*, he is; *hōtā*, he was, are, however, also met with, and *h* is perhaps in reality a feeble *h*-sound, a kind of *spiritus lenis*.

Ordinary Marāṭhī forms occasionally also occur; thus, *sāt*, seven; *vīs*, twenty; *pannās*, fifty.

Most of the common characteristics of the current language of Thana occur in this dialect. Thus we find *a* in many places where the dialects of the Dekhan have *ē*; compare *dila*, it was given; *lāgla*, they began.

The Anunāsika is usually dropped; thus, *barī māhṇa*, good men; *tyāt-na*, from among them.

The case of the agent usually ends in *n*; thus, *bābān*, by the father; *tyān*, by him; *mīn* and *mīna*, by me.

The genitives of the personal pronouns are *māā*, *māyā*, *māy*, my; *tuā*, *tuṇā*, thy; *ām-sā*, our; *tum-sā*, your.

The verb substantive is *hāy*, or *āy* in all persons of the singular; the plural forms are 1, *(h)āt*, 2, *āhā*, *āt*, 3, *(h)āt*. The past tense is 1, *(h)ōtāv*, *ōtā*, 2, *hōtā*, 3, *hōtā*; plural, *hōtē*.

The present tense of finite verbs is formed as in the neighbouring dialects; thus, *mār<sup>a</sup>tāy*, I strike; 2, *mār<sup>a</sup>tē*, 3, *mār<sup>a</sup>tē*, plural 1, *mār<sup>a</sup>tāv*, 2, *mār<sup>a</sup>tā*, 3, *mār<sup>a</sup>tāt*. 'You go' is *tumī dṣā*.

The past tense is regularly formed; thus, *gēlāv* or *gēlā*, I went, 2, *gēlā*, 3, *gēlā*; plural 1, *gēlāv*, 2, *gēlē*, 3, *gēlē*.

Perfect and pluperfect are formed from the past by adding the verb substantive; thus, *ālāy*, he has come; *gēl<sup>a</sup>tāv*, I have gone; *mēl<sup>a</sup>tā*, he had died. A curious form is *paḍ<sup>a</sup>lōā*, he was lost.

Future forms are *ahēn*, I shall be; *sāllān*, I shall go; *hāṅgēn*, I shall say; *mārihīl*, thou wilt strike, etc.



Some forms and words are Gujarātī and not Marāṭhī; thus, *sā*, i.e. *chha*, six; *mērē*, near; *pōtē-hī* (*bāy<sup>a</sup>kō*), one's own (woman), wife; *bhukē*, with hunger; *pōt<sup>t</sup> bharāvō*, the belly should be filled; *tyāt-na*, from among them, etc.

The mixed character of the dialect will be seen from the short specimen which follows.

[No. 36.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ.

VĀD<sup>A</sup>VAL DIALECT.

(DISTRICT THANĀ.)

एका माहणाला दोन पोरे होते। त्यातून धकला बाबाला बोलला, बाबा माय वाड्याअ इस्टेक माला दे। मग त्यान त्याला इस्टेक वाटून दिला। मग थोड्या दिहात धकला पोरे जकल हावटून लांब गेला, आन त्याला पैसा उडवाया लागला। मग त्यान जकल खपईल्या-वर त्याला मग घणा दुकाळ पडला। त्या-करतां त्याला आडसण पडली। तवा तो तटनन एकाये मेरे जाऊन रेयला। त्याला त्यान डुकर साराला त्याया हेतात धडल। तवा डुकर जी ठरफल खात आहत त्या-अरती त्यान माये पोटे भरावो अह त्याला वाटल। आन कोनी त्याला काय देई नाय। मग तो हुदी-वर आला-न बोलला माया बाबाया घरा साकराला कवडी-रोटी आय। पण आते मी भुके मरतय। मी उठून बाबाया-तय साल्लान आन त्याला हांगेन, वो बाबा, मिन आबाला वेगळ व तुया मेरे पाप केल। आता तुआ होकरा बोलाया मी घटत नाय। माला एका साकरा हारक ठेव। मग तो उठला-न बाबाया मेरे गेला। तो लांब अहे आवड्यांत त्याआ बाबा त्याला बगून कळवळला। मग त्यान धव-मारली अन त्याआ गळ्याला अटी मारली व त्याआ मुका घेठला। मग पोरे त्याआ बोलला, बाबा, मी आबाला वेगळ व तुया मेरे पाप केल। आता तुवा होकरा बोलाया मी घटत नाय। पण बाबान साकराला हांगतल। बर आंगड आणून याआ आंगात घल आणि याआ हातात वाकडा घल आणि पाया-मंद जोडा घल। मग आपण जकले जाण खावन हौस करू। कारण यो माआ पूत मेलता तो पुन जिता जाला, व पडलोआ तो मिळला। तवा ते मजा करू लागल ॥

[ No. 36.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

VĀP<sup>A</sup>VĀḤ DIALECT.

(DISTRICT

## TRANSLITERATION AND TRANSLATION.

Ēkā mäh<sup>a</sup>nā-lā dōn pōr hōtē. Tyāt-na dhak<sup>a</sup>lā bābā-lā  
*One man-to two sons were. Them-among-of the-younger father-to*  
 bōl<sup>a</sup>lā, 'bābā, māy vātyāa istēk mā-lā dē.' Mag tyān tyā-lā istēk  
*said, 'father, my share-of estate me-to give.' Then him-by him-to estate*  
 vātūn dila. Mag thōdyā dihāt dhak<sup>a</sup>lā pōr dzak<sup>a</sup>la  
*having-divided was-given. Then few in-days the-younger son all*  
 hāv<sup>a</sup>tūn lāmb gēlā, ān tayālā paisā ud<sup>a</sup>vāyā lāg<sup>a</sup>lā. Mag  
*having-collected far went, and there money to-squander began. Then*  
 tyān dzak<sup>a</sup>la khapailyā-var, tayālā mag ghaṇā dukāl pad<sup>a</sup>lā.  
*by-him all being-spent-after, there then mighty famine fell.*  
 Tyā-kar<sup>a</sup>tā tyā-lā ād<sup>a</sup>saṇ pad<sup>a</sup>lī. Tavā tō taṭ<sup>a</sup>nan ēkā-yē mērē  
*Therefore him-to difficulty fell. Then he there-of one-of near*  
 dzāūn rēy<sup>a</sup>lā. Tyā-lā tyān dukar sārā-lā tyā-yā hētāt  
*having-gone stayed. Him-to by-him swine feeding-for his in-field*  
 dhad<sup>a</sup>la. Tavā dukar jī taṭ<sup>a</sup>phal khāt āhat tyā-ar<sup>a</sup>tī tyān, 'mā-yē  
*it-was-sent. Then swine which husks eating were them-with by-him, 'my*  
 pōṭ bharāvō,' aha tyā-lā vāt<sup>a</sup>la. Ān kōnī tyā-lā kāy  
*belly should-be-filled,' thus him-to it-appeared. And anybody him-to anything*  
 dēi nāy. Mag tō hudī-var ālā-n bōl<sup>a</sup>lā, 'mā-yā bābā-yā gharā sāk<sup>a</sup>rā-lā  
*gave not. Then he senses-on came-and said, 'my father's in-house servants-to*  
 kav<sup>a</sup>dī rōṭī āy. Paṇ ātē mī bhukē mar<sup>a</sup>tay. Mī uṭhūn bābā-yā  
*how-much bread is. But here I with-hunger die. I having-risen father*  
 tay sālān ān tyā-lā hāngēn, "vō bābā, min ābā-lā vēgaḷ va tu-yā  
*to will-go and him-to will-say, "O father, by-me Heaven-to against and thee-of*  
 mērē pāp kēla. Ātā tu-ā hōk<sup>a</sup>rā bōlāyā mī ghaṭat nāy. Mā-lā ēkā  
*before sin done-is. Now thy son to-say I worthy not. Me one*  
 sāk<sup>a</sup>rā hār<sup>a</sup>ka ṭhēv." Mag tō uṭh<sup>a</sup>lā-n bābā-yā mērē gēlā. Tō lāmb  
*servant like keep." Then he arose-and father-of near went. He far*  
 āhē āv<sup>a</sup>dyāt tyā-ā bābā tyā-lā bagūn kaḷ<sup>a</sup>vaḷ<sup>a</sup>lā. Mag tyān dhav  
*is that-in his father him having-seen felt-pity. Then by-him running*  
 mār<sup>a</sup>lī an tyā-ā gaḷyā-lā aṭī mār<sup>a</sup>lī va tyā-ā mukā ghēṭ<sup>a</sup>lā.  
*was-struck and his neck-to embracing was-struck and his kiss was-taken.*

Mag pōr tyā-ā bōl<sup>a</sup>lā, 'bābā, mī ābā-lā vēgal va tu-yā mērē pāp  
*Then son him-to said, 'father, (by-)me Heaven-to against and thee before sin*  
 kēla. Ātā tu-vā hōk<sup>a</sup>rā bōlā-lā mī ghaṭat nāy.' Paṇ bābān sāk<sup>a</sup>rā-lā  
*is-done. Now thy son to-say I worthy not.' But the-father-by servants-to*  
 hāṅgat<sup>a</sup>la, 'bara āṅg<sup>a</sup>da āṇūn yā-ā āṅgāt ghal, āṇi yā-ā hātāt  
*it-was-said, 'good robe having-brought his on-body put, and his on-hand*  
 vāk<sup>a</sup>dā ghal āṇi pāyā-mand dzōdā ghal. Mag āpaṇ dzak<sup>a</sup>lē dzāṇ  
*ring put and feet-on shoes put. Then we all persons*  
 khāv<sup>a</sup>n haus karū. Kāraṇ yō mā-ā pūt mēl<sup>a</sup>tā, tō pun jītā  
*having-eaten feast shall-make. Because this my son had-died, he again alive*  
 dzālā; va paḍ<sup>a</sup>lōā, tō miḷ<sup>a</sup>lā.' Tavā tē madzā karū lāg<sup>a</sup>la.  
*became; and was-lost, he was-got.' Then they merry to-make began.*

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### PHUḌ<sup>a</sup>GĪ.

This is the dialect of a wandering tribe in Thana, and has been returned as spoken by 1,000 individuals.

A list of Standard Words and Phrases in Phuḍ<sup>a</sup>gī has been received from Thana, and it shows that the dialect is almost identical with Vāḍ<sup>a</sup>vaḷ. Compare *ghōḍā*, a horse; *pāṇī* and *pānī*, water; *sākar*, a servant; *śār*, four; *hōna*, gold; *sāt*, seven; *vīs*, twenty, etc.

The inflection of nouns and pronouns is the same as in Vāḍ<sup>a</sup>vaḷ; thus, *tuyā bābā-hyā gharāt kav<sup>a</sup>dē-ra pōr hāt*, how many sons are there in your father's house? *tum-sā*, your, etc.

The conjugation of verbs is also mainly the same, and the difference between the two forms of speech must, to say the least, be unimportant. Our materials are, however, not sufficient to decide whether Vāḍ<sup>a</sup>vaḷ and Phuḍ<sup>a</sup>gī are absolutely identical, and it is therefore safer to separate them.

## SĀMVĒDĪ.

The Sāmvēdis live as husbandmen and gardeners in Bassein and Mahim. Their number is estimated at 2,700.

They speak a mixed dialect, the chief components of which are the current Marāṭhī of Thana and vulgar Gujarātī.

*Ch* has become *s* and *h*; thus, *sākar*, a servant; *nās<sup>a</sup>tyāt*, they dance; *āḍ<sup>a</sup>haṇ*, difficulty. The suffix of the genitive is *hō*, *hā* or *ā*; thus, *bāpā-hā*, of a father; *rāṇḍā-ā*, of prostitutes.

*S* becomes *h*; thus, *dihāt*, in a day; *hōk<sup>a</sup>rō*, a son; *hēt*, a field. *Ṇs* becomes *hṇ* and *rs hr*; thus, *māhṇā-dō*, to a man; *vahrē*, years.

*Lil* becomes *il*; thus, *bōilō*, he said; *ghāilī*, she was put.

Other phonetical changes are also shared by the neighbouring dialects.

Strong masculine bases form their nominative as in Gujarātī and Kōṇkaṇī; thus, *hōk<sup>a</sup>rō*, a son; *vāṭō*, a share. The corresponding feminine plural also ends in *ō*; thus, *rōṭhyō*, breads. The instrumental ends in *ē*, *hē*, and *dē*; thus, *nirbhayē*, without fear; *ānandā-hē*, with joy; *bhukē-dē*, with hunger.

The dative ends in *dō*; thus, *māh<sup>a</sup>ṇā-dō*, to a man. The usual Marāṭhī postpositions *lā* and *tē* (usually *dē*), also occur; thus, *bāpā-lā*, and *bāpā-tē*, to the father; *sāk<sup>a</sup>rā-dē*, to the servants.

The inflection of verbs mainly agrees with the Marāṭhī of Thana; thus, *hā*, thou art; *hāy*, he is; *hāt*, they are; *mar<sup>a</sup>tē*, I die; *vāṭ<sup>a</sup>tē*, it appears. The third person masculine of the past tense usually ends in *ō*; thus, *bōilō*, he said; *gēlō*, he went. We find, however, also forms such as *gēlā*, he went; *dhāḍ<sup>a</sup>lā*, he was sent. The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle; thus, *mēl-tō*, he had died.

On the whole the Sāmvēdī dialect must be characterised as a mechanical mixture of Konkan Marāṭhī and Gujarātī, as will appear from the specimen which follows.

[No. 37.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

SĀMVĒDĪ DIALECT.

(DISTRICT THANA.)

कोणे एका माहणादो दोन पुत होते । त्यातने धाकुलो बापाते बोड्डलो, दादा, जो माहो वीष्टकीहो वाटो आहेदे तो माहो माते दे । मिंगे त्याह त्यान धन वाटून दिला । मिंगे थोड्या दिहात धाकुलो होकरो जकला हवटून कडसो-कडे गेलो, आन निरभये जकल्या पैशाहो निकाल-पाडलो । मिंगे त्याया-मेरसा जकला खुपल्यो-वर त्या गावा-मिने मोठो दुकाळ पडिलो । त्याहे त्याला आडहण जाली । तेगळा तो त्या गावा-मिने डुकर साया धाडला । तिगळा डुकर जी हालपटे खात्यात ती आपण खायँ अहँ वाटते । कोणे त्याला काय दिला नाय । तिगळा तो धारे-वर येऊन बोड्डलो, माहा बापाहा तडे साकरादो कवडे रोळ्यो खायादो हात, अने मे भुकेदे मरते । मे आते बापाहा-तडे जाते आन त्याला हांगाते, ओ बाबा, मे आभाहा दुरुद आन तुया-मेरे पाप केला । आते तुवा होकरो हांग्या मे हारको नाय । तुया एका साकरा हारका माते ठोव । मिंगे तो उठून आपल्या बाबा च्यातो गेला । तो लांब हाय तोव त्याहो बाप त्यादो देखोन कळ-वळलो, आन त्याने धाओन त्याया गळ्यादो आठी घाईलो आन त्यादो गोको घेटलो । मिंगे त्याओ होकरो त्याला बोड्डलो, बाबा, आभाहा दुरुद अने तुया-मेरे पाप केला अने मे आते तुवो होकरो हांग्या हारको नाय । तो पण बाप साकरादे बोड्डलो । बरा आंगडा हाडोन त्याया आंगा-मिने घाल अने याया हाता-मिने वाकुडो अने पाया-मिने वाणो घाल । मिंगे आपण जिवो मज्याये बेहो । कारण माहो होकरो मेलतो तो आते जेतो जालो, आन भालो तो लालो । तिगळा ते आनंदाहे हांडो लागलो ॥

तिगळा त्याओ मोठो होकरो हेतात होतो । तो घराया आलो तोड्या-मिने तुरे वाजत्यात आन नासत्यात आहो आकिलो । तिगळा एका साकराला हाक मारिली आन दूसारला ई काय हाय । तो बोड्डलो, तुवो भा आलो अन तो तुआ दादाला हुकाहे मिळालो त्याहाटीमोठा जिवण केले । तिगळा तो रागाहे घरांत खिरे नाय । तिगळे त्याओ बाप बार येओन त्या हमजाऊ लागलो । तिगळा त्याने बापाला हांगिला । बग, मे तुई आवडे व्हरे साकरी केली, आन

तुई हांगी कते नाकारली नाय । तो पण होपल्या-बराबर सैन करेई तरी तु माते  
बोकरुला दिला नाय । आन जाणे तुआ धन रांडाआ-बरोबर खाला तो तुओ  
होकरो आलो तिगळा त्याआ-करिता मोठे जिवणे केले । तिगळा त्याआ बाप  
बोदलो, तू जकलो जलम माआ मिरे हा, आन माई जकल धन तुआच हाय ।  
पण आहा आणंद क्यो अही रीतस हाय । कारण तुवो भा मेलतो तो जेतो  
जालो व भालो तो लालो हाय ॥

[ No. 37.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

SĀMVĒDĪ DIALECT.

(DISTRICT THANĀ.)

Kōṇē ēkā māh<sup>a</sup>nā-dō dōn put hōtē. Tyāt-nē dhākulō bāpā-tē  
*Some one man-to two sons were. Them-in-from the-younger father-to*  
 bōilō, 'dādā, dzō māhō vīshṭēkī-hō vātō āhēdē, tō māhō  
*said, 'father, which my the-estate-of share is, that mine*  
 mā-tē dē.' Miṅgē tyāh tyān dhan vātūn dilā.  
*me-to give.' Then to-him by-him wealth having-divided was-given.*  
 Miṅgē thōdyā dihāt dhāk<sup>a</sup>lō hōk<sup>a</sup>rō dzak<sup>a</sup>lā hav<sup>a</sup>tūn kaḍ<sup>a</sup>sō-kaḍē  
*Then few in-days the-younger son all having-gathered abroad*  
 gēlō ān nir<sup>a</sup>bhayē dzaklyā paisā-hō nikāl pād<sup>a</sup>lō. Miṅgē tyā-yā  
*went and without-fear all money-of spending effected. Then him-of*  
 mēr<sup>a</sup>sā dzak<sup>a</sup>lā khap<sup>a</sup>lyō-var tyā gāvā-minē mōṭhō dukāḷ  
*near-being all being-spent-after that village-in great famine*  
 padilō. Tyā-hē tyā-lā āḍ<sup>a</sup>han dzālī. Tēg<sup>a</sup>lā tō tyā gāvā-minē dukar  
*fell. Therefore him-to difficulty became. Then he that village-in swine*  
 sārāyā dhād<sup>a</sup>lā. Tig<sup>a</sup>lā dukar jī hāl<sup>a</sup>patē khātyāt tī āpan  
*to-feed was-sent. Then swine which husks eat that himself-by*  
 khāyā<sup>ā</sup> ahā vāt<sup>a</sup>tē. Kōṇē tyā-lā kāy dilā  
*should-be-eaten thus appears. (By-)anyone him-to anything was-given*  
 nāy. Tig<sup>a</sup>lā tō dhārē-var yēūn bōilō, 'māhā bāpā-hā taḍē  
*not. Then he senses-on having-come said, 'my father-of place-at*  
 sāk<sup>a</sup>rā-dō kav<sup>a</sup>dē rōṭhyō khāyā-dō hāt, anē mē bhukē-dē mar<sup>a</sup>tē.  
*servants-to how-much breads eating-for are, and I hunger-with die.*  
 Mē ātē bāpā-hā taḍē dzātē ān tyā-lā hāngātē, "Ō hābā,  
*I now father's place-to will-go and him-to will-say, "O father,*  
 mē ābhā-hā irud ān tu-yā mērē pāp kēlā. Ātē tuvā  
*(by-)me Heaven-of against and thee-of before sin is-done. Now thy*  
 hōk<sup>a</sup>rō hāngyā mē hār<sup>a</sup>kō nāy. Tuṣyā ēkā sāk<sup>a</sup>rā hār<sup>a</sup>kā mā-tē thōv."'  
*son to-say I worthy not. Thy one servant like me keep."*  
 Miṅgē tō uṭhūn āp<sup>a</sup>lyā bābā hyā-tō gēlā. Tō lāmb hāy,  
*Then he having-risen his-own father this-to went. He far is,*  
 tōv tyā-hō bāp tyā-dō dēkhōn kaḷ<sup>a</sup>vaḷ<sup>a</sup>lō ān tyā-nē  
*then his father him having-seen felt-compassion and him-by*  
 dhāōn tyā-yā galyā-dō āṭhī ghāilō ān tyā-dō gōkō ghēṭ<sup>a</sup>lō.  
*having-run his neck-to embracing was-put and him-to kiss was-taken.*

Mingē tyā-ō hōk<sup>r</sup>rō tyā-lā bōilō, 'bābā, ābhā-hā irud anē  
*Then his son him-to said, 'father, Heaven-of against and*  
 tu-yā mēre pāp kēlā, anē mē ātē tu-vō hōk<sup>r</sup>rō hāngyā hār<sup>a</sup>kō  
*thee-of before sin is-done, and I now thy son to-say worthy*  
 nāy.' Tō-pan bāp sāk<sup>a</sup>rā-dē bōilō, 'barā āng<sup>a</sup>dā hādōn  
*not.' Still-however the-father servants-to said, 'good coat having-brought*  
 tyā-yā āngā-minē ghāl, anē yā-yā hātā-minē vākuḍō anē pāyā-minē  
*his body-on put, and this-of hand-on ring and feet-on*  
 vāṇō ghāl. Mingē āpan jivō majyāyē bēhō. Kāraṇ mähō  
*shoes put. Then we will-eat in-merriment will-sit. Because my*  
 hōk<sup>r</sup>rō mēl<sup>a</sup>tō, tō ātē jētō dzālō; ān bhālō, tō lālō.  
*son dead-was, he now alive became; and was-lost, he was-found.'*  
 Tig<sup>a</sup>lā tē ānandā-hē hāṇḍō lāg<sup>a</sup>lō.  
*Then they joy-with to-overflow began.*

Tig<sup>a</sup>lā tyā-ō mōṭhō hōk<sup>r</sup>rō hētāt hōtō. Tō gharā-yā ālō  
*Then his eldest son in-fields was. He house-to came*  
 tōḍyā-minē turē vādz<sup>a</sup>tyāt ān nās<sup>a</sup>tyāt āhō ākilō. Tig<sup>a</sup>lā ēkā  
*that-in trumpets they-play and they-dance thus he-heard. Then one*  
 sāk<sup>a</sup>rā-lā hāk mārili ān isār<sup>a</sup>lā, 'ī kāy hāy?' Tō  
*servant-to a-call was-struck and it-was-asked, 'this what is?' He*  
 bōilō, 'tu-vō bhā ālō, ān tō tu-ā dādā-lā hukā-hē miḷālō,  
*said, 'thy brother came, and he thy father-to happiness-with was-got,*  
 tyāhātī mōṭhā jivan kēlē.' Tig<sup>a</sup>lā tō rāgā-hē gharāt  
*therefore great feast was-given.' Then he anger-with in-house*  
 khirē-nāy. Tig<sup>a</sup>lē tyā-ō bāp bār yēōn tyā hām<sup>a</sup>dzāū  
*would-enter-not. Then his father out having-come him to-appease*  
 lāg<sup>a</sup>lō. Tig<sup>a</sup>lā tyā-nē bāpā-lā hāngilā, 'bag, mē tu-i  
*began. Then him-by the-father-to it-was-said, 'lo, (by-)me thy*  
 āv<sup>a</sup>dē vah<sup>a</sup>rē sāk<sup>a</sup>ri kēli, ān tu-i hāngī katē nākār<sup>a</sup>li  
*these-many years service was-done, and thy word ever was-neglected*  
 nāy. Tō-pan hōp<sup>a</sup>lyā-barābar sain karēi, tarī tu mā-tē  
*not. Still friends-with merry should-be-made, then (by-)thee me-to*  
 bōk<sup>a</sup>ru-lā dilā nāy; ān dzā-nē tu-ā dhan rāṇḍā-ā-barōbar  
*a-kid was-given not; and whom-by thy wealth prostitutes-of-with*  
 khālā tō tu-ō hōk<sup>r</sup>rō ālō, tig<sup>a</sup>lā tyā-ā karitā mōṭhē jiv<sup>a</sup>nē  
*was-eaten that thy son came, then his for-sake great feast*  
 kēlē.' Tig<sup>a</sup>lā tyā-ā bāp bōilō, 'tū dzak<sup>a</sup>lō dzalam mā-ā mirē  
*was-made.' Then his father said, 'thou all time me-of near*  
 hā, ān mā-i dzak<sup>a</sup>la dhan tu-ā-ts hāy. Paṇ āhā ānand  
*art, and my all wealth thine-only is. But thus happiness*



karyō-ahī      rītas   hāy.   Kāraṇ   tu-vō   bhā   mēl'tō,   tō   jētō  
*should-be-made-thus   proper   is.   Because   thy   brother   dead-was,   he   alive*  
 dzālō;   va   bhālō,   tō   lālō   hāy.'  
*became;   and   was-lost,   he   found   is.'*

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In the north of Thana Marāṭhī is gradually superseded by Gujarātī. The minor caste dialects are often of a more or less mixed appearance, but it would be waste of time and paper to give specimens of all of them. It may, however, be of interest to print one, and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken by the Māngēlās will therefore be subjoined.

The Māngēlās are a tribe of fishermen in Thana. The greatest numbers have been returned from Mahim, Bassein and Dahanu. The total number of Māngēlās returned at the Census of 1901 were 11,538. The dialect of the Māngēlās is, however, probably nowhere different from that of the district where they live, and it has not been separately returned.

The specimen printed below has been forwarded from Bhiwndi. It will be seen that it is a dialect of the same kind as Vāḍvaḷ, Sāmvēdī, etc., with a strong admixture of Gujarātī. The palatals have been transliterated as *ch*, *j*, and so on. It is, however, possible that they are in reality pronounced as in Marāṭhī.

[ No. 38. ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

SO-CALLED MĀNGĒLĀ DIALECT.

(DISTRICT THANĀ.)

कोण्या एका माणसाला दोन पोराँ होतीं । तीमनसो धाकलो बापाला बोललो बापा, जो मालमत्तेहो वाँटो माना येव्याहो तो दे । मिंगे त्याला संपत्ति वाँटून दिली । मिंगे थोड्या दिहान धाकलो पोर सखली जमा करून दूर देशांत गेलो आणि त्याँ उधळेपणान वागून आपली संपत्ति उडविली । मिंगे त्यान सखली खर्चिल्या-वर त्या देशांत बोठो दुकाळ पडलो । त्या-मुळे त्याला अडचण पडू लागली । तवाँ तो त्या देशा-मनीं एका माणसा-खनी जाऊन रेलो । त्यान तर त्याला डुकरा सारव्याला आपल्या हेतांत धाडलो । तवाँ डुकराँ जीं टरफळा खात होतीं त्या-वर त्यान आपला पोटा भरवें अहे त्याला वाटला । आणि कुण त्याला कय दिलें नय । मिंगे तो शुद्धी-वर येऊन बोललो । माया बापाहो कवडो मोलकयास भरपूर लोटी आय आणि मी भुकीन मरताँ । मी उठून आपल्या बापा-खनी जान व त्याला बोलेन, ओ बापा मी देवाहा विरुद्ध व तुया हमोर पाप केले, न ते आताँ-पासून तुयो पोर मी बोलव्याला लायक नय । आपल्या एका मोलकया प्रमाणें माना ठेव । मिंगे तो उठून आपल्या बापा-खनी गेलो । तवाँ तो दूर आय अवढ्या-मनीं त्याहो बापू त्यास बघून कळवळलो । आणि त्यान धावून त्याहा गळ्यांत मिठी घातिली व त्याहा चुंबो घितिलो । मिंगे पोर त्याला बोललो बापा देवाहा विरुद्ध व तुया समोर मिन पाप केले आय । आणि आथा-पासून तुयो पोर बोलव्याला मी योग्य नय । परंतु बापान आपल्या साकराँस हांगितला । बरो भगो आणून याला घाल, आणि याहा हातांत आँगठी व पाया-मनीं जोडा घाल । मिंगे आपून खाऊन मजा करूँ । कारण यो मयो पोर मरालतो तो फिरून जितो झालो, व हरपलतो तो हापडलो । तवाँ ते मजा करूँ लागला ॥

[ No. 38.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

SO-CALLED MĀṆĒLĀ DIALECT.

(DISTRICT THANA.)

## TRANSLITERATION AND TRANSLATION.

Kōṇyā-ēkā māṇ<sup>a</sup>sā-lā dōn pōrā hōtī. Ti-man-sō . dhāk<sup>a</sup>lō  
*Some-one man-to two sons were. Them-in-of the-younger*  
 bāpā-lā bōl<sup>a</sup>lō, 'bāpā, jō māl<sup>a</sup>mattē-hō vātō mā-nā yēvyā-hō tō dē.'  
*father-to said, 'father, which property-of share me-to is-to-come that give.'*  
 Miṅgē tyā-lā sampatti vātūn dili. Miṅgē thōḍ<sup>a</sup>yā  
*Afterwards them-to property having-divided was-given. Afterwards few*  
 dihā-n dhāk<sup>a</sup>lō pōr sakh<sup>a</sup>li jamā karūn dūr dēśāt gēlō  
*days-after younger son all together having-made far country-in went*  
 āṇi tayā udhalēpaṇā-na vāgūn āp<sup>a</sup>li sampatti uḍavili. Miṅgē  
*and there riotousness-with having-lived his property was-wasted. Afterwards*  
 tyān sakh<sup>a</sup>li kharchilyā-var tyā dēśāt bōṭhō dukāl paḍ<sup>a</sup>lō.  
*him-by all being-wasted-on that country-in big famine fell.*  
 Tyā-mulē tyā-lā aḍ<sup>a</sup>chan paḍū lāg<sup>a</sup>li. Tavā tō tyā dēśā-manī ēkā  
*Therefore him-to difficulty to-fall began. Then he that country-in one*  
 māṇ<sup>a</sup>sā-khanī jāūn rēlō. Tyān tar tyā-lā ḍuk<sup>a</sup>rā sār<sup>a</sup>vyā-lā āp<sup>a</sup>lyā  
*man-near having-gone stayed. Him-by then him swine feeding-for his-own*  
 hētāt dhād<sup>a</sup>lō. Tavā ḍuk<sup>a</sup>rā jī tar<sup>a</sup>phalā khāt hōtī, tyā-var tyān  
*field-in was-sent. Then swine which husks eating were, those-on him-by*  
 āp<sup>a</sup>lā pōṭ bhar<sup>a</sup>vē ahē tyā-lā vāt<sup>a</sup>lā. Āṇi kuṇ tyā-lā  
*his-own belly should-be-filled so him-to it-appeared. And by-anybody him-to*  
 kay dilē nay. Miṅgē tō śuddhī-var yēūn bōl<sup>a</sup>lō, 'mā-yā  
*anything was-given not. Afterwards he sense-on having-come said, 'my*  
 bāpā-hō kav<sup>a</sup>dō mōl-karyās bhar-pūr lōṭī āy, āṇi mī bhukīn  
*father-of how-many servants-to sufficient bread is, and I hunger-with*  
 mar<sup>a</sup>tā. Mī uṭhūn āp<sup>a</sup>lyā bāpā-khanī jān va tyā-lā bōlēn, "ō  
*die I having-arisen my-own father-near will-go and him-to will-say, "O*  
 bāpā, mī Dēvā-hā viruddh va tu-yā hamōr pāp kēlē, na tē  
*father, (by-)me God-of against and thee-of before sin was-done, and that*  
 ātā-pāsūn tu-yō pōr mī bōl<sup>a</sup>vyā-lā lāy<sup>a</sup>k nay. Āp<sup>a</sup>lyā ēkā mōl-karyā-  
*now-from thy son I saying-for worthy not. Your-own one servant-*  
 pramāṇē mā-nā thēv." ' Miṅgē tō uṭhūn āp<sup>a</sup>lyā bāpā-khanī  
*like me keep." ' Afterwards he having-arisen his-own father-near*

gēlō. Tavā tō dūr āy av<sup>a</sup>ḍhyā-manī tyā-hō bāpū tyās baghūn  
*went. Then he far is that-much-in his father him having-seen*  
kal<sup>a</sup>val<sup>a</sup>lō. Āṇi tyān dhāvūn tyā-hā galyāt mithī ghātīlī va  
*pitied. And him-by having-run his neck-on embrace was-put and*  
tyā-hā chumbō ghitilō. Miṅgē pōr tyā-lā bōl<sup>a</sup>lō, 'bāpā, Dēvā-hā  
*his kiss was-taken. Afterwards son him-to said, 'father, God-of*  
viruddh va tu-yā samōr min pāp kēlē āy. Āṇi āthā-pāsūn tu-yō pōr  
*against and thee-of before by-me sin done is. And now-from thy son*  
bōl<sup>a</sup>vyā-lā mi yōgya nay.' Parantu bāpān āp<sup>a</sup>lyā sāk<sup>a</sup>rās hāṅgit<sup>a</sup>lā,  
*saying-for I worthy not.' But the-father-by his servants-to it-was-said,*  
'barō jhagō āṇūn yā-lā ghāl, āṇi yā-hā hātāt āṅg<sup>a</sup>thī va  
*'good cloth having-brought this-one-to put, and this-of on-hand ring and*  
pāyā-manī jōḍā ghāl. Miṅgē āpūn khāūn majā karū. Kāraṇ  
*feet-on shoes put. Then we having-eaten merry will-make. Reason*  
yō mā-yō pōr marāl<sup>a</sup>tō, tō phirūn jītō jhālō; va harapāl<sup>a</sup>tō tō  
*this my son dead-was, he again alive became; and lost-was he*  
hāpad<sup>a</sup>lō.' Tavā tē majā karū lāg<sup>a</sup>lā.  
*was-found.' Then they merry to-make began.*

## MĀHĀRĪ.

The Mahārs are found all over the Bombay Presidency. Like their namesakes in the Central Provinces, they speak the dialect of their neighbourhood. Compare pp. 300 and ff.; and 351 and ff. Specimens of their language have been forwarded from Thana. According to the District Gazetteer it is ordinary Marāṭhī, with some strange words, and, especially in the north, with a curious accent.

At the last Census of 1901, 44,039 Mahārs were enumerated in Thana. They are also known under other names, such as Dhēḍ Holia, and Parvārī. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coir slings, and so forth. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army.

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marāṭhās to help the Dēsmukhs and the Dēspāṇḍyās to collect the revenue.

The Māhārī version of the Parable of the Prodigal Son printed below shows that the dialect in all essential points agrees with the Konkan Standard of Marāṭhī.

*Ē* and *ō* are commonly written *yā* and *vā*, respectively. Thus, *tyā*, Standard *tē*, that; *ghvārā*, horse; *ghōrē*, horses. Instead of *yā* we also find *ya* and *yō*; thus, *yak* and *yōk*, one. Final *ē* commonly becomes *a*; thus, *bhuka-na*, Standard *bhukē-nē*, with hunger. The instances just given show that the Anunāsika is commonly dropped.

*A* apparently has a broad sound. Compare *ānōnd*, happiness; *harōs*, joy, etc.

There is no cerebral *n*, *ḍ*, or *ḷ*. Compare *pānī*, water; *ghvārā*, horse; *ḍvālā*, eye.

*Ṭs* is often substituted for *s*; thus, *hṭṭsā*, share; *duṭskōl*, famine.

*Ṽ* is dropped before *i* as usual; thus, *īs*, twenty; *istō*, fire.

Note the tendency to aspiration in words like *hāt*, eight; *nhav*, nine; *dhāt*, tooth, and so forth.

Forms such as *jyēlā* and *gyālā*, went; *jhyēṭla* and *ghyātla*, took, are well known from other neighbouring dialects.

The inflexional system is mainly regular. The neuter gender is on the road to disappearance, it being often replaced by the masculine.

With regard to nouns we may note the oblique base ending in *s* in forms such as *tuhyā bāpus-lā*, to thy father. Note also forms such as *śātān*, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects. Compare *mahā*, *māḍzhā* and *māḍzā*, my; *tyāhā* and *tyāṭsā*, his; *hāmī*, we; *tumī* and *tumhī*, you. Note also *manā*, to me; *miyā* and *mīhā*, by me; *tuyā* and *tunhā*, by thee, and so forth.

The present tense of the verb substantive is inflected as follows:—

|       |                               |       |                                  |
|-------|-------------------------------|-------|----------------------------------|
| Sing. | 1 <i>hāyē</i>                 | Plur. | 1 <i>hāvō</i>                    |
|       | 2 <i>hāyēs</i> , <i>hāyas</i> |       | 2 <i>hā</i>                      |
|       | 3 <i>hāyē</i> , <i>hāy</i>    |       | 3 <i>hāyēt</i> , <i>hāyētī</i> . |

Other verbal forms are regular. Compare *ālāy*, he has come; *ḍzāin*, I shall go; *mhanan*, I shall say.

Note *sāngla*, said; *tsārāyāsnī*, in order to tend; *mhaṅgāy-lā*, to be called; *vātun-ṣani*, having divided, and so forth.

For further details the student is referred to the specimen which follows.

[No. 39.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀRĪ DIALECT.

(DISTRICT THANA.)

क्वाना योका मानसाला हान मुलग कृत । आनीख त्या-मंधला धाकला बापुसला म्हनला, बाबो जो मालमिलकतीचा हिच्चा मना मिलायचा तो मना दे । मंग त्यान तो समदा पैका वाटुन-शनि धिला । थोरक्या दिवसानी त्या धाकला प्वार समद दिर्वे गोला करुन-शनि लांबच्या पर्देसांत ग्याला आन तिठ उधल्यपनान व्याफाम रहून त्या समदा धन उधलून टाकला । मंग त्यान त्या दिर्वे समद खराचल्या-वर त्या देशा-मन्हीं स्वाटा दुचकोल परला । त्या-मुल त्याला जागो-जाग आरचान परू लागली । तंधी तो त्या देशा-मंधल्या यका गिरस्ता पशि जाउन-शनि हायला आन त्या गिरस्तान डुकरा चारायास्त्री आपल्या शतान पाठडल । ती डुकरा जी टरफला खात व्हती त्या-वरथि त्यान आपला प्वाट भरावा अस त्याला कलल । आन त्या वक्ती त्याला क्वान काय वि धिला नाय । तंधी तो सुडी-वर यजन म्हंगाला । मद्या बाबोच्या मंजुरदाराना प्वाट भर भाकोर हाये आन मी भुकन मरोतो । मी उठुन-शनि आपल्या बापुस-कर जाइन त्याला म्हनन, हावो बाबो मिंहा आकासा इरुधा आन तुच्या संबुख लय पाप क्याल हाये । आथा इठुन-शनि तुंभा प्वार म्हंगायला मना लय सरमा वाटते । आपल्या यका चाकरा पर्मान मना संभाल । तो उठुन-शनि आपल्या बापा-कर ज्याला । तवाँ तो लय दूर आये इतक्या-मन्हीं त्याचा बापुस त्याला हेरुन-शनि लय कलवलला । त्या वक्ती त्यान पलुन-शनि त्याहा गल्या-मन्हीं मिठी मरली आन त्याच मुक ध्यातल । मंग प्वार त्यासनी म्हंगाला, वो बाप्यो आभाला इरुधा आन तुच्या संबुख मिंहा पाप क्याल हाये । आन आथा-पून तुभा प्वार म्हंगायला वास्तकि न्हायी । त्या वक्ती बापुसन आपल्या न्हाकरास फर्माइल, लय व्यस योक डगला आनुन-शनि याला पेहरवा । आन याच्या हाता-मन्ही यक मंदी पायान उवारा घाला । मंग मांजोरी व्हासरू आनुन-शनि काटा आन आपुन बी खाजन पिउन-शनि खुचि

व्हवू । कारान कीं य माज प्वार म्याल व्हत त्या सजी भाल आन गमावला व्हता त्या गावला हाये । ते नाचू उरून हरोस करायासनी लागले ॥

त्या वक्ती त्याचा वरला पुतुर शातान व्हता । तो यवून घरा-गोटी धरा-कल्या-वर त्यान वजत्री न्हाच हायीकल । तंधी चाकोर-मानसातील योक आसामी बलवुन-शनि त्यान पुसल, ह्या काय हाय । तवा त्यान सांगल किनय तुम्हा भाव आलाय आन तो तुच्या बापुसला सुखाचा मिलला । आवस्था कर्ताना त्यान मांजोरी वासरू कापला हाये । तंधी तो लय कुर्धी भरून-शनि आन मन्ही जाय-ना । म्हुन-शनि त्याचा बावो भायर यजन त्या संग ग्वारग्वार बोलू ल्हागला । पन बापुसला जाब धिला कीं पद्य मिंहा इतकी साला तुच्या गोटी चाकरी करून-शनि तुंभा हुकुम वि कंदी म्वारला न्हाय । तरी-पन मिंहा आपल्या खेलगस्था-प खुचेली करावी म्हुन-शनि तुन्हा कंदी कडु वि धिला न्हाई । आन ज्यान तुंभ्या समदा धन कलवातनी-संग खादुन-शनि टाकल्हा त्योयो तुंभा प्वार आलाय तुन्हा त्याच्या जिवासाठी मांजोरी व्हासरू कापलास । त्या वक्ती त्यान त्या-संग ब्वालन क्थाल, प्वारा तु हार घरी मद्या गोटी हायस । आन मांजी समदी धन-दौलत तुंजीच हाये । परन्तु हरोस व आनोंद करावा ह्य वाजयी व्हत । कारान की यो तुंजा भावो ग्याला व्हता तो फिरून सजी हाये । गमावला व्हता तो गावला हाये ॥

[No. 39.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

MĀHARĪ DIALECT.

(DISTRICT THANĀ.)

## TRANSLITERATION AND TRANSLATION.

Kṛvānā-yōkā mān<sup>a</sup>sā-lā dvān mul<sup>a</sup>ga vhata. Ānikh tyā-mandh<sup>a</sup>lā  
*Some-one man-to two children were. And them-in-being*  
 dhāk<sup>a</sup>lā bāpus-lā mhan<sup>a</sup>lā, 'bābō, dzō māl-mil<sup>a</sup>katī-tsā hitstsā ma-nā  
*younger father-to said, 'father, which property-of share me-to*  
 milāy-tsā tō ma-nā dē.' Maṅg tyā-na tō sam<sup>a</sup>dā paikā vāṭun-  
*to-be-obtained that me-to give.' Then him-by that whole money divided-*  
 śani dhilā. Thōr<sup>a</sup>kyā div<sup>a</sup>sā-nī tyā dhāk<sup>a</sup>lā pvār sam<sup>a</sup>da dirvē  
*having was-given. Few days-in that young child all money*  
 gōlā karun-śani lāmb<sup>a</sup>chyā pardēsāt gyālā, ān tiṭha  
*together made-having far-being other-country-in went, and there*  
 udhalyapanā-na byāphām rahūn tyā sam<sup>a</sup>dā dhan udh<sup>a</sup>lūn  
*debauchery-with heedless lived-having that all property wasted-having*  
 ṭāk<sup>a</sup>lhā. Maṅg tyā-na tyā dirvē sam<sup>a</sup>da kharāts<sup>a</sup>lyā-var tyā dēsā-  
*was-thrown. Then him-by that money all spent-on that country-*  
 manhī mvātā dutskōl par<sup>a</sup>lā. Tyā-mula tyā-lā dzāgō-dzāg ārtsān parū  
*in big famine fell. Therefore him-to everywhere difficulty to-fall*  
 lāg<sup>a</sup>lī. Tandhī tō tyā dēsā-mandh<sup>a</sup>lyā yakā gir<sup>a</sup>stā-paśi dzāun-śani  
*began. Then he that country-in-being one householder-near gone-having*  
 rhāy<sup>a</sup>lā. Ān tyā gir<sup>a</sup>stā-na ḍuk<sup>a</sup>rā tsārāyās-nī āp<sup>a</sup>lyā śātān pāṭhaīla.  
*lived. And that householder-by swine feeding-for his field-in it-was-sent.*  
 Tī ḍuk<sup>a</sup>rā jī ṭar<sup>a</sup>phalā khāt vhatī tyā-var-thī tyā-na āp<sup>a</sup>lā  
*Those swine which husks eating were those-on-from him-by his-own*  
 pvāt bharāvā asa tyā-lā kal<sup>a</sup>la. Ān tyā vaktī tyā-lā kvān  
*belly should-be-filled so him-to appeared. And that time-at him-to by-anybody*  
 kāy-bi dhilā nāy. Tandhī tō suddhī-var yaūn mhaṅgālā, 'mahyā  
*anything-even was-given not. Then he sense-on come-having said, 'my*  
 bābō-chyā maṅjurdārā-nā pvāt-bhar bhākōr hāyē. Ān mī bhuka-na  
*father-of hired-servants-to belly-full bread is. And I hunger-with*  
 marōtō. Mī uṭhun-śanī āp<sup>a</sup>lyā bāpus-kara dzāin, tyā-lā mhanan,  
*die. I arisen-having my father-near will-go, him-to will-say,*  
 "hāvō bābō, mīhā ākāsā irudhā ān tuhyā sambukh laya pāp  
*"O father, me-by heaven against and of-thee before much sin*  
 kyāla hāyē. Āthā ithun-śani tūdzhā pvār mhaṅgāy-lā ma-nā laya sar<sup>a</sup>mā  
*done is. Now from thy son call-myself-to me-to much shame*



vāt<sup>atē</sup>. Āp<sup>lyā</sup> yakā tsāk<sup>rā</sup> parmāna ma-nā sambhāl.”” Tō uṭhun-  
*appears. Your-own one servant as me consider.”” He arisen-*  
 śani āp<sup>lyā</sup> bāpā-kara jyālā. Tavā tō laya dūr āyē, it<sup>a</sup>kyā-manhī  
*having his father-near went. Then he much far is, this-much-in*  
 tyā-tsā bāpus tyā-lā hērun-śani laya kal<sup>a</sup>val<sup>ā</sup>lā. Tyā vakti tyā-na  
*his father him-to seen-having much pitied. That time-at him-by*  
 palun-śani tyāhā galyā-manhī miṭhī mār<sup>li</sup> ān tyā-tsa muka  
*run-having his neck-on embracing was-struck and his kiss*  
 ghyāt<sup>ā</sup>la. Maṅ pvar tyās-ni mhaṅgālā, ‘vō bāppō, ābhā-lā irudhā  
*was-taken. Then child him-to said, ‘O father, heaven-to against*  
 ān tuhyā sambukh mīhā pāp kyāla hāyē. Ān āthā-pūn tudzhā pvar  
*and of-thee before by-me sin done is. And now-from thy child*  
 mhaṅgāy-lā vāstaki nhāyī.’ Tyā vakti bāpus-na āp<sup>lyā</sup> nvhāk<sup>rās</sup>  
*to-call-myself fitness not-is.’ That time-at father-by his servants-to*  
 pharmāila, ‘laya byas yōk dag<sup>ā</sup>lā ānun-śani yā-lā pēh<sup>ā</sup>ravā; ān  
*it-was-ordered, ‘much good one robe brought-having this-to put-on; and*  
 yā-chyā hātā-manhī yak mandī, pāyān dzvārā ghālā. Maṅ māndzōrī  
*this-of hand-on one ring, feet-on shoes put. And fat*  
 vhas<sup>rū</sup> ānun-śani kātā. Ān āpun bī khāūn piun-śani  
*calf brought-having kill. And we also eaten-having drunk-having*  
 khuchi vhavū. Kārān kī ya mādza pvar myāla vhata, tyā śaji  
*happy shall-be. Reason that this my child dead was, it alive*  
 dzhāla; ān gamāv<sup>ā</sup>lā vhatā, tyā gāv<sup>ā</sup>lā hāyē.’ Tē nātsū urūn  
*became; and lost was, it found is.’ They dancing jumping*  
 harōs kārāyās-ni lāg<sup>ā</sup>lē.  
*joy to-make began.*

Tyā vakti tyā-tsā var<sup>ā</sup>lā putur śātān vhatā. Tō yavūn  
*That time-at his big son field-in was. He come-having*  
 gharā-gōtī dharāk<sup>ā</sup>lyā-var tyā-na vajatrī nhāts hāyik<sup>ā</sup>la. Tandhī tsākōr-  
*house-near coming-on him-by music dance was-heard. Then servant-*  
 mān<sup>sātīl</sup> yōk āsāmī bal<sup>vun</sup>-śani tyā-na pus<sup>ā</sup>la, ‘hyā kāy hāya?’  
*men-among one person called-having him-by it-was-asked, ‘this what is?’*  
 Tavā tyā-na sāng<sup>ā</sup>la kinay, ‘tudzhā bhāv ālāy, ān tō tuhyā  
*Then him-by it-was-said that, ‘thy brother come-has, and he thy*  
 bāpus-lā sukhā-tsā mil<sup>ā</sup>lā. Āvayā-kartānā tyā-na māndzōrī vās<sup>rū</sup> kāp<sup>ā</sup>lā  
*father-to happiness-of was-met. This-reason-for him-by fat calf killed*  
 hāyē.’ Tandhī tō laya kurdhī bharun-śani ān manhī  
*is.’ Then he much anger-with filled-having-become and inside*  
 dzāy-nā. Mhun-śani tyā-tsā bābō bhāyar yaūn tyā-sānga gvār-  
*would-not-go. Therefore his father outside come-having him-with sweet-*  
 gvār bōlū lhāg<sup>ā</sup>lā. Pan bāpus-lā jāb dhilā kī, ‘pahya, mīhā  
*sweet to-speak began. But father-to answer was-given that, ‘lo, me-by*

it<sup>a</sup>kī sālā tuhyā-gōṭī tsāk<sup>a</sup>rī karun-śani tūdzhā hukum-bi kandī  
*so-many years thy-near service done-having thy order-even ever*  
 mvār<sup>a</sup>lā nhāy. Tarī-pan mīhā āp<sup>a</sup>lyā khēl<sup>a</sup>garyā-pa khutsēli  
*was-broken not. Still me-by my playmates-with merriment*  
 karāvī mhun-śani tunhā kandī kadḍu bi dhilā nhāi. Ān  
*should-be-made said-having thee-by ever kid even was-given not. And*  
 jyā-na tūjhyā sam<sup>a</sup>dā dhan kal<sup>a</sup>vāt<sup>a</sup>nī-saṅga khādun-śani ṭāk<sup>a</sup>lhā,  
*whom-by thy all property harlots-with eaten-having was-thrown,*  
 tyō yō tūdzhā pvār ālāy, tunhā tyā-chyā jivāsāthī māndzōrī vhas<sup>a</sup>rū  
*that this thy son come-has, thee-by his life-for fat calf*  
 kāp<sup>a</sup>lās.' Tyā vaktī tyā-na tyā-saṅga bvāl<sup>a</sup>na kyāla, 'pvārā,  
*was-killed-by-thee.' That time-at him-by him-to saying was-made, 'son,*  
 tu hār gharī mahyā gōṭī hāyas; ān mājī sam<sup>a</sup>dī dhan-daulat tūjī-ts  
*thou all time of-me near art; and my all property thine-only*  
 hāyē. Parantu harōs va ānōnd karāvā, hya vādz<sup>a</sup>yī vhata.  
*is. But joy and happiness should-be-made, this proper was.*  
 Kārān kī yō tūdzā bhāvō myālā vhatā, tō phirūn saji hāyē;  
*Reason that this thy brother dead was, he again alive is;*  
 gamāv<sup>a</sup>lā vhatā, tō gāv<sup>a</sup>lā hāyē.'  
*lost was, he found is.'*

## KŌŊKAŊĪ.

KŌŊkaŋĪ is the language of the Konkan to the south of Rajapur. The number of speakers may be roughly estimated at about 1,500,000 people.

The name KŌŊkaŋĪ seems to be of a relatively recent date. The authors who first mentioned the language describe it as *lingua bramanica*, *lingua Canarim* or *Canarina*, *lingua bramana Goana*, and so forth. KŌŊkaŋĪ means the language of the Konkan, *i.e.*, the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur. This has sometimes been the case,—in Mr. Beames' Comparative Grammar, for instance; and the common statement that there are two main dialects of Marāṭhī, DakhaŋĪ and KŌŊkaŋĪ, is partly based on this wider use of the word. The dialects spoken in the northern Konkan are, however, closely related to Standard Marāṭhī. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name KŌŊkaŋĪ should be reserved for this latter form. It is pronounced *KōŋkaŋĪ* and *KōŋkŋĪ* in the north, and *KonkaŋĪ* in the south. The original seat of the language was Gōmānta or Goa, and it is, therefore, often called Gōmāntakī or Goanese. After the Portuguese had conquered Goa a large number of Brāhmaṇs and Śūdras fled and settled on the coast of Kanara. At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnagiri, where it is locally known as *Bārdēskarī*, *Kudālī* and *MālvaŋĪ*.

The KŌŊkaŋĪ language is spoken throughout the Konkan from Malwan in the north to Karwar in the south. The purest form is considered to be that spoken in Tishwaḍa in Sasṭī, a province of Goa. In North Kanara, KŌŊkaŋĪ is the home tongue of higher caste Hindus, and partly also of the lower classes. It is the language of the Native Christians of North and South Kanara, and it has also been brought by Konkani settlers to Honawar, Mangalore, and even to Cochin. The Linguistic Survey is not concerned with the languages spoken in South Kanara and Malabar. In North Kanara, KŌŊkaŋĪ is spoken on the coast, from Karwar to Bhatkal, and inland in Supa Peta and in the towns of Siddapur, Sirsi, and Yellapur.

In Belgaum KŌŊkaŋĪ is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka. It has been variously returned as KŌŊkaŋĪ, Gōmāntakī, and Bārdēskarī. Under the latter name it is also spoken in Khanapur, by the Bardeskars, a tribe of Marāṭhā Brāhmaṇs, which forms one of the subdivisions of the Śēṇvīs.

In Sawantwadi, Christians from Goa have been settled for about two centuries. They are chiefly found in villages in the south-west corner of the State. KŌŊkaŋĪ is, moreover, the main language of the State. It is usually known as Kudālī, *i.e.*, the language of the Kudal Peta. The same name is also used in Ratnagiri where KŌŊkaŋĪ is the chief language south of Rajapur. From the Taluk Malwan in the south of Ratnagiri is derived the name MālvaŋĪ under which the language is locally known.

KŌŊkaŋĪ has also been returned from Kolaba, but the Collector states that the dialect so designated is simply the ordinary Marāṭhī of the district.

A few speakers are also found in Dharwar, in Kolhapur and, outside the Bombay Presidency, in Chanda in the Central Provinces, while strong communities of Kōṅkaṇī and Kuḍālī speaking people are found in Bombay Town and Island.

Kōṅkaṇī is bounded on the east and south by Kanarese, and towards the north it gradually merges into Standard Marāṭhī through the dialects known as Saṅgamēśvarī and Bāṅkōṭī.

Linguistic Boundaries.

Kōṅkaṇī is a Marāṭhī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech.

Relation to Marāṭhī.

Kōṅkaṇī has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāṭhī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāṭhī. The tradition according to which the Śēṇvīs, a tribe of Brāhmaṇs who have largely spread over the Konkan from Goa, were originally brought from Trihōtra by Paraśurāma, has been adduced by native writers as pointing to the conclusion that Kōṅkaṇī has a different origin from Marāṭhī and is derived from some old dialect called Sarasvatī Bālabhāshā, which was originally spoken in Tirhut. The same writers also point to the broad pronunciation of the short *a*, which sounds almost as an *o*, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōṅkaṇī, are of a similar opinion, and contend that Kōṅkaṇī is not a dialect of Marāṭhī. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōṅkaṇī would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marāṭhī and Kōṅkaṇī there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāṭhī and not Kōṅkaṇī is that the national literature is written in a language which is mainly derived from the northern dialects of Puna and Satara, and not from those spoken in the Konkan. Compare the General Introduction to the group, above, pp. 3 and ff.

Kōṅkaṇī is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers.

Dialects.

In the north, in Sawantwadi and Ratnagiri, the spoken form gradually approaches Standard Marāṭhī. The minor dialects which form the connecting link with that form of speech will be dealt with below. In Goa the language is largely mixed up with Portuguese words. Monsenhor S. R. Dalgado estimates the amount of such loanwords at about one-tenth of the whole vocabulary. In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards. The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it up into sub-dialects. Somewhat different is the case with regard to caste dialects such as Dāldī and Chitpāvanī, and these as well as Kuḍālī will be separately dealt with in the following pages. Minor discrepancies will be noted in the remarks on Kōṅkaṇī grammar below.

The estimates of the number of speakers which follow are based on local returns furnished for the use of the Linguistic Survey. Kōŋkaŋī has been returned under various names, and these have been added in the table which follows :—

| Name of District or State.       | Reported name of dialect. | Number of speakers. |
|----------------------------------|---------------------------|---------------------|
| Bombay Town and Island . . . . . | Kōŋkaŋī . . . . .         | 24,000              |
| „ „ „ . . . . .                  | Kuḍālī . . . . .          | 20,000              |
| Ratnagiri . . . . .              | Goanese . . . . .         | 2,300               |
| „ . . . . .                      | Kuḍālī . . . . .          | 302,000             |
| Sawantwadi . . . . .             | Goanese . . . . .         | 4,600               |
| „ . . . . .                      | Kuḍālī . . . . .          | 183,600             |
| Kanara . . . . .                 | Kōŋkaŋī . . . . .         | 157,000             |
| Belgaum . . . . .                | Kōŋkaŋī . . . . .         | 4,150               |
| „ . . . . .                      | Goanese . . . . .         | 1,500               |
| „ . . . . .                      | Bārdēskari . . . . .      | 2,500               |
| Dharwar . . . . .                | Kōŋkaŋī . . . . .         | 1,700               |
| Kolhapur . . . . .               | Kōŋkaŋī . . . . .         | 300                 |
|                                  | TOTAL . . . . .           | 773,650             |

To this total must be added the speakers of Dāldī and Chitpāvani, two dialects which form the connecting link between Kuḍālī, the northernmost dialect of Kōŋkaŋī, and the Marāṭhī dialects of the Central and Northern Konkan. Both will be separately dealt with below. The revised figures are 23,500 and 69,000 respectively. The total number of speakers of Kōŋkaŋī and its sub-dialects in the districts which fall within the scope of the Linguistic Survey are, therefore, as follows :—

|                                     |         |
|-------------------------------------|---------|
| Kōŋkaŋī, including Kuḍālī . . . . . | 773,650 |
| Dāldī . . . . .                     | 23,500  |
| Chitpāvani . . . . .                | 69,000  |
| TOTAL . . . . .                     | 866,150 |

Outside the Bombay Presidency Kōŋkaŋī has only been returned from Chanda in the Central Provinces. At the Census of 1891, speakers were enumerated in the Madras Presidency, in Coorg, Mysore and Rajputana, and Kōŋkaŋī is, lastly, the principal language of the Portuguese dominions in India. The final figures are, therefore, as follows :—

|                             |           |
|-----------------------------|-----------|
| Bombay Presidency . . . . . | 866,150   |
| Madras Presidency . . . . . | 132,879   |
| Coorg . . . . .             | 2,129     |
| Mysore . . . . .            | 4,166     |
| Portuguese India . . . . .  | 560,000   |
| Rajputana . . . . .         | 47        |
| Chanda . . . . .            | 20        |
| TOTAL . . . . .             | 1,565,391 |

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Compare the authorities mentioned above on pp. 15 and ff.

Kōṅkaṇī is said to have developed an indigenous literature before the Portuguese conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1684 a royal proclamation was issued forbidding the use of Kōṅkaṇī among the natives. In 1731 the Inquisitor of Goa, in a letter to the King, complains of 'the non-observance of the law of His Most Serene Lord Dom Sebastião and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language.'

Under such circumstances it cannot be wondered that the study of KōŃkaŃĪ was not initiated by the Portuguese. The merit of having first dealt with this language belongs to an Englishman.

Thomas Stephens (Thomaz Estevão), who came to Goa in 1579 and died there in 1619, wrote the first KōŃkaŃĪ grammar. From his hand we also possess a Catechism and a paraphrase of the New Testament in the popular *Ōvī* metre. This latter book, which contains 11,018 stanzas in two parts, was printed at Rachol in 1616, was reprinted in 1649 and 1654, and is still a favourite book with native Christians. Since that time a religious literature in KōŃkaŃĪ has grown up, proceeding from the pens of Portuguese missionaries and native converts. For a fuller account of this literature the student may consult Gerson da Cunha's *Materials for the History of Oriental Studies amongst the Portuguese*, quoted under authorities.

A national literature in KōŃkaŃĪ does not exist. Some lyrical poems have, however, been printed by Mr. M. V. d'Abreu in his periodical publication *Ramalhetinho*, Goa, 1866.

The old KōŃkaŃĪ literature is said to have been written in the Dēvanāgarī alphabet which was also used by Carey in his translation of the New Testament into this dialect. Later on the Kanarese alphabet was introduced, and, lastly, the Jesuit Fathers of the Christian College at Mangalore have made use of the Roman alphabet in several of their religious books. The modern literature is almost exclusively religious, and it is now written in all the three characters just mentioned.

**Pronunciation.**—KōŃkaŃĪ is usually described as a strongly nasal language. The nasalisation is carried to the extreme degree by the Śēṇvīs of Karwar. Compare below, pp. 188 and ff., where a short account of their dialect will be given. The Anunāsika is much more strongly pronounced than is the case in Standard Marāṭhī, and sometimes entirely supersedes a following sound; thus, *paryān*, for *paryant*, until; *śetān*, for *śetānt*, in the field. It is usually replaced by the class nasal before all mute consonants; thus, *śetānt*, Standard Marāṭhī *śetāt*, in the field. In other respects its use is regulated in the same way as in Standard Marāṭhī.

In the extreme south, about Mangalore, and also among the Śēṇvīs of Karwar, we find the same rule as in Kanarese that no word can end in a pure consonant, a short vowel sound being always added. Thus, *pūt*<sup>a</sup>, son; *kēs*<sup>a</sup>, hair; *dzān*<sup>a</sup>, persons. This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as *sānu*, the younger; *pūta*, sons. The preservation of old final vowels in such dialects is probably due to Kanarese influence, and, as a general rule, we may say that the short *a* is pronounced in the same cases as in Standard Marāṭhī. The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant. Under the influence of the stress a short vowel is often dropped in the penultimate; thus, *dhā*<sup>a</sup>, Standard *dahā*, ten; *sá* or *sō*<sup>a</sup>, Standard *sahā*, six.

The short *a* has the usual sound like *u* in 'but' in the north, from Sawantwadi to Bombay. Farther south it becomes more open, like the *o* in 'hot,' and it is then usually written *o* or *u*; thus, *borē*, well; *boiṇ*, sister; *moṇ*, *mhaṇ*, and *mhun*, say. It is then often lengthened before compound consonants; thus, *pōḷ-chē*, which will fall; *kōrn*, having done. In such cases the *ō* is also due to the dropping of the *u* which originally followed; compare Standard Marāṭhī *karūn*, having done. A final *i* and *u* are similarly sometimes reflected epenthetically in the preceding vowel, changing a short *a* to *ē* and *ō* respectively; thus, *gēr*, from *gari*, in the house; *vair* or *voir*, from *uvāri*, Standard Marāṭhī *var*, on; *bōv*, much, but *ḍavuts*, with the emphatic particle *ts* added.

A long *ā* corresponds to Standard Marāṭhī *ē* in the Nominative plural of neuter nouns ; thus, *vorsā*, Standard *varshē*, years. On the other hand the final *ē* in strong neuter bases is preserved as *ē* in Kōṅkaṇī ; thus, *borē bhurgē*, a good child. Kōṅkaṇī has here preserved an older state of affairs than Standard Marāṭhī, the termination *ē* in the neuter plural being derived from Prakrit *āḷ*, while *ē* in the neuter singular goes back to a Prakrit *ayā*. In the same way Kōṅkaṇī has *ā* in the Future of the first conjugation where Standard Marāṭhī has *ē* ; thus, *uṭhān*, Standard *uṭhēn*, I will rise.

*ī* and *ū* are generally treated as in Standard Marāṭhī. They are, however, sometimes shortened, and even dropped, in cases where they are pronounced long in Standard Marāṭhī. Thus, *ghet<sup>li</sup>* and *ghet<sup>li</sup>*, she was taken ; *mārūn* and *mār<sup>n</sup>*, having struck.

*E* and *o* have two different sounds, a long and closed, and an open and short one. The short *e* and *o* are best distinguished in the specimens written in Kanarese letters. The Sawantwadi specimens, which are written in Dēvaṇāgarī, make use of the signs ओ and ओ in order to denote the short *e* and *o* respectively. These signs are also used in Bihārī.

The two sounds are interchangeable in somewhat the same way as short and long *i* and *u*, the long sound being shortened in the penultimate and in syllables preceding it. Thus, *ēk*, one, oblique *ekā* ; *lōk*, people, oblique *lokā*. The open sounds, however, also occur in many other instances.

*E* is short in the terminations of the plural masculine, and in the neuter singular ; thus, *che<sup>de</sup> gele*, the boys went ; *kelē*, it was done ; *sag<sup>le</sup>lē*, all, etc. The short *e* sometimes also occurs in words such as *tel*, oil ; *set*, field ; *ek* and *ēk*, one, in all of which the following consonant is derived from a double consonant in Prakrit ; compare Māhārāṣṭrī Prakrit *tella*, oil ; *chhetta*, field ; *ekka*, one. In the same way we also find *put* and *pūt*, Prakrit *putta*, son. In this respect Kōṅkaṇī agrees with Sindhī, Lahndā, and the Paisāchī languages of North-Western India. In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange.

The short, open, *o* is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find *ā* in Standard Marāṭhī ; thus, *ghoḍo*, a horse ; *gelo*, he went. The feminine plural of weak bases, on the other hand apparently ends in *ō* ; thus, *vāṭō*, ways ; but also *dhuvo*, daughters. Open *o* also occurs in the infinitive, which ends in *ūk* or *ōk*, or else in *ūk* ; thus, *mhanōk*, to say ; *mārūk* and *mārūk*, to strike.

Initial *e* and *o* are usually pronounced as *ye* and *vo* respectively. Pater Maffei illustrates this tendency by some instances of the native pronunciation of foreign words ; thus, *yergo* for Latin *ergo* ; *vordo* for Latin *ordo*. He thinks it probable that this pronunciation is due to the influence of Kanarese. Instead of *ye* we dialectically find *yō* in *yōk*, one (Goa and Belgaum), *yō*, go (Belgaum), etc.

*ai* and *au* are not proper diphthongs in Kanarese, but are frequently written instead of *āy* and *āv* respectively. The same seems to be the case in Kōṅkaṇī, where *ai* and *āy*, *au* and *āv* are continually interchanged ; thus, *ailo* and *āylo*, he came. When these sounds are nasalised the semivowels *y* and *v* are apparently pronounced through the nose. This we must infer from such spellings as *bāpāyk* and *bāpāik*, to fathers ; *hāv*, *hāū*, and *hāvā*, I. The correct spellings are probably *bāpāyk* and *hāv*.

It has not been possible to give definite rules for the pronunciation of the vowels in Kōṅkaṇī, because the spelling of the specimens received is not very consistent. The question is, however, of considerable importance for the understanding of the phonetical development of Kōṅkaṇī and also of Marāṭhī, and it is much to be desired that some phonetically trained scholar in the Konkan will give us an exact description of the sounds.



The consonants are, generally speaking, pronounced as in Standard Marāṭhī. Some few exceptions will be noted in what follows.

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West). Thus, we find *boin*, Standard *bhaiṇ*, sister; *bāv*, Standard *bhāū*, brother; *gēr*, Standard *gharē*, at the house; *āmī*, Standard *amhī*, we; *āṭ* and *hāṭ*, I; *o* and *ho*, this. In *bōv*, much; *rāv<sup>o</sup>lo*, he remained, the *h* seems to have been elided and replaced by a euphonic *v*. The aspirates are, however, often preserved in writing. How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters; thus, *dhūr* and *dūr*, far.

The palatals are pronounced as in Standard Marāṭhī. The emphatic particle *ts*, before which a short *a* is inserted if the preceding word ends in a consonant, has preserved the older form *chi* in Karwar.

The common pronunciation of *jñ* is *gny*; thus, *gnyān*, knowledge. This sound only occurs in borrowed words.

The cerebral letters are pronounced as in Standard Marāṭhī. *D* and *dh* appear instead of *ḍ* in *dukar* or *dhukar*, swine. This is probably due to the influence of Kanarese, in which language an initial *ḍ* is sometimes interchangeable with *d*.

The cerebral *ṇ* is used as in Standard Marāṭhī. Note, however, *āni*, Standard *āṇi*, and.

The cerebral *ḷ* is also used as in Standard. *Sakaḷ*, all, is probably different from *sag<sup>o</sup>lo*, all.

*V* is often dropped before *i*, and occasionally also before *e*; thus, *ikūk* and *vikūk*, to sell; *is<sup>o</sup>kal* and *vis<sup>o</sup>kal*, scattered; *isār* and *visār*, forget; *yepār*, business. It has sometimes an aspirated sound; thus, *vhaḍ*, *vhoḍ*, and even *hoḍ*, great; compare Standard *vaḍil*; *vhāḍzap*, music; *sirvhidor*, Portuguese *servidor*, a servant. Similarly we also find *mhāl*, Standard *māl*, property. *V* between vowels is sometimes interchangeable with *y*; thus, *tuvē* and *tuyē*, by thee.

A dental *n* and *l* often become cerebralised when a cerebral sound precedes; thus, *mhan* for *mhaṇ*, having said; *hoḍlo*, for *hoḍ<sup>o</sup>lo*, big; *dhāḍlo* and *dhālo*, for *dhāḍ<sup>o</sup>lo*, sent; *meḷlo* and *meḷo* for *meḷ<sup>o</sup>lo*, he was found. Occasionally we find other instances of assimilation; thus, *māllī*, for *mār<sup>o</sup>lī*, she was struck; *vitsāllē* for *vitsār<sup>o</sup>lē*, it was asked. In a similar way an Anunāsika usually coalesces with a following *n*; thus, *dukrā-nē*, for *dukrā-nē*, by pigs. It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anunāsika that is so characteristic of other Marāṭhī dialects.

**Nouns.**—Gender is usually distinguished in the same way as in Standard Marāṭhī. Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank. Thus, *chedū*, a daughter, a girl; *tē khañ gēlē*, where did she (*lit.* it) go? In the case of animals the gender is sometimes distinguished by adding the adjectives *dāḍlo*, male, and *bāilo*, female; thus, *sunē*, dog, *bāil* or *bāilē sunē*, a bitch; *dāḍlē ḍoṇk*, a male crane, and so forth.

The plural is formed as in Standard Marāṭhī. We need only remember that the feminine plural ends in *ō*, *ī*, and *o*, and the neuter plural of weak bases in *ā*; thus, *rāṇyo*, queens; *vorsā*, years.

The oblique form of feminine bases in *ī* ends in *yē*, plural *yā*; thus, *rāṇī*, a queen, dative *rāṇyēk*, plural *rāṇyāḱ*. *Bāpūy*, a father, has the oblique form *bāpēy*. In other respects the oblique form of all bases is the same as in Standard Marāṭhī.

The oblique form is sometimes used for the genitive and even for the dative ; thus, *Devā kurpā*, God's mercy ; *kityā* and *kityāk*, what for ? why ? *bāpāy* (Belgaum), to the father.

The instrumental, which case is also used as the case of the agent, is formed by adding *n* to the oblique form ; thus, *bhukēn*, by hunger. The Saraswat Brāhmans of Karwar sometimes use this case irregularly ; thus, *bāpsunē āsille-kaḍe*, father-by being-to, to where the father was ; *hāvē tugeḷi tsākri kartā*, me-by thy service am-doing, I am doing thy service.

The genitive is formed as in the Standard by adding the suffixes *tsō*, fem. *chī*, n. *chē*, to the oblique form. A derived adjective which is used as a genitive is sometimes formed by adding the same suffixes to the base ; thus, *tyā gāv-chyā ekā gēr rāv'lo*, that village-of one's house-in-remained, he stayed with an inhabitant of that village. As in Standard Marāṭhī, the genitive is inflected like an adjective.

Another suffix of the genitive is *gelo* ; thus, *mā-gelyā bāpsu-gelyā tsākrā-paikī*, among the servants of my father. This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay. A form *bāpāy-lo*, my father's, also occurs in the specimen received from Bombay.

The locative is formed by adding *r* to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, *vātēr*, on the road ; *bāpā-chēr*, with the father. The suffix *gēr* in *ām-gēr*, with us ; *Pedrū-gēr*, at Pedro's, is originally a locative of *gar*, house. Old locatives are also *šetā*, in the field ; *garā*, in the house ; *velē*, at the time, and so on.

With regard to **Pronouns**, the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit *aham* ; thus, *hāē*, *āē*, *hāv*, *hāū*, I. The case of the agent in *hāvē* or *hāvē*, by me.

The Kōṅkaṇī **Verb** presents several characteristic features.

The verb substantive will be found in the Skeleton Grammar on pp. 172 and f. The forms used in Kuḍālī are different. It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Kuḍālī forms also occur in Kōṅkaṇī proper. The usual forms are derived from *asū*, to be, but we also occasionally find forms such as *hāy*, is ; *hotā*, was ; and it seems safe to assume that corresponding forms may also be used in the other persons.

The finite verb differs in some points from Standard Marāṭhī.

The active and the passive constructions are used as in Standard Marāṭhī ; thus, *hāē mar'tā*, I die ; *tāṇē sāsār dilo*, by-him his-property was given. The impersonal construction is also, in most cases, used regularly ; thus, *tāṇē sāṅg'lē*, by-him it-was-said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkan Standard. Compare Gujarātī. Thus, *tāṇē tā-kā dhāḍ'lo*, him-by as-for-him he-was-sent, he sent him.

With regard to the formation of tenses, Kōṅkaṇī has apparently lost the past habitual. There are no traces of it in Pater Maffei's grammar. In the specimens received from Sawantwadi and Bombay, however, we find forms such as *tsalait*, they used to treat ; *hāḍit*, they used to bring ; *vharat*, they used to carry. On the other hand, Kōṅkaṇī has developed some new tenses.

The present tense differs from Marāṭhī in that it does not change for gender. Thus we find *to*, *tī*, and *tē nid'tā*, he, she, and it sleeps. This tense is often used to denote future time, and a new future tense has been formed from it by adding *lo* ; thus, *nid'tolō*, I shall sleep. Compare Rājasthānī. The form ending in *ān* or *in*, corresponding to

Standard *ēn*, *īn*, respectively, is also used but has commonly the sense of a contingent future ; thus, *nīdān*, I may sleep ; *mārīn*, I may strike.

The imperfect is often formed in the same way as in Standard Marāṭhī, but it may also take the suffix *tālō* ; thus, *nīd<sup>a</sup>tālō*, fem. *-lī*, n. *-lē*, I was sleeping.

Kōŋkāṇī has developed a perfect as well as a past tense, the former being a contraction of the past participle and the verb substantive. Thus, *nīd<sup>a</sup>lō*, I slept ; *nīd<sup>a</sup>lā*, from *nīdal āhā*, I have slept.

The two forms of the past participle, Marāṭhī *nīd<sup>a</sup>lā* and *nīd<sup>a</sup>lēlā*, have been differentiated in their use in Kōŋkāṇī, the former being a past, and the latter a pluperfect participle, from which a pluperfect tense is formed ; thus, *nīdullō* or *nīd<sup>a</sup>lolō*, I had slept ; *gellō*, I had gone.

The infinitive in *ū* is often used as an imperative ; thus, *āsū*, be ; *gālū*, let him put, or, he may put. The usual case suffixes may be added to it ; thus, *korūk*, in order to do ; *yēū-chē āsā*, it is to be gone. The suffix *tso*, *chī*, *chē*, added to the infinitive in *ū* or to the root, forms a future participle passive, which is used like the corresponding Latin participle in *undus* to denote the different forms of the verbal noun. Thus, *yēū-chē āsā*, Latin *eundum est*, a going should be done ; *khuśālāy kar-chī āni santōs pāv-tso somā dzāvn āsā*, merriment to-be-made and pleasure to-be-felt proper having-become is, it is proper to make merry and to be glad. Compare Latin *ad urbem condendam*. This participle also corresponds to the Standard Marāṭhī form in *vē*, from which the subjunctive mood is formed ; thus, *hāvē nīd-chē*, I ought to sleep.

The various participial forms are also employed to form relative clauses. The relative pronoun is seldom used, especially in the south. This state of affairs is probably due to the influence of Kanarese.

The causal verb is formed by adding *āy* instead of Standard *āv* ; thus, *karāylō*, I caused to do.

The potential verb is always used impersonally and ends in *ye* or *yet* ; thus, *hāvē mārīye*, I can beat.

*Dzā* or *dzāy* is added in order to denote obligation or necessity ; thus, *hāvē mārī-dzāy*, I should beat.

The irregular verbs will be found in the Skeleton Grammar. In this place we may only note that the root *dzān*, to know, forms its present from the root ; thus, *dzānā*, I know. The corresponding negative verb is *nyānā* or *neṇā*, I do not know. Other tenses do not occur. In a similar way we also find *tsallō*, I go ; compare Māhārāṣṭrī Prakrit *challāmi*, I go.

The negative verb is a characteristic feature of Kōŋkāṇī. The usual Marāṭhī forms often occur, but a new system of negative conjugation has also been developed. It is effected by adding the various forms of the negative verb to the base in the present and imperfect tenses ; thus, *nīda-nā*, he does not sleep ; *nīda-nānt*, they do not sleep ; *nīda-nāt<sup>a</sup>lō*, I was not sleeping. The past tense is often formed from the present by adding *dzālo*, became ; thus, *vatsa-nā dzālo*, he did not go. More commonly, however, it is formed by adding the present tense of the verb substantive to the infinitive in *uk* (*ōk*) or *ū* (*ō*) ; thus, *nīdūk-nā*, I did not sleep ; *vatsōk-nānt*, they did not go.

It is hoped that when the preceding remarks are borne in mind the student will be able to easily grasp the features of the language from the skeleton grammar which follows. Space does not allow us to go into further detail, and in order to get a thorough knowledge of the language it will be necessary to work through Pater Maffei's grammar.

## KŌNKAṆĪ SKELETON GRAMMAR.

## I.—NOUNS.

|        | Masculine nouns.   |                       | Feminine nouns.     |                   |                       | Neuter nouns.        |                         |
|--------|--------------------|-----------------------|---------------------|-------------------|-----------------------|----------------------|-------------------------|
| Sing.  |                    |                       |                     |                   |                       |                      |                         |
| Nom.   | <i>pūt</i> , a son | <i>goḍo</i> , a horse | <i>vāṭ</i> , a road | <i>kūḍ</i> , body | <i>rāṇi</i> , a queen | <i>vors</i> , a year | <i>burgē</i> , a child. |
| Instr. | <i>putān</i>       | <i>goḍyān</i>         | <i>vāṭēn</i>        | <i>kudīn</i>      | <i>rāṇyēn</i>         | <i>vorsān</i>        | <i>burgyān</i> .        |
| Dat.   | <i>putāk</i>       | <i>goḍyāk</i>         | <i>vāṭēk</i>        | <i>kudīk</i>      | <i>rāṇyēk</i>         | <i>vorsāk</i>        | <i>burgyāk</i> .        |
| Gen.   | <i>putā-chē</i>    | <i>goḍyā-chē</i>      | <i>vāṭe-chē</i>     | <i>kudī-chē</i>   | <i>rāṇye-chē</i>      | <i>vorsā-chē</i>     | <i>burgyā-chē</i> .     |
| Loc.   | <i>putā-chēr</i>   | <i>goḍyā-chēr</i>     | <i>vāṭēr</i>        | <i>kudīr</i>      | <i>rāṇye-chēr</i>     | <i>vorsār</i>        | <i>burgyā-chēr</i> .    |
|        | <i>putānt</i>      | <i>goḍyānt</i>        | <i>vāṭēnt</i>       | <i>kudīnt</i>     | <i>rāṇyēnt</i>        | <i>vorsānt</i>       | <i>burgyānt</i> .       |
| Plur.  |                    |                       |                     |                   |                       |                      |                         |
| Nom.   | <i>pūt</i>         | <i>goḍe</i>           | <i>vāṭō</i>         | <i>kudī</i>       | <i>rāṇyo</i>          | <i>vorsā</i>         | <i>burgī</i> .          |
| Instr. | <i>putā-nī</i>     | <i>goḍyā-nī</i>       | <i>vāṭā-nī</i>      | <i>kudī-nī</i>    | <i>rāṇyā-nī</i>       | <i>vorsā-nī</i>      | <i>burgyā-nī</i> .      |
| Dat.   | <i>putāk</i>       | <i>goḍyāk</i>         | <i>vāṭāk</i>        | <i>kudīk</i>      | <i>rāṇyāk</i>         | <i>vorsāk</i>        | <i>burgyāk</i> .        |
| Gen.   | <i>putā-chē</i>    | <i>goḍyā-chē</i>      | <i>vāṭā-chē</i>     | <i>kudī-chē</i>   | <i>rāṇyā-chē</i>      | <i>vorsā-chē</i>     | <i>burgyā-chē</i> .     |

Postpositions are added to the oblique form ; thus, *bāpā-kade* or *bāpāy-kade*, with the father ; *putā-lāgī*, near the son. The genitive is inflected as an adjective ; thus, *bāpā-chī* *burgī*, the father's children.

**Adjectives** ending in *o* have different forms for genders and numbers. Thus, *boro*, good ; fem. *borī*, n. *borē*, obl. *boryā* and *borē* ; plur. *bore*, f. *boryō*, n. *borī*. Other adjectives do not change.

## II.—PRONOUNS.

|        | I            | We             | Thou         | You                      | Self   | Who?                      | What?            |   |
|--------|--------------|----------------|--------------|--------------------------|--|---------------------------|------------------|---|
| Nom.   | <i>hāv</i>   | <i>āmī</i>     | <i>tū</i>    | <i>tumī</i> <sup>1</sup> | <i>āpun</i>  | <i>kōṇ</i>                | <i>kitē</i>      | (1) Also used as an honorific singular. |
| Instr. | <i>hāvē</i>  | <i>āmī</i>     | <i>tuvē</i>  | <i>tumī</i>              | <i>āp<sup>n</sup>nē</i>                                | <i>koṇē</i>               | <i>kityān</i>    |   |
| Dat.   | <i>mā-kā</i> | <i>ām-kā</i>   | <i>tu-kā</i> | <i>tum-kā</i>            | <i>āp<sup>n</sup>nāk</i>                               | <i>koṇāk</i> <sup>2</sup> | <i>kityāk</i>    | (2) Plural <i>koṇāk</i> , etc.          |
| Gen.   | <i>mojē</i>  | <i>ām-chē</i>  | <i>tujē</i>  | <i>tum-chē</i>           | <i>āp<sup>n</sup>lē</i><br><i>āp<sup>n</sup>nā-chē</i> | <i>koṇā-chē</i>           | <i>kityā-chē</i> |   |
| Obl.   | <i>mojyā</i> | <i>ām-chyā</i> | <i>tujyā</i> | <i>tum-chyā</i>          | <i>āp<sup>n</sup>lyā</i>                               |                           | <i>kityā</i>     |   |

## That

|        | masc.         | fem.          | neuter.       | plural.                                  |  |
|--------|---------------|---------------|---------------|--|--|
| Nom.   | <i>to</i>     | <i>tī</i>     | <i>tē</i>     | <i>te</i> , f. <i>tyō</i> , n. <i>tī</i> | Instead of <i>tā-kā</i> , etc., we also find <i>te-kā</i> , <i>tyā-kā</i> , etc.   |
| Instr. | <i>tānē</i>   | <i>tiṇē</i>   | <i>tānē</i>   | <i>tā-nī</i>                             |  |
| Dat.   | <i>tā-kā</i>  | <i>ti-kā</i>  | <i>tā-kā</i>  | <i>tā-kā</i>                             | So also <i>ho</i> , <i>hī</i> , <i>hē</i> , obl. <i>hyā</i> , this ; <i>ḍāo</i> , <i>jī</i> , <i>jē</i> , obl. <i>jyā</i> , which. |
| Gen.   | <i>tā-chē</i> | <i>ti-chē</i> | <i>tā-chē</i> | <i>tā-chē</i>                            |  |
| Obl.   | <i>tyā</i>    | <i>tyā</i>    | <i>tyā</i>    | <i>tyā</i>                               |  |

**Indefinite pronouns** are *kōṇ*, some one ; *koṇ-i*, anyone ; *khī*, something.

## III.—VERBS.

## A. Verbs Substantive—

*Āsā*, to be, is conjugated as a regular verb. Only the Present tense is irregular, and has two forms *āsā* and *āhā*. Both are conjugated in the same way. Thus, *āsā*, I am; *āsāy*, thou art; *āsā*, he is; *āsāv*, we are; *āsāt*, you are, they are.

Negative Verb Substantive—*nā*, I am not, 2. *nāy*, 3. *nā*; plural 1. *nāv*, 2. *nāt*, 3. *nānt*; or *naī* throughout. Imperfect *natālō*, I was not; Past *nasālō*, I was not.

## B. Finite Verb—

FIRST CONJUGATION.—*nidūk* or *nidōk*, to sleep.

Verbal Nouns, *nid-chē*, *nidū-chē*, *nidūk*, to sleep.

Participles, Present, *nidat*, *nid<sup>a</sup>tolo*; Imperfect, *nid<sup>a</sup>tālō*; Past, *nid<sup>a</sup>lo*; Future, *nid<sup>a</sup>tso*, he who will sleep.

Conjunctive Participle, *nidūn*, *nidon*, *nidn*, having slept.

Adverbial Participle, *nid<sup>a</sup>tanā*, *nid<sup>a</sup>tā āstanā*, while sleeping.

|         | Present.                  | Past.   | Perfect.   | 1st Future.   | 2nd Future.  | Imperative.                             |
|---------|---------------------------|---|--|---|--|---|
| Sing. 1 | <i>nid<sup>a</sup>tā</i>  | <i>nid<sup>a</sup>lō</i> ; f. - <i>lī</i> ; n. - <i>lē</i>    | <i>nid<sup>a</sup>lā</i> , f. - <i>lyā</i> , n. - <i>lā</i>    | <i>nid<sup>a</sup>tolō</i> , f. - <i>telī</i> , n. - <i>telē</i>    | <i>nidān</i>   |   |
| 2       | <i>nid<sup>a</sup>tāy</i> | <i>nid<sup>a</sup>loy</i> ; f. - <i>liy</i> ; n. - <i>lēy</i> | <i>nid<sup>a</sup>lāy</i> , f. - <i>lyāy</i> , n. - <i>lāy</i> | <i>nid<sup>a</sup>tolōy</i> ; f. - <i>telīy</i> ; n. - <i>telēy</i> | <i>nid<sup>a</sup>si</i>   | <i>nid</i> .                            |
| 3       | <i>nid<sup>a</sup>tā</i>  | <i>nid<sup>a</sup>lo</i> ; f. - <i>lī</i> ; n. - <i>lē</i>    | <i>nid<sup>a</sup>lā</i> , f. - <i>lyā</i> , n. - <i>lā</i>    | <i>nid<sup>a</sup>tolo</i> , f. - <i>telī</i> , n. - <i>telē</i>    | <i>nidāt</i>   |   |
| Plur. 1 | <i>nid<sup>a</sup>tāv</i> | <i>nid<sup>a</sup>le</i> ; f. - <i>lyo</i> ; n. - <i>lī</i>   | <i>nid<sup>a</sup>lyāv</i>                                     | <i>nid<sup>a</sup>telyāv</i> or                                     | <i>nidū</i>  | <i>nidyā</i> .                          |
| 2       | <i>nid<sup>a</sup>tāt</i> | „ „ „   | <i>nid<sup>a</sup>lyāt</i>                                     | <i>nid<sup>a</sup>telyāt</i> or                                     | <i>nid<sup>a</sup>tele</i> ;<br>f. - <i>lyō</i> ; n. - <i>lī</i> | <i>nid<sup>a</sup>sāt</i> <i>nidā</i> . |
| 3       | <i>nid<sup>a</sup>tāt</i> | „ „ „   | <i>nid<sup>a</sup>lyāt</i> , n. - <i>lyāt</i>                  | <i>nid<sup>a</sup>telyāt</i> or                                     | <i>nid<sup>a</sup>tīt</i>  |   |

Present Definite, *nidat āsā*, I am sleeping.—Imperfect, *nidat āsālō*, I was sleeping; or *nid<sup>a</sup>tālō*.—Pluperfect, *nidullō* or *nid<sup>a</sup>lōlō*, f. -*lelī*, n. -*lelē*, I had slept.—Contingent Future, *nid<sup>a</sup>tō*, if I had slept, or, I would have slept. The second form of the Imperfect, the Pluperfect and the Contingent Future are conjugated as the first future.

SECOND CONJUGATION.—*mārūk*, to strike.

|         | Past.               | Perfect.            | Second Future.            | Imperative.                |
|---------|---------------------|---------------------|---------------------------|----------------------------|
| Sing. 1 | <i>hāvē</i>         | <i>hāvē</i>         | <i>mārīn</i>              |                            |
| 2       | <i>tuvē</i>         | <i>tuvē</i>         | <i>mār<sup>a</sup>si</i>  | <i>mār</i> .               |
| 3       | <i>tā-nē</i> , etc. | <i>tā-nē</i> , etc. | <i>mārīt</i>              |                            |
| Plur. 1 | <i>āmī</i>          | <i>āmī</i>          | <i>mārū</i>               | <i>mār<sup>a</sup>yā</i> . |
| 2       | <i>tumī</i>         | <i>tumī</i>         | <i>mār<sup>a</sup>sāt</i> | <i>mārā</i> .              |
| 3       | <i>tā-nī</i>        | <i>tā-nī</i>        | <i>mār<sup>a</sup>tīt</i> |                            |

Pluperfect, *hāvē mār<sup>a</sup>lālē*, I had struck. *Y* is often added to the Past, Perfect, and Pluperfect tenses when the agent is of the second person singular. Thus, *tuvē mār<sup>a</sup>lēy*, thou struckest. Present participle *mārīt*, striking. Other tenses are formed as in the first conjugation.

C. Irregular Verbs.—*Dzāṇā*, I know, has only a present, conjugated as *nid<sup>a</sup>tā*; thus, *dzāṇāy*, thou knowest; *dzāṇāt*, they know. So also *neṇā*, I don't know.

*Votsūk*, to go, forms its tenses irregularly; thus, *voitā*, or *vetā*, I go; *gelō*, I went.

Verbs ending in vowels form their future after the second conjugation; thus, *gēn*, for *gein*, I shall take; *getīt*, they will take.

Several verbs form their past tense irregularly. Thus, *khā*, eat, past *khelō*; *kar*, do, past *kelō*; *mor*, die, past *melō*; *var*, carry, past *velō*; *yē*, come, past *āylō*; *vots*, go, past *gelō*; *mon*, say, past *molē*; *gē*, take, past *getlo*; *aik*, hear, past *aikalo*.

D. Causative Verb.—Formed by adding *āy*; thus, *karāy-tā*, I cause to do; *hāvē karāyglē*, I caused to do.

E. Potential Verb.—Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, *tā-kā*, *tā-nē*, or *tā-chyān*, *māriye* (or *māriyet*), he may, he can strike. In a similar way *dzāi* or *dāi* is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, *hāvē votsa-dzāi*, I must go.

F. Negative Verb.—Present, *nida-nā*, I did not sleep; Imperfect, *nida-nātālō*, I was not sleeping; Past, *nida-nā-dāilo* or *nidūk-nā*, I did not sleep; Future, *nid<sup>a</sup>-tso nā*, I shall not sleep, etc.

Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa. The language of the lower classes is stated to differ but slightly. The third specimen has been taken down from the mouth of a Native Christian in North Kanara. A list of Standard Words and Phrases will be found below on pp. 394 and ff. It has been received from Kanara and is independent of the specimens.

[No. 40.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌNKAṆĪ DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN I.

अेका मनश्याक दोन चेडे आसले । आनि तांतलो धाकटो बापायक म्हणों लागलो, पाय माका येवो तो सँसाराचो वांटो माका दी । मागीर ताणें ताँकाँ आपलो सँसार वांटून दिलो । मागीर थोड्याच दिसाँ भितर धाकड्या चेड्यान सगळें अेकठाँय केलें, आनि पैशिल्या मुलखाक गेलो, आनि थेंसर जाय तसो रावोन आपलें सगळें होंगडायलें । ताचे कडलें सगळें सरल्या उपरांत त्या मुलखांत व्हड दुकळ पडलो आनि तो जिगजिगलो । मागीर तो गेलो आनि त्या गाँवच्या अेका गेर रावलो आनि ताणें ताका धुकराँ चरौक शेतांत धाडलो । आनि धुकराँ खातात तो कुंडो आपणाक मेळत की कितें अशें ताका जालें । आनि कोण ताका दि-ना । आनि जेन्नाँ ताचे दोळे उगडले तेन्नाँ तो म्हणोंक लागलो, मज्या पायचे कितले चाकर खावन जेवन आहात, आनि हाँव भुकेन मरताँ । हाँव उठान आनि मज्या पाय-लागीँ वचान आनि ताका म्हणान, पाय हाँव देवार आनि तुज्या मुखार चुकलों, आनि फुडें तुजो पुत म्हणोंक फाव-ना । तुज्या चाकरांतलो अेक माका कर । आनि तो उठलो आनि बापाय-कडे आयलो । पुण तो पैस आसतनाँच ताच्या बापायन ताका पळेलो, आनि ताका काकूत आयली आनि तो धाँवलो आनि ताणें ताच्या गळ्याक मिटी मारली आनि ताचो मुको घेतलो । आनि पुत ताका म्हणों लागलो, पाय हाँव देवार आनि तुज्या मुखार चुकलों, आनि ह्या उपरांत तुजो पुत म्हणोंक फाव-ना । पुण बापुय आपल्या चाकराँक म्हणोंक लागलो, अेक बरें आंगलें हाडा आनि तें हाका घाला, आनि हाच्या हातांत मुदी घाला, आनि पायांत व्हाणो घाला । आनि आमी जेव्या आनि खुशाल जाव्या । कित्या तर हो मर्जो पुत मेललो तो परतो जिवो जालो, तो सांडललो आनि मेळलो । आनि ते खुशाल जाले ॥

आताँ ताचो व्हडलो चेडो शेतांत गेललो । आनि तो येवूँक लागलो आनि घराचे लागीँ पावलो तेन्नाँ ताणें व्हाजप आनि गाणें आयकलें । आनि

ताणें अेका चाकराक आपयलो, आनि विचारलें हें कितें । आनि ताणें ताका म्हळें, तुजो भाव आयला आनि तो परतो आपणाक मेळलो म्हण तुज्या बापायन जेवण दिलां । आनि ताका राग आयलो आनि तो घरांत वचना । म्हण ताचो बापुय भायर आयलो आनि ताका विनवूंक लागलो । आनि तो बापायक म्हणों लागलो, पळे इतलीं वर्सां हांव तुजी चाकरी करतां आनि केन्नाच हांवें तुजें उतर मोडलें ना । इतलें आसोन मज्या इष्टां बरोबर खोशी करूंक तुवें माका अेक बोकड पर्यानि दिलें ना । पुण हो तुजो पुत जाणें तुज्या संसाराची कसविणीं बरोबर रावोन वाट लायली तो येवूंच्या आदीं ताचे पासून तुवें जेवण दिलें । आनि तो ताका म्हणों लागलो, पुता तूं सदां मजे बरोबर आहाय, आनि मजें आहा तें सगळें तुजेंच आहा । आमीं खुशाल जावूंक फावा, कित्या तर हो तुजो भाव मेललो आनि परतो जिवो जालो, तो सांडललो आनि मेळलो ॥



[ No. 40.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KŌNKANĪ DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN III.

## TRANSLITERATION AND TRANSLATION.

Ekā manśyāk dōn cheḍe ās<sup>a</sup>le. Āni tānt<sup>a</sup>lo dhāk<sup>a</sup>to bāpāy<sup>a</sup>k mhaṇṭh  
*One to-man two sons were. And them-among the-younger to-father to-say*  
 lāg<sup>a</sup>lo, 'pāy, mā-kā yevo to sāsārā-tso vāṇto mā-kā di.' Māgīr  
*began, 'father, me-to may-come that fortune-of share me-to give.' Then*  
 tāṇē tã-kã āp<sup>a</sup>lo sāsār vāṇtūn dilo. Māgīr thoḍyā-ts disã  
*him-by them-to his property having-divided was-given. Then few-only days*  
 bhitar dhāk<sup>a</sup>tyā chedyān sag<sup>a</sup>lē ek-thāy kelē, āni paśilyā mul<sup>a</sup>khāk  
*within younger son-by all together was-made, and far to-country*  
 gelo, āni thaī-sar dzāy taso rāvon āp<sup>a</sup>lē sag<sup>a</sup>lē hog<sup>a</sup>ḍāy<sup>a</sup>lē.  
*he-went, and there it-chanced thus having-lived his all was-spent.*  
 Tā-chē kaḍ<sup>a</sup>lē sag<sup>a</sup>lē sar<sup>a</sup>lyā-up<sup>a</sup>rānt tyā mul<sup>a</sup>khānt vhaḍ dukaḷ paḍ<sup>a</sup>lo,  
*His near-being all was-spent-after that country-in great famine fell,*  
 āni to jig<sup>a</sup>jig<sup>a</sup>lo. Māgīr to gelo āni tyā gāṇ-chyā ekā gēr rāv<sup>a</sup>lo;  
*and he was-poor. Then he went and that village-of one-man's at-house stayed;*  
 āni tā-ṇē tā-kā dhuk<sup>a</sup>rã tsaraũk śetānt dhāḍ<sup>a</sup>lo. Āni dhuk<sup>a</sup>rã khātāt  
*and him-by him-as-for swine to-feed fields-in he-was-sent. And pigs eat*  
 to kuṇḍo āp<sup>a</sup>nāk melat kī kitē, aśē tā-kā dzālē. Āni kon  
*that husk to-himself will-be-got or what, thus him-to became. And anyone*  
 tā-kā di-nā. Āni jennã tā-che doḷe ugaḍ<sup>a</sup>le tennã to mhaṇṭh  
*him-to would-not-give. And when his eyes opened then he to-say*  
 lāg<sup>a</sup>lo, 'majyā pāy-che kit<sup>a</sup>le tsākar khāv<sup>a</sup>n jēv<sup>a</sup>n āhāt,  
*began, 'my father-of how-many servants having-eaten having-dined are,*  
 āni hāv bhukēn mar<sup>a</sup>tã. Hāv uṭhān, āni majyā pāy-lāg<sup>a</sup>ī vatsān,  
*and I with-hunger die. I will-arise, and my father-to will-go,*  
 āni tā-kā mhaṇān, "pāy, hāv Devār āni tujyā mukhār tsuk<sup>a</sup>lō  
*and him-to will-say, "father, I to-God and thy in-face sinned,*  
 āni phudē tudzo put mhaṇṭh phāva-nā. Tujyā tsāk<sup>a</sup>rānt<sup>a</sup>lo ek mā-kā  
*and hereafter thy son to-say am-fit-not. Thy servants-among one me*  
 kar." Āni to uṭh<sup>a</sup>lo āni bāpāy-kaḍē āy<sup>a</sup>lo. Puṇ to pais ās<sup>a</sup>tanã-ts  
*make." And he arose and father-to came. But he far being-only*

tā-chyā bāpāy<sup>n</sup> tā-kā paḷelo, āni tā-kā kākūt āy<sup>li</sup>, āni to dhāv<sup>lo</sup>  
*his by-father him-to he-was-seen, and him-to pity came, and he ran*  
 āni tā-nē tā-chyā galyāk miṭi mār<sup>li</sup>, āni tā-tso muko ghet<sup>lo</sup>.  
*and him-by his on-neck embracing was-struck, and his kiss was-taken.*  
 Āni put tā-kā mhaṇō lāg<sup>lo</sup>, 'pāy, hāv Devār āni tujyā mukār  
*And the-son him-to to-say began, 'father, I to-God and thy in-face*  
 tsuk<sup>lō</sup>, āni hyā-up<sup>rānt</sup> tudzo put mhaṇōk phāva-nā.' Puṇ bāpuy  
*sinned, and hence-forward thy son to-say deserve-not.' But the-father*  
 āp<sup>lyā</sup> tsāk<sup>rāk</sup> mhaṇōk lāg<sup>lo</sup>, 'ek barē āng<sup>lō</sup> hādā āni tē hā-kā  
*his to-servants to-say began, 'one good robe bring and that him-to*  
 ghālā, āni hā-chyā hātānt mudī ghālā āni pāyānt vhaṇō ghālā, āni āmi  
*put, and his hand-on ring put and feet-on shoes put, and we*  
 jēvyā āni khuśāl dzāvyā, kityā, tar ho madzo put mel<sup>lo</sup>, to par<sup>to</sup>  
*let-us-feast and merry let-us-be, why, then this my son was-dead, he again*  
 jivo dzālo; to sāṇḍ<sup>lalo</sup>, āni mel<sup>lo</sup>.' Āni te khuśāl dzāle.  
*alive became; he was-lost, and was-found.' And they merry became.*

Ātā tā-tso vhaḍ<sup>lo</sup> chedo śetānt gel<sup>lo</sup>. Āni to yēvūk lag<sup>lo</sup>,  
*Now his elder son in-the-fields had-gone. And he to-come began,*  
 āni gharā-chē lāg<sup>i</sup> pāv<sup>lo</sup>, tennā tā-nē vhaḍzap āni gāṇē āy<sup>k<sup>lō</sup></sup>.  
*and house-of near reached, then him-by music and singing was-heard.*  
 Āni tā-nē ekā tsāk<sup>rāk</sup> āpay<sup>lo</sup>, āni vitsār<sup>lō</sup>, 'hē kitē?' Āni  
*And him-by one to-servant was-called, and it-was-asked, 'this what?' And*  
 tā-nē tā-kā mhaḷē, 'tu-dzo bhāv āy<sup>lā</sup> āni to par<sup>to</sup> āp<sup>nāk</sup>  
*him-by him-to it-was-said, 'thy brother has-come and he again to-him*  
 mel<sup>lo</sup>, mhaṇ tujyā bāpāy<sup>n</sup> jevaṇ dilā.' Āni tā-kā rāg  
*was-got, therefore thy by-father feast has-been-given.' And him-to anger*  
 āy<sup>lo</sup>, āni to gharānt vatsa-nā; mhaṇ tā-tso bāpuy bhāy<sup>r</sup>  
*came, and he house-into would-not-go; therefore his father outside*  
 āy<sup>lo</sup> āni tā-kā vinaṅ<sup>k</sup> lāg<sup>lo</sup>. Āni to bāpāy<sup>k</sup> mhaṇō lāg<sup>lo</sup>, 'paḷe, it<sup>lī</sup>  
*came and him to-entreat began. And he to-father to-say began, 'see, so-many*  
 varsā hāv tuji tsāk<sup>rī</sup> kar<sup>tā</sup>, āni kennā-ts hāvē tujē utar mōḍ<sup>lō</sup> nā.  
*years I thy service do, and at-any-time-even by-me thy word was-broken not.*

It<sup>lō</sup> āson majyā ishtā barōbar khōṣī karūk tuvē mā-kā ek  
*So-much having-been my friends with merriment to-make by-thee me-to one*  
 bokaḍ paryān dilē nā. Puṇ ho tudzo put dzā-nē tujyā sāsārā-chī kas<sup>biṇī</sup>  
*kid even was-given not. But this thy son whom-by thy property-of harlots*  
 barōbar rāvon vāt lāy<sup>li</sup>, to yēvū-chyā ādī, tā-chē pāsūn tuvē  
*with having-lived waste was-caused, he coming-of before, him for by-thee*  
 jevaṇ dilē.' Āni to tā-kā mhaṇō lag<sup>lo</sup>, 'putā, tū sadā majē-barōbar  
*feast was-given.' And he him-to to-say began, 'son, thou always me-with*

āhāy, āni majē āhā, tē sag<sup>a</sup>lē tujē-ts āhā. Āmī<sup>ñ</sup> khuśāl dzāvũk phāvā,  
*art, and mine is, that all thine-only is. By-us merry to-become is-fit,*  
 kityā tar ho tudzo bhāv mel<sup>a</sup>lo, āni par<sup>a</sup>to jivo dzālo; to sāṇḍ<sup>a</sup>lalo  
*why then this thy brother was-dead, and again alive became; he was-lost*  
 āni mel<sup>a</sup>lo.  
*and was-found.'*

[No. 41.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN II.

देडशें वर्सां जातीत आमचे पूर्वज गोंयथान आयल्यार। ते हांगासर येज्जक पावो गोंयच्या परास हांगा तांकां काम धंदो बरो मेळा। त्या-वेळा वाडी भोंसल्यांचें राज आसलें, आनि ते राजा तांकां बरे भाशेन चलैत। तांतले जायते जण बरे कसबी आसले, आनि थोडे येपारी आसले। येपारी आसले ते गोंयथान तुप आनि घाण्यांचें ताजें तेल हाडीत, आनि वाडीथान पानाचो गोंयां व्हरत। ते समय वाडीथान गोंयां वचोंक बरे मारग नसले म्हण म्हाल हाडचो व्हरचो तो सगळो बैलां वेल्यान व्हरत। वाटेर चोरांची भिरांत आसताली त्या-पासून दुडू हाडचे व्हरचें जाल्यार तेलाच्या दबड्यांनीं घालून तेल म्हण व्हरत। वाडींत बरीं बरीं घरां आनि बांदकामां आहात। तीं सगळीं तांचे आनि तांचे ससतीचे हातचीं। आजून पर्यान वाडीच्या किरिस्तांवां-भितर जायते बरे गवंडी आहात। वाडी किरिस्तांवांची वस्ती चडली तेन्नां गोंयच्या बिस्पान (भिस्मान) हांगा एक पाद्री धाडलो। वाडीच्या राजान इग्यज बांदूंक ताका जागो दिलो। आनि किरिस्तांवांची समुत बरी चलोंक लागली। हकू हकू वाडी अेका विगारान जायना म्हण एक कुर धाडलो। आतां वाडीच्या राज्यांत पांच हजारों वैर किरिस्तांव आहात। तांचे भितर बामण, चारोडे आनि सुदिर अशे-वरग आहात, आनि तांच्यो भासोय वेगवेगळ्यो आहात, पुण त्यो चड वेगळ्यो नांत। आनि अेकाची भास समजोंक दुसऱ्याक कठीन पडना। गोंयच्या लोकांचे भाशेंत फिरंगीं उत्रां जायतीं मिसळल्यांत, तशींच वाडीच्या किरिस्तांवांचे भाशेंत मराठी उत्रां मिसळल्यांत, पुण तितलीं नांत। आनि कांय थोडीं फिरंगी उत्रां मिसळल्यांत पाद्रीं-वरवीं। कित्या तर वाडीक पाद्री येतात ते सगळे गोंयचे आनि तांची भास गोंयची फिरंगी उत्रां मिसळलेली। पुण ते जायत तितले करून शेरमांवांत फिरंगी उत्रां घाली-नांत। ते जाणत कीं हांगाचे लोक फिरंगी शिकनांत तेन्ना तांकां फिरंगी उत्रां समजोंचीं नांत ॥

[ No. 41.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KŌŌKĀṆĪ DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ded-śē varsā dzātīt ām-che pūrvadz Gōy-thān āy<sup>a</sup>lyār.  
*One-and-a-half-hundred years may-be our ancestors Goa-from coming-on.*

Te hāngāsar yēūk pāvo, Gōy-chyā parās hāngā tã-kã kām-dhando  
*They hither to-come reason, Goa-of than here them-to work-and-business*  
 baro melā. Tyā-velā Vādī Bhōslyā-chē rādz ās<sup>a</sup>lē, āni te rādzā  
*better was-got. That-time at-Vadi the-Bhonslas-of sway was, and those kings*  
 tã-kã barē bhāsēn tsalait. Tānt<sup>a</sup>le dzāy<sup>a</sup>te dzaṇ bare kas<sup>a</sup>bī ās<sup>a</sup>le, āni  
*them-to good way-in used-to-treat. Them-among many men good artists were, and*  
 thoḍe yepārī ās<sup>a</sup>le. Yepārī ās<sup>a</sup>le te Gōyā-thān tup āni ghānyā-chē tājē tel  
*a-few traders were. Traders were they Goa-from ghee and pressed fresh oil*  
 hādīt, āni Vādī-thān pānātso Gōyā vharat. Tē samāy Vādī-thān  
*used-to-bring, and Vadi-from tobacco to-Goa used-to-take. That at-time Vadi-from*  
 Gōyā vatsōk bare mārāg nas<sup>a</sup>le, mhaṇ mhāl hād<sup>a</sup>tso vhar<sup>a</sup>tso  
*to-Goa to-go good roads not-were, therefore merchandise to-be-brought to-be-taken*  
 to sag<sup>a</sup>lo bailā vailyān vharat. Vātēr tsorā-chī bhirānt ās<sup>a</sup>tālī,  
*that all oxen on they-used-to-bring. On-the-road thieves-of fear was,*  
 tyā-pāsūn dudū hād<sup>a</sup>che vhar<sup>a</sup>chē dzālyār telā-chyā dab<sup>a</sup>dyā-nī ghālūn  
*therefore money to-be-brought to-be-taken on-becoming oil-of boxes-in having-put*  
 tel mhaṇ vharat. Vādīnt barī barī gharā āni bānd<sup>a</sup>kāmā āhāt; tī  
*oil having-said they-brought. In-Vadi good good houses and buildings are; they*  
 sag<sup>a</sup>lī tã-chē āni tã-chē sās<sup>a</sup>tī-chē hāt-chī. Ādzūn-paryān Vādī-chyā Kiristāvā-  
*all their and their descendants' hand-of. Now-till Vadi-of Christians-*  
 bhitar dzāy<sup>a</sup>te bare gav<sup>a</sup>ndī āhāt. Vādī Kiristāvā-chī vastī tsad<sup>a</sup>lī, tennā  
*among many good masons are. At-Vadi Christians-of population increased, then*  
 Gōy-chyā bispān (or bhismān) hāngā ēk pādri dhād<sup>a</sup>lo. Vādī-chyā rājān igradz  
*Goa-of by-bishop here one priest was-sent. Vadi-of by-king church*  
 bāndūk tã-kā dzāgo dilo. Āni Kiristāvā-chī samut barī tsalōk lāg<sup>a</sup>lī.  
*to-build him-to site was-given. And Christians-of religion well to-prosper began.*  
 Halū-halū Vādī ekā vigārān dzāy<sup>a</sup>nā; mhaṇ ēk kur  
*By-and-by at-Vadi one by-vicar it-could-not-be-managed; therefore one curate*

dhād<sup>lo</sup>. Atā Vādi-chyā rājyānt pānts hadzārā vair Kiristāv āhāt.  
*was-sent. Now Vadi-of in-the-kingdom five thousand above Christians are.*  
 Tā-chē bhitar bāman, tsāroḍe, āni sudir aśe varag āhāt, āni tā-chyō  
*Them-of among Brāhmaṇs, Kshatriyas, and Śūdras such castes are, and their*  
 bhāsō-y vēg<sup>lyō</sup> vēg<sup>lyō</sup> āhāt; puṇ tyō tsad vēg<sup>lyō</sup> nānt. Āni ekā-chi bhās  
*languages-also different are; but they very different are-not. And one-of language*  
 sam<sup>dzōk</sup> dus<sup>ryāk</sup> kaṭhīn paḍa-nā. Gōy-chyā lokā-chē bhāsēnt Phiraṅgī  
*to-understand for-another difficult falls-not. Goa-of people-of in-language Portuguese*  
 utrā dzāy<sup>tī</sup> misal<sup>lyānt</sup>; taśī-ts Vādi-chyā Kiristāvā-chē bhāsēnt Marāṭhī  
*words many have-been-mixed; thus Vadi-of Christians-of in-language Marāṭhī*  
 utrā misal<sup>lyānt</sup>; puṇ tit<sup>lī</sup> nānt. Āni kāy thodī Phiraṅgī  
*words have-been-mixed; but so-many they-are-not. And some few Portuguese*  
 utrā misal<sup>lyānt</sup> pādri<sup>varvī</sup>. Kityā, tar Vādik pādri yetāt te sag<sup>le</sup>  
*words have-been-mixed priests-through. Why, then to-Vadi priests come they all*  
 Gōy-che, āni tā-chī bhās Gōy-chī Phiraṅgī utrā misal<sup>lēli</sup>. Puṇ te  
*Goa-of, and their language Goa-of Portuguese words-(with) is-mixed. But they*  
 dzāy<sup>t</sup> tit<sup>lē</sup> karūn śermāvānt Phiraṅgī utrā ghālī-nānt. Te  
*may-be-possible so-much having-done sermons-in Portuguese words put-not. They*  
 dzānat kī hāngā-che lōk Phiraṅgī śika-nāt, tennā tā-kā Phiraṅgī utrā  
*know that here-of people Portuguese learn-not, then them-to Portuguese words*  
 sam<sup>dzō</sup>-chī nānt.  
*intelligible are-not.*

### FREE TRANSLATION OF THE FOREGOING.

One hundred and fifty years may have passed since our ancestors came from Goa. The reason why they came was that they found better opportunities for work and business here than at Goa. At that time the Rhonslas held sway at Vadi, and those rulers treated them kindly. There were many good artists among them, and also some few traders. The traders used to bring ghee and freshly pressed oil from Goa, and took tobacco from Vadi to Goa. At that time there were no good roads between Vadi and Goa. Therefore all merchandise which should be brought and carried had to be put on oxen. On the road there was fear of robbers; therefore if there was money to be carried, it was done by putting it in tins of oil and pretending that it was oil. The good houses and buildings in Vadi are all (works) of their and their descendants' hands. Up to this time there are many good masons among the Christians of Vadi. At Vadi the Christian population increased. Then one priest was sent out here by the bishop of Goa. A site was given him by the king of Vadi to build a church on, and the Christian religion began to prosper. By and by one Vicar was not enough for Vadi, therefore a curate was sent out. At present there are over 5,000 Christians in the kingdom of Vadi; among them there are such divisions as Brāhmaṇs, Kshatriyas, and Śūdras, and their languages are also different, but they are not very different, and it is not difficult for one to understand the language of another. In the language of Goa many Portuguese words are mingled, and

in the language of the Christians of Vadi Marāṭhī words are mixed, but they are not so many. Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words. But as far as possible they avoid using Portuguese words in their sermons. They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.

[ No. 42.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KŌŌKANĪ DIALECT.

(DISTRICT KANARA.)

## SPECIMEN III.

Yekā munśāk dog pūt āsulle. Āni tāntlyā dhāktya putān āplyā  
*One to-man two sons were. And them-among the-younger by-son his*  
 bāpāi-kade mhuļē, 'bāpāi, mojjā vāntyāk pōd-chi āst mā-kā di.' Āni  
*father-to it-was-said, 'father, my to-share falling estate me-to give.'* And  
 tā-nē tā-chē modē āpli āst vāntli. Āni tā-chē uprānt dzāite dis votsōk  
*him-by them between his estate was-divided. And that-of after many days to-go*  
 nānt, titlyānt dhāktya putān sagli āst yekde kōrn . poisilyā  
*were-not, that-much-in the-younger by-son all estate together having-made far*  
 gāvāk gelo, āni thaī āpli āst pād jinyēn ibādli. Āni tā-nē sagli  
*to-country went, and there his estate had by-living was-wasted. And him-by all*  
 āst kharchita-ts, tyā gāvānt yek hōdlo dukōl podlo, āni to garjevōnt  
*estate-on spending-only that in-country one big famine fell, and he wanting*  
 dzālo. Āni to votson tyā gāv-chyā yekā gāvkarā-kade kāmāk rāvlo.  
*became. And he having-gone that town-of one townsman-to to-work remained.*  
 Āni tā-nē āple dukor saraūk āplyā gadyānt tā-kā dhādlo. Āni  
*And him-by his swine to-feed his in-fields him-as-for he-was-sent. And*  
 dukrā-nī khāū-tso kuṇḍo khāvn āplē pot khuśālāyēn bhorto  
*swine-by to-be-eaten husks having-eaten his-own belly gladly filling*  
 āsullo, puṇ kōṇe-ī tā-kā divūk nā. Āni to āplē gnyānā-chēr  
*would-have-been, but by-anyone him-to to-give not. And he his sense-on*  
 yeta-ts mhuṇālo kī, 'mojjā bāpāi-gēr kitle modzure-che  
*on-coming-only said that, 'my father's-in-house how-many hire-of*  
 tsākar dzāi titlē khāvn jēvn sāṇto kari-sārkhē āsāt,  
*servants wanting so-much having-eaten having-consumed saving to-make-like are,*  
 āni hāū bhukēn mortā. Hāū uṭon mojjā bāpāi-gēr vetā  
*and I by-hunger die. I having-risen my father's-to-house (will-)go*  
 āni mhuṇtā, "bāpāi, hāvē Devā-chēr āni tujjā mukār tsūk  
*and say, "father, by-me God-against and thy in-face fault*  
 kelā, āni hyā-mukār hāū tudzo pūt mhuṇ gheūk phāvo nā.  
*has-been-done, and hence-forward I thy son having-said to-take worthy (am-)not.*  
 Mā-kā tujjā modzure-chē tsākrā-vari kar." Āni to uṭon āplyā  
*Me thy hire-of servants-like make."* And he having-arisen his



bāpāi-lāgī āilo. Puṇ to bōv pois āstānā-ts tā-chyā bāpāin tā-kā polōvn  
*father-to came. But he very far on-being-only his by-father him having-seen*  
 tā-chi birmōt chintūn dhāvūn gelo āni tā-chē mārēr pōdn tā-kā  
*him-of pity having-felt having-run went and his on-neck having-fallen him-to*  
 ume dile. Āni to pūt tā-kā mhuṇālo, 'bāpāi, hāvē Devā-chēr āni  
*kisses were-given. And that son him-to said, 'father, by-me God-to and*  
 tujyā dolyā mukār tsūk kelā, āni hyā-mukār hāū tudzo pūt mhoṇ gheūk  
*thy eyes before fault is-made, and henceforward I thy son having-said to-take*  
 phāvo nā.' Puṇ tyā bāpāin āplyā tsākrāk sānglē, 'uttim āngostor  
*worthy (am-)not.' But that by-father his to-servants it-was-said, 'best robe*  
 bhāir hādā āni tē tā-kā ghālā; āni tā-chyā hātāk yēk mudi ghālā, āni  
*out bring and that him-to put-on; and his to-hand one ring put, and*  
 tā-chyā pāyāk moche ghālā, āni āmī khāvn khuśālāi karyā, kityāk  
*his feet-on shoes put, and we having-eaten merriment let-us-do, why*  
 mholyār, ho modzo pūt mello, ātā to portūn jivōnt dzālā; to sāṇḍullo, āni  
*on-saying, this my son was-dead, now he again alive has-become; he was-lost, and*  
 to mellā.' Āni te khuśālāi korūk lāgle.  
*he has-been-found.' And they merriment to-do began.*

Ātā tā-tso hōḍlo pūt gādyānt āsullo. Āni to yēvn gharā-lāgī  
*Now his big son in-the-field was. And he having-come house-near*  
 pāvtō-ts tā-nē vādzāp āni nāts āikalē. Āni tā-nē yekā tsākrāk  
*on-reaching-only him-by music and dancing was-heard. And him-by one to-servant*  
 āpōvn itsārlē, 'hā-tso art kitē?' Āni tā-nē tā-kā dzāp  
*having-called it-was-asked, 'this-of meaning what?' And him-by him-to answer*  
 dili, 'tudzo bhāv āilā, āni tujyā bāpāin yēk jevān dilē; kityāk  
*was-given, 'thy brother has-come, and thy by-father one dinner is-given; why*  
 mholyār, to tā-kā boryā bolāikīn mellā.' Āni to rāgār dzālo,  
*on-saying, he him-to good in-health has-been-found.' And he in-anger became,*  
 āni bhitar votsa-nā dzālo. Dekūn tā-tso bāpui bhāir āilo āni porātūk lāglo.  
*and inside go-not became. Therefore his father out came and to-entreat began.*  
 Āni tā-nē dzāp dīvn āplyā bāpāi-lāgī mhuḷē, 'polai hyā sabār  
*And by-him answer having-given his father-to it-was-said, 'see these many*  
 varsā thāvn hāū tuji tsākri kartā, āni hāvē tujē utār kāi modūk nā; āni  
*years from I thy service do, and by-me thy word ever to-break not; and*  
 tarī tuvē mā-kā yēk bokde-chē pīl dekunī kāi diūk nā, hāvē mojoyā  
*still by-thee me-to one she-goat-of young-one even ever to-give not, by-me my*  
 ishtā sāngātā khuśālāi korūk. Puṇ dzā-nē tuji āst cheḍiā sāngātā  
*friends with merriment for-making. But whom-by thy estate harlots with*  
 ibādli, to tudzo pūt āilyā-phārāts tuvē tā-chyā khātir yēk jevān  
*was-wasted, that thy son coming-directly by-thee his for-sake one feast*  
 dilē.' Āni tā-nē tā-kā mhuḷē, 'putā, tū sadā mojoyā sāngātā āsāi,  
*was-given.' And him-by him-to it-was-said, 'son, thou always me with art,*

āni moĵyā-lāgī āsā, tē saglē tujē; āni āmī khusālāi kar-chi āni  
*and me-with is, that all thine; and by-us merriment should-be-made and*  
 santōs pāv-tso somā dzāvn āsā; kityāk mholyār, ho tudzo bhāv  
*pleasure should-be-felt proper having-become is; why on-saying, this thy brother*  
 mello, ātā to portūn jivōnt dzālā; to sāṇḍullo, āni to mellā.  
*was-dead, now he again alive has-become; he had-been-lost, and he has-been-found.'*

The preceding specimens represent what might be called Standard Kōṇkaṇī, the language of North Kanara, Goa, and Sawantwadi. The specimens received from Bombay Town and Island agree in all essential points. The same is the case with the language spoken in Malwan and Vengurla in the southern corner of Ratnagiri. The dialect spoken in the South-West of Belgaum, which is sometimes called Gōmāntakī and Bārdēskari, shows a strong tendency to drop the Anunāsika. Thus, *tsolok*, for *tsalūk*, to go; *āv*, for *hāv*, I. The aspirates usually lose their aspiration, though they are often preserved in writing, thus, *vodik*, for *adhik*, more; *vai* for *hai*, yes. *ḍ* and *ḷ* seem to be interchangeable as is also sometimes the case in Kanarese; thus, *tsoḍ* and *tsol*, for *tsaḍ*, much; *dukoḍ* and *dukol*, famine. The occasional softening of hard consonants is also due to the same influence; thus, *yēk*, *yōk*, and *yēg*, one; *nesog* for *nesūk*, to put on, etc. The final *y* in verbal forms is usually dropped; thus, *āhā* and *āsā*, thou art. On the other hand, *y* is substituted for *t* in the second and third persons plural of the present tense; thus, *vetāy*, you, they, go. In other respects the various Kōṇkaṇī dialects of Belgaum only differ from the Standard form in unimportant matters, and there will be no difficulty in understanding the short specimen which follows. It has been received as illustrating the language spoken by the Bārdēskars, one of the four divisions of the Śēṇvis or Gaud Brāhman.

[ No. 43.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHĪ.

KŌŃKAŃĪ (BĀRDĒSKARĪ) DIALECT.

(DISTRICT BELGAUM.)

Ēk      Ārāb      manuśyā-tso      goḍyā-tso      mōg.      Ēk      Ārāb      monis  
 One      Arab      man-of      horse-of      love.      One      Arab      man  
 tsoḷ      garib      āsulo.      Tyā-chē      kadēn      kâi-ts      ēg      nesog      ōū      pāng<sup>a</sup>rok  
 very      poor      was.      Him-of      with      any-even      one      to-dress      and      to-wear  
 nāsulo.      Poṇ      yōk      dzobor      boro      goḍo      tyā-chyā      kaḍe      āsulo.  
 was-not.      But      one      very      good      horse      him-of      with      was.  
 To      goḍo      vik<sup>a</sup>to      geñ-chyāk      ēk      poisolo      monis      soditālō.      Poṇ      tyā-kā  
 That      horse      buying      to-take      one      of-a-far-country      man      was-seeking.      But      him-to  
 goḍo      vik-chī      bilkul      poīlī      khośī      nāsulī.      Māgīr      āpoṇ      tsoḷ  
 the-horse      to-sell      at-all      at-first      willingness      was-not.      Afterwards      himself      very  
 garib      āsā      moṇ      vikūk      kabūl      dzhālo,      ānik      āp<sup>a</sup>lo      mogā-tso  
 poor      is      saying      to-sell      willing      he-became,      and      his-own      love-of  
 goḍo      geñ      gelo      tyā      manuśyā-kaḍe.      Tyādnā      tē      manuśyān  
 horse      having-taken      he-went      that      man-to.      Then      that      by-man  
 tsoḷ      khuśēn      tyā-kā      rupōy      medzon      dile.      Te      rupōy      ātāt  
 very      willingly      him-to      rupees      having-counted      were-given.      Those      rupees      in-the-hand  
 geñ      rupayāk      ānik      āp<sup>a</sup>lyā      goḍyāk      poḍoit      rāilo,  
 having-taken      at-the-rupees      and      his-own      at-the-horse      looking      he-remained,  
 āni      moṇok      lāg<sup>a</sup>lo,      ‘arē      āv      tu-kā      dus<sup>a</sup>ryā-chyā      ātāt      detā,      te  
 and      to-say      began,      ‘O      I      thee-to      others’      in-the-hand      give,      they  
 tu-kā      bānd<sup>a</sup>tole      āni      kōṇ-dzānā      tu-ka      mārīt,      āse      dagd      ditalē.  
 thee-to      will-tie      and      who-knows      thee-to      he-will-beat,      in-this-way      trouble      they-will-give.  
 Tē      pāsot      tū      tsoḷ      āp<sup>a</sup>lyā      gārā.      Mājhi      bur<sup>a</sup>ge-bālā      tu-kā  
 That      on-account-of      thou      go      our-own      to-house.      My      children      thee-to  
 poḷon      khuśāl      dzāt<sup>a</sup>li.’      Ase      moṇon      te      rupaye      donīr  
 having-seen      pleased      will-become.’      So      saying      those      rupees      on-the-ground  
 mārūn      goḍo      geñ      phatiskon      gelo.      Dzālē-dzālyār      te  
 having-thrown      horse      having-taken      immediately      he-went.      But      those  
 rupōy      māron      vāiche      kām      dzabōr      oṣē      korūk-nā.      Poilē  
 rupees      having-thrown      the-above      business      good      thus      he-did-not-do.      At-first  
 div-chyāk      kobūl      dzhālo,      ānik      māgīr      nyāgār      dzālo.      Ase  
 to-give(sell)      willing      he-became,      and      afterwards      promise-breaker      became.      So  
 korūn      tyā-ṇe      poilo      kobūl      dzālo      āni      māgīr  
 having-done      him-by      at-first      willing      became      and      afterwards

nyāgār      dzālo.      Aśe   dzātā,   poile   koṇoyī   vost   kobūl-koron  
*promise-breaker he-became. So becomes, at-first whatever thing having-agreed*  
 āni      māgīr      nyāgār      dzāle      maṇ<sup>a</sup>che      he      vāiṭ      kām      aśe  
*and afterwards refused became to-say this bad work (is) so*  
 sam<sup>a</sup>dzō-che.  
*it-should-be-considered.*

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## FREE TRANSLATION OF THE FOREGOING.

### HOW AN ARAB LOVED HIS HORSE.

Once upon a time there was a very poor Arab. He did not possess anything to wear, but had a very good horse. Now it happened that a man came from a far country in order to buy his horse. At first he was not at all willing to sell it. Afterwards, however, he agreed to sell it because he was so very poor. He took his beloved horse to the other man, who willingly paid the price for it. The Arab took the rupees in his hand, looked at them and afterwards at his horse, and said: 'I am now going to give thee up to others; they will bind thee, and, who knows, if they will not beat thee and thus torment thee. Well, go home, then. My children will be glad to see thee.' With such words he threw the rupees on the ground, took the horse, and went straight off. But it was not right of him to do so after having taken the money. First he agreed to sell the horse, and afterwards he broke his word. And thus it should be considered wrong to break your word when you have once agreed upon a thing, whatever it may be.

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The Kōṇkanī dialect spoken by the Sarasvat Brāhmaṇs of Karwar presents several peculiarities of its own, and it will, therefore, be illustrated by means of a separate specimen.

The Sarasvat Brāhmaṇs, who belong to the Śēṇvis or Gaud Brāhmaṇs, like other Brāhmaṇs of the Konkan, assert that they were originally brought from Trihōtra by Paraśurāma. Trihōtra they wrongly identify with the modern Tirhut. This tradition is found in the Sahyādrīkhaṇḍa of the Skandapurāṇa. They assert that they first settled in Goa, from which place they fled after the Portuguese conquest. They are now found in large numbers in towns and villages in Karwar and Ankola on the coast, and inland in Haliyal, Supa, and Sirsi.

They are said to speak very fast, and with a singing tone, and their language is rich in tatsamas, but comparatively free from Kanarese and Portuguese loanwords.

The most characteristic feature of their dialect is the fact that, generally speaking, no word ends in a consonant. Thus, we find *pūtu* instead of *pūt*, son; *dōni* instead of *dōn*, two. Exceptions to this rule are only apparent; thus, *dog dzāṇa pūta*, two persons sons. Here *dog-dzāṇa* forms a compound, and this fact accounts for the termination of *dog*.

The short final vowels are unaccented. This is shown by the fact that *ī*, *ū*, *ē*, and *ō* in the preceding syllable are not shortened. Thus, *ēku ghōḍo*, a horse, but genitive *ekā ghōḍyā-gelē*.

The short final vowels seem to be the old Prākṛit terminations. Compare *ēku pūtu*, Māhārāshṭrī Prākṛit *ekkō puttō*, a son; *ēki dhura*, Māhārāshṭrī *ekkī dhūā*, a daughter; *pūta*, Māhārāshṭrī *puttā*, sons; *dōni*, Māhārāshṭrī *donni*, two. It is probable that their preservation is due to the influence of Kanarese.

Long final vowels are often shortened; thus, *āssā*, I am; *āssa*, thou art; *di*, give; *sagli āsti*, all (his) estate.

*E* and *o* have the same sounds as in Standard Kōṅkaṇī, and the vowel system is, in all essentials, the same in both forms of speech.

The Anunāsika seems to be rather strongly pronounced. Final vowels are frequently nasalised; thus, *ānĩ*, and; *āmmĩ*, we; *hāvā*, I; *kānũ*, ear.

Consonants are often doubled between vowels; thus, *mākkā*, to me; *tānnē*, by him; *āssa*, is; *bhittari*, inside.

Hard consonants are sometimes softened after vowels, as is also the case in Dravidian languages. Thus, *mākkā mārṭida*, they will beat me, I shall be beaten; *tajjē*, Standard *tā-chē*, his.

**Nouns.**—Weak bases end in vowels. Masculine nouns end in *u* in the Nominative singular, and in *a* in the plural; feminine bases in *a* and *i*, plural *o* and *ĩ*; neuter bases in *a*, plural *ā*; thus, *pūtu*, a son; *pūta*, sons; *dhura*, a daughter; *dhuro*, daughters; *pāthi*, a back; *pāthi*, backs; *chittala*, a deer; *chittalā*, deer. The instrumental and case of the agent ends in *nē*; the genitive in *gelē* and *chē*; the locative in *āntũ*; thus, *bāpsu-nē*, by the father; *rādṣvā-nē*, with ropes; *dhure-chē nāvā*, the daughter's name; *ma-gelyā bāpsu-gelyā tsākrā-paikĩ*, among my father's servants; *gāvāntũ*, in the village. In other points the declension of nouns agrees with Standard Kōṅkaṇī.

**Pronouns.**—*Hāvā*, I; *hāvē*, by me; *majjē* and *ma-gelē*, my; *āmmĩ*, we, and so on. 'Who' is *kōṇũ*, and 'what' is *ittē*.

**Verbs.**—The second person singular has the same form as the third person, and the third person plural is also used for the first and second persons. Thus, *vattā*, I go; *vattā*, thou goest, he goes; *vattāti*, we, you, or they, go. The first person singular of the second future ends in *nā*; thus, *āssanā*, I shall be; *mārīnā*, I shall strike.

The second person imperative ends in *a* in the first, and in *i* in the second conjugation; thus, *vatsa*, go; *baisa*, sit; *kari*, make; *mārī*, strike.

'I should strike' is *hāvē mār-kāḍa*.

The verbal noun in *chē* is used in the oblique form as an infinitive; thus, *mhoṇ-chā* (i.e. *mhoṇ-chyā*) *lāglo*, he began to say. An infinitive of purpose is often formed by adding the suffix *śi*; thus, *davar-śi*, in order to keep; *karī-śi*, in order to make.

The conjunctive participle ends in *ūnu* or *nu*, the final *u* being often nasalised; thus, *kōṛnu*, having done; *vāṭūnu*, having divided; *vatsunũ*, having gone.

In most characteristics, however, the dialect of Karwar is simply Standard Kōṅkaṇī, as will appear from a perusal of the version of the Parable of the Prodigal Son which follows. The alphabet used is Kanarese. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[ No. 44.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KŌNKAṆĪ DIALECT.

(SARASWAT BRĀHMAṆS OF KARWAR.)

ಎಕಾ ಗೃಹಸ್ಥಾಕ ದೊಗ್-ಜಾಣ ಪೂತ ಆಶಿಲೆ | ತಾಂತುಲೆ ಪೈಕಿಂ ಸಾನು ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಣ ಕಡೆ  
 ವೊಣ್ಣ್ಯಾ ಲಾಗೊ, ಆನ್ನಾಂ, ಮುಗೇಲ್ಯಾ ವಾಂಟ್ಯಾಕ ಯೆಂವ್ಚಿ ತಿತ್ತಿ ಆಸ್ತಿ ಮಾಕ್ಕಾ ದಿ | ಆನಿಂ ತಾನ್ನೆಂ  
 ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ ತಾಂಕಾಂ ವಾಂಟೊನು ದಿಲಿ | ಆನಿಂ ಥೊಡೇಚೆ ದಿವ್ಯಾನಿಂ ಸಾನ್‌ಪೂತು ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ  
 ಸರ್ವ ಯೆಕ್ಡೆ ಕೋರ್ನುಂ ಧೂರ್ ಏಕ್ ಗಾವಾಂಕ ವಚುಗೆಲೊ ಆನಿಂ ಥೈಂ ವಾಇಟ್ ಚಾಲ್ಲಿನೆಂ ಆಪ್ಣಾಗೆಲೊ  
 ಪೈಸೊ ಸರ್ವ ವಾಇಟ್ ಕೆಲೊ | ಆನಿಂ ಸರ್ವ ಖರ್ಚನಾ ಘಡೆ ತ್ಯಾ ಗಾವಾಂತುಂ ಹೋಡ್ ದುಪ್ಪಾಳು  
 ಪಳೊ ಆನಿಂ ತಾಕ್ಕಾ ಗರಜ್ ಪಳೊ | ಆನಿಂ ತೊ ತ್ಯಾ ಗಾಂವ್ಚ್ಯಾ ಏಕ್ ಗೃಹಸ್ಥಾಕಡೆ ಕಾಮಾಕ್ ರಾಬೊ |  
 ಆನಿಂ ತಾನ್ನೆಂ ತಾಕ್ಕಾ ಆಪ್ಣಾಗೆಲ್ಯಾ ಗಾದ್ಯಾಂತುಂ ಡುಕ್ರಾಂಕ ಚರಾಂಚ್ಯಾಕ ಧಾಳ್ಚೊ | ಆನಿಂ ತೊ ತ್ಯಾ  
 ಡುಕ್ರಾಂನಿಂ ಖಾಂವೊತ್ತೊ ಕುಂಡೊ ಖಾನ್ವುಂ ಖುಶಾಲೆನೊ ಆಪ್ಣಾಗೆಲೆಂ ಪೊಟ ಭೋರ್ನುಂ ಘೆತ್ಲೊಶಿಲೊ |  
 ಜಾಲ್ಯಾರಿ ತಾಕ್ಕಾ ಕೊಣೆಇಂ ದೀನೊ | ಆನಿಂ ತಾಕ್ಕಾ ಬುದ್ಧಿ ಯೇನಾಪುಡೆ ತೊ ವೊಣ್ಣು ಲಾಗೊ,  
 ಮುಗೇಲ್ಯಾ ಬಾಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಪೈಕಿಂ ಕಿತ್ತೇಕಾಂಕ ಖಾಂವೊತ್ತೊ ಖಾನ್ವುಂ ದರ್ವಿ ಆಸ್ಲಿ ಆನಿಂ ಹಾಂವೆಂ  
 ಭುಕ್ತೆನೊ ಮರ್ತಾಂ | ಹಾಂವೆಂ ಉಟಾನ್ವುಂ ಆನ್ನಾಕಡೆ ವಚುನುಂ ಆನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ಲಿಂ ಆನಿಂ  
 ತುಜ್‌ಲಾಗ್ಲಿಂ ಪಾಪ ಕೆಲ್ಯಾಂ ಆನಿಂ ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್ಣು ಘೆಂವ್ಚ್ಯಾಕ ಹಾಂವೆಂ ಘಾವ್ಣಾಂ |  
 ಮಾಕ್ಕಾ ತುಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಮ್ಹಣ್ ಕೋರ್ನುಂ ದರ್ವಿ ಮುಣುಂ ಮುಣತಾಂ | ಆನಿಂ ತೊ ಉಟಾನ್ವುಂ  
 ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಣಾಗೆಲೆಂ ಆಶಿಲೆಕಡೆ ವಚುಗೆಲೊ | ಜಾಲ್ಯಾರಿ ತಾನ್ನೆಂ ಸೊಬಾರ್ ಧೂರ್ ಆಸ್ತನಾಂ ತಾಗೆಲ್ಯಾ  
 ಬಾಪ್ಣಾಗೆಲೆಂ ತಾಕ್ಕಾ ಪಳೊಲೊ, ಆನಿಂ ತಾಕ್ಕಾ ಕಾಕುಳ್ತಾ ಯೇವ್ಚು ತೊ ಧಾಂವೊ, ಆನಿಂ ತಾಕ್ಕಾ  
 ಪೊಟ್ಟೋಳ್ಚುಂ ಉಮ್ಮ ದಿಲಿ | ತಾವಳಿ ಪೂತು ತಾಜ್‌ಲಾಗ್ಲಿಂ ಮುಣಾಲೊ ಆನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ಲಿಂ ಆನಿಂ  
 ತುಜ್‌ಲಾಗ್ಲಿಂ ಪಾಪ ಕೆಲ್ಯಾಂ, ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್ಣು ಘೆಂವ್ಚ್ಯಾಕ ಹಾಂವೆಂ ಘಾವ್ಣಾಂ |  
 ಜಾಲ್ಯಾರಿ ತ್ಯಾ ಬಾಪ್ಣಾಗೆಲೆಂ ಆಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಕ ಸಾಂಗೊಂ ಕೀ ಬರೀಚೆ ಏಕೆ ಆಂಗಿ ಹಾಣುಂ ತಾಕ್ಕಾ  
 ಘಾಲೊ | ಆನಿಂ ತಾಗೆಲ್ಯಾ ಹಾತ್ತಾಕ ಏಕೆ ಮುದ್ದಿ, ಆನಿಂ ಸಾಯ್ಯಾಕ ಜೊತ್ತೆಂ ಘಾಲೊ | ಆನಿಂ ಆಮ್ಚಿಂ  
 ಖಾವ್ನ್-ಜೇವ್ನ್ ಖುಶಾಲ್ ಕೊರ್ಯಾಂ | ಇತ್ಯಾ ಮ್ಹಳ್ಯಾರಿ ಹೊ ಮುಗೇಲೊ ಪೂತು ಮೋರ್ನ್-ಗೆಲೊಲೊ,  
 ಆನಿಂ ಪರ್ತೊನುಂ ಜಿವಂತ್ ಜಾಲ್ಲಾ, ತೊ ನಾಜಾನ್ವುಂ ಗೆಲೊಲೊ, ಮೆಳ್ಳಾ | ಆನಿಂ ತಾನ್ನಿಂ ಖುಶಾಲ್  
 ಕೊರ್ಚ್ಯಾಕ ಸುರು ಕೆಲೊ ||

ತಾಗೆಲೊ ಹೋಡ್ ಪೂತು ಗಾದ್ಯಾಂತುಂ ಆಶಿಲೊ | ತಾನ್ನೆಂ ಯೇವ್ಚು ಘರಾಲಾಗ್ಲಿ ಪಾವ್ಣಾಪುಡೆ ನಾಂಚು  
 ಆನಿಂ ಗಾಯನಂ ತಾನ್ನೆಂ ಆಯ್ಕಲೆಂ | ಆನಿಂ ತಾನ್ನೆಂ ಚಾಕ್ರಾಂ ಪೈಕಿಂ ಎಕ್ಚ್ಯಾಕ ಆಪ್ಣೋವ್ಚುಂ ಹಾಜೊ  
 ಅರ್ಥು ಇತ್ತೆಂ ಮುಣುಂ ವಿಚಾರ್ಲೆಂ | ತಾನ್ನೆಂ ತಾಕ್ಕಾ ಸಾಂಗೊಂ ಕೀ ತುಗೆಲೊ ಭಾವು ಆಯ್ಲಾ ; ಆನಿಂ  
 ತಾನ್ನೆಂ ಸುರಕ್ಷಿತ ಪಾವಿಲೆಮಿತಿಂ ತುಗೆಲ್ಯಾ ಬಾಪ್ಣಾಗೆಲೆಂ ಏಕ್ ಜಿವಣುಂ ಕೆಲ್ಯಾಂ | ತಾಕ್ಕಾ ತಾವಳಿ ಕೋಪು  
 ಯೇವ್ಚುಂ ತೊ ಭಿತ್ತರಿ ವಚ್ಚನಾಜಾಲೊ | ತ್ಯಾಖತಿರ ತಾಗೆಲ್ಯಾ ಬಾಪ್ಣಾಗೆಲೆಂ ಭೈರ ಯೇವ್ಚುಂ, ತಾಕ್ಕಾ  
 ಸಮಜೈಕಿ ಕೋರ್ನುಂ ಸಾಂಗೊಂ | ತಾನ್ನೆಂ ಬಾಪ್ಣಾಕ ಅಶಿ ಉತ್ತರ ದಿಲ್ಲೆಂ ಕೀ ಹೆಂ ಪಳೆ ಹೀಂ ಇತ್ತಿಂ  
 ವರ್ಸಾಂ ಹಾಂವೆಂ ತುಗೆಲಿ ಚಾಕ್ರಿ ಕರ್ತಾಂ, ಆನಿಂ ತುಗೆಲೆಂ ಉತ್ತರ ಕೆದ್ನಾಯಿಂ ಮೊಣ್ಣೆಂ, ಜಾಲ್ತೆಕ್ಕೊ

ತುವೆಂ ನೂಕ್ಚಾ ಮುಗೇಲ್ಯಾ ಮಿತ್ರಾಂಸಾಂಗಾತಿ ಋಶಾಲ್ ಕರೀಶಿ ಏಕ್ ಬಕ್ಸ್ಯಾಪೀಲ ಸುದ್ದಾಂ ದೀನೆಂ | ಜಾ-  
 ಲ್ಯಾರಿ ತುಗೇಲಿ ಭೂಯಿಂಭಾಟ ಚಡಿಯಾಂ ಸಹವಾಸಾನೆಂ ಖಾನ್ವು ಕಾಳ್ಜೆಲ್ ತಸ್ಲಾ ಹ್ಯಾ ತುಗೇಲ್ಯಾ ಪುತಾನೆಂ  
 ಆಯಿಲ್ಯಾಕ್ಷಣಂ ತಾಜ್‌ಪತಿರ ತುವೆಂ ಹೊಡ ಜೆವಣಂ ಕೆಲೆಂ | ಆನಿಂ ತೊ ತಾಜ್‌ಲಾಗ್ಗಿಂ ಮ್ಹಣಾಲೊ  
 ಕೀ ಪುತಾ ತೂಂ ಕೆದ್ನಾಯಿಂ ಮಜ್ಜೆ ಲಾಗ್ಗಿಚೆ ಆಸ್ಸ ಆನಿಂ ಮುಗೇಲೆಂ ಸರ್ವ ತುಗೇಲೆಂಚೆ ಜಾವ್ನ್-ಆಸ್ಸ |  
 ಹೊ ತುಗೇಲೊ ಭಾವು ಮೆಲ್ಲೆಲೊ, ತೊ ಆತ್ತಂ ಪರ್ತೂನುಂ ಜಿವಂತ ಜಾಲಾ | ಆನಿಂ ತೊ ನಾಜಾಲ್ಲೆಲೊ  
 ಆತ್ತಂ ಮೆಳ್ಳಾ ಮ್ಹಣುಂ ಆಮ್ಕಿಂ ಋಶಾಲ್ ಕೋರ್ನುಂ ಆನಂದ್‌ಪಾಂವ್ಚೆಂ ಯೋಗ್ಯ ಆಸ್ಸ ||

[No. 44.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KŌŅKAṆĪ DIALECT.

(SARASWAT BRĀHMAṆS OF KARWAR.)

## TRANSLITERATION AND TRANSLATION.

Ekā gṛihastāka dog-dzāṇa pūta āsille. Tāntule-paikī sānu  
*One householder-to two-persons sons were. Them-from-among the-younger*  
 āpnā-gelyā bāpsu-kaḍe mhoṇ-chyā lāglo, 'ānnā, ma-gelyā vāṇṭyāka yēv-chi titli  
*his father-to to-say began, 'father, my to-share coming so-great*  
 āsti mākkā di.' Āñi tānnē āpnā-geli āsti tã-kã vāṇṭūnu dili.  
*estate me-to give.' And him-by his estate them-to having-divided was-given.*  
 Āñi thoḍē-chi divsā-nī sām-pūtu āpnā-geli āsti sarva yekḍe kōrnū  
*And few-only days-in the-younger-son his estate all together having-made*  
 dhūr-ēk gāvāka vatsū-gelo, āñi thāi vāiṭ chālli-nē āpnā-gelo paiso sarva  
*far-one to-country went, and there bad conduct-by his money all*  
 vāiṭ-kello. Āñi sarva khartsanā-phuḍe tyā gāvāntū hōḍ dushkālu pallo, āñi  
*bad-was-made. And all spending-after that in-country great famine fell, and*  
 tākkā garadz palli. Āñi to tyā gāv-chyā ēk gṛihastā-kaḍe kāmāk rāblo.  
*him-to want fell. And he that country-of one gentleman-with for-service remained.*  
 Āñi tānnē tākkā āpnā-gelyā gādyāntū ḍukrāka tsarāñ-chyāka dhāllo. Āñi to  
*And him-by him-as-to his in-field swine for-feeding he-was-sent. And he*  
 tyā ḍukrā-nī khāv-tso taslo kuṇḍo khāvnū khuśāle-nē āpnā-gelē poṭa  
*those swine-by to-be-eaten such husk having-eaten gladness-with his-own belly*  
 bhōrnu ghetlo-sillo. Dzālyāri tākkā kōṇē dī-nē. Āñi  
*having-filled would-have-been-taken. But him-to by-anyone it-was-not-given. And*  
 tākkā buddhi yēnā-phuḍe to mhoṇu lāglo, 'ma-gelyā bāpsu-gelyā tsākrā-paikī  
*him-to sense coming-after he to-say began, 'my father-of servants-among*  
 kittēkāka khāv-chē khāvnu davar-śi āssa, āñi hāvā bhukke-nē martā.  
*to-how-many to-be-eaten having-eaten for-keeping is, and I hunger-with die.*  
 Hāvā utāvnu ānnā-kaḍe vatsūnū, "ānnā, hāvē Devā-lāggī āñi tudz-lāggī  
*I having-risen father-to having-gone, 'father, by-me God-to and thee-to*  
 pāpa kellyā, āñi hyā-mukhāri tu-gelo pūtu mhoṇ-ghēv-chyāka hāvā  
*sin has-been-committed, and henceforward thy son having-said-to-take I*  
 phāvnā. Mākkā tu-gelyā tsākrā-mhaṇke kōrnu davarī," mhoṇū  
*am-worthy-not. Me thy servants-like having-made keep," having-said*  
 mhaṇatā.' Āñi to utāvnū āpnā-gelyā bāpsu-nē āsille-kaḍe vatsū-gelo.  
*I-will-say.' And he having-risen his father-by being-to went.*  
 Dzālyāri tānnē sobār dhūr āstanā tā-gelyā bāpsu-nē tākkā palailo, āñi tākkā  
*But him-by very far being his father-by as-for-him he-was-seen, and him-to*



kākuḷtā yēvnu to dhāvlo, ānī tākkā potṭōlnū umma dili.  
*pity having-come he ran, and him having-embraced kiss was-given.*

Tā-vali pūtu tādz-lāggī mhaṇālo, 'ānā, hāvē Devā-lāggī ānī tudz-lāggī pāpa  
*At-that-time the-son him-to said, 'father, by-me God-to and thee-to sin*  
*kellyā, hyā-mukhāri tu-gelo pūtu mhōṇ-ghēv-chyāka hāvē phāv-nā.'*  
*has-been-committed, henceforward thy son to-be-called I am-worthy-not.'*

Dzālyāri tyā bāpsu-nē āpnā-gelyā tsākrāka sānglē kī, 'barī-chi ēki āngi  
*But that father-by his servants-to it-was-said that, 'good-indeed one robe*

hāṇṇū tākkā ghālyā; ānī tā-gelyā hāttāka ēki muddi, ānī pāyyāka dzottē  
*having-brought him-to put; and his hand-on one ring, and foot-on shoe*  
*ghālyā; ānī āmmī khāvn-jēvnū khuśāl koryā; ityā*  
*put; and we having-eaten-having-feasted merriment let-us-make; why*

mhaḷyāri, ho ma-gelo pūtu mōrn gellelo, ānī partūnū jivant dzallā;  
*on-saying, this my son having-died had-gone, and again alive has-become;*  
*to nā-dzāvnū gellelo, mellā.' Ānī tānnī khuśāl kor-chyāka*  
*he having-been-lost had-gone, has-been-found.' And them-by merriment to-make*  
*suru kello.*  
*beginning was-made.*

Tā-gelo hōḍ pūtu gādyāntū āṣillo. Tānnē yēvnu gharā-lāggi  
*His big son in-fields was. Him-by having-come house-near*  
*pāvnā-phude nātsu ānī gāyanā tānnē āykilē. Ānī tānnē tsākrā-paikī*  
*reaching-after dancing and music him-by was-heard. And him-by servants-among*  
*eklyāka āppōvnū, 'hādzdzo arthu ittē?' mhuṇū vitsārlē. Tānnē*  
*one-to having-called, 'this-of meaning what?' having-said it-was-asked. Him-by*  
*tākkā sānglē kī, 'tu-gelo bhāvu āylā, ānī tānnē surakshita pāville-mitī*  
*him-to it-was-said that, 'thy brother has-come, and him-by safe reaching-for*  
*tu-gelyā bāpsu-nē ēka jevanā kellyā.'* Tākkā tā-vali kōpu yēvnū to  
*thy father-by one feast has-been-made.' Him-to then anger having-come he*  
*bhittari vatstsa-nā-dzālo. Tyā-khatira tā-gelyā bāpsu-nē bhaira yēvnū tākkā*  
*inside would-not-go. Therefore his father-by out having-come him-to*  
*samdzai-sī kōrnū sānglē. Tānnē bāpsūka āṣī uttara dillē kī, 'hē*  
*to-persuade for it-was-told. Him-by father-to thus reply was-given that, 'this*  
*pāle, hī itlī varsā hāvē tu-geli tsākri kartā, ānī tu-gelē uttara kednāyī*  
*see, these so-many years I thy service do, and thy word ever*

mon-nē; dzālle-tarkai tuvē mākkā ma-gelyā mitrā sāngāti khuśāl karī-sī  
*was-broken-not; still by-thee me-to my friends with merriment making-for*  
*ēka bakryā-pīla suddā dī-nē. Dzālyāri tu-geli bhūyī-bhāṭa chediyā*  
*one kid even was-not-given. But thy land-and-garden prostitutes'*  
*sahavāsā-nē khāvnu-kāllel-taslyā hyā tu-gelyā puttā-nē āyillyā-kshaṇā*  
*company-in having-eaten-squandered-such this thy son-by coming-moment-at*

tādz-khatira tuvê hoḍa jevanā kelle.' Ānī to tādz-lāggī mhaṇālo kī, 'putā, him-for by-thee big feast is-made.' And he him-to said that, 'son, tū kednāyī majje-lāggī-chi āssa, ānī ma-gelē sarva tu-gelē-chi dzāvn thou always me-near-only art, and mine all thine-indeed having-become āssa. Ho tu-gelo bhāvu mellelo, to āttā partūnū jivant dzāllā; ānī to is. This thy brother had-died, he now again alive has-become; and he nā-dzāllelo, āttā mellā; mhuṇū āmmī khuśāl kōrnū ānand was-lost, now has-been-found; therefore by-us merriment having-made gladness pāv-chē yōgya āssa.' should-be-felt proper is.'

### KUḌĀĪ.

It has already been remarked that the dialects spoken in Sawantwadi and Ratnagiri gradually approach the dialects of the Central Konkan, which again, in their turn, form the connecting link between Kōnkaṇī and the Konkan Standard of Marāṭhī.

Standard Kōnkaṇī is spoken in the south-west corner of Sawantwadi and also in scattered settlements of the Talukas of Vengurla and Malwan in Ratnagiri. The principal language of Sawantwadi and of the southern part of Ratnagiri is also a Kōnkaṇī subdialect. It is usually called Kuḍāḷī, a name derived from the Kulal peta in Sawantwadi. In Ratnagiri it is sometimes also called Mālvaṇī.

The Kuḍāḷī dialect is spoken from the Santarda River, which falls in the Arabian Sea at Terekhol, in the south, to Deogad, Kankoli, and Phonda Ghat in the north. The eastern and western boundaries are the Sahyadri Hills and the Arabian Sea respectively. Kuḍāḷī is also spoken in Bombay Town and Island by settlers from Sawantwadi and Ratnagiri. The following numbers have been returned for this Survey :—

|                                  |         |
|----------------------------------|---------|
| Sawantwadi . . . . .             | 183,600 |
| Ratnagiri . . . . .              | 302,000 |
| Bombay Town and Island . . . . . | 90,000  |
| TOTAL . . . . .                  | 575,600 |

The chief points in which Kuḍāḷī differs from Standard Kōnkaṇī are as follows :—

The long and short *e* and *o* are not clearly distinguished. The short forms are still found in considerable number in Sawantwadi. Thus, *te-kā*, to him; *kelō*, done; *hotō* and *hutō*, was, etc. Both *ē* and *ō* are, however, usually long, just as is the case in Standard Marāṭhī.

Ā or ā is used for Standard Marāṭhī *ē*, not only in cases where it is so used in Standard Kōnkaṇī, but also elsewhere. Thus, *varsā*, years; *ḍuk<sup>r</sup>rā*, pigs; *tā sag<sup>a</sup>lā*, that all.

There is a strong tendency to drop the Anunāsika, a tendency which is also found in the Kōnkaṇī of Belgaum and in the dialects of the Central Konkan. Thus, *tyētullō* for *tyātullō*, from among them; *teṇī* and *teṇī*, by him (honorific plural).

The cerebral *ṇ* is correctly used in Sawantwadi, but it is freely replaced by *n* in Ratnagiri and Bombay; thus, *pānī* and *pānī*, water; *kōn* and *kōn*, who? The dental *n* is also substituted for Standard Marāṭhī *l* in *nhān*, small.

*V* is often dropped before *i* and *ī*; thus *vīs* and *īs*, twenty; *itsārṇā*, to ask. It is sometimes also dropped in the conjunctive participle in *vn* or *ūn*; thus, *mhaṇān*, having said; *uṭhān*, having risen. It is replaced by *y* in *thēy*, keep (Ratnagiri), for which the Sawantwadi texts give *thēv*.

The inflection of nouns agrees with Standard Kōṅkaṇī. The word *bāpūs*, father, however, differs in the oblique form which is *bāpās* or *bāpāśī*; thus, *bāpās-tsō* or *bāpāśī-tsō*, of a father.

The pronoun of the first person singular takes the form *mī* or *miyā* as in Standard Marāṭhī while Kōṅkaṇī has *hāṇ*. *Apan* is used as the corresponding plural including the person addressed.

The pronoun *tō*, that, forms its dative and corresponding forms from the base *tē* or *tyā*; thus, *te-kā*, *tē-kā* and *tyā-kā*, to him. The other demonstrative and relative pronouns are inflected in the same way.

'What?' is *kāy* as in Standard Marāṭhī. The form *kitē* seems, however, also to be used, for we find *kītyāk*, why?

The verb substantive forms its present tense as follows:—*mī āsāy*; *tū āsay*, or *āsas*; *tō āsā*; *āmī āsāv*; *tumī āsāt*; *tē āsat*. In the second person singular we also find *has* or *āhas*, and in the third *hā* or *āhā*, and the other persons can certainly be formed in a corresponding way. The past tense is 1. *hōtāy*; 2. *hōtay*; 3. *hōtō*; plural, 1. *hōtāv*; 2. *hōtyāt*; 3. *hōtē*.

Other intransitive verbs are conjugated by means of the same suffixes. Thus, *āmī dātāv*, we go; *tumī gēlyāt*, you went. In the future the form in *ān* is in common use; thus, *mhaṇān*, I shall say; *mēlāt*, it will be got. But also *yētalō*, he will come. The habitual past seems to be used as in Standard Marāṭhī; thus, *dāy-nā*, he would not go.

The past tense of transitive verbs agrees with Standard Kōṅkaṇī. The corresponding perfect seems to be used in the same sense. Only a few forms occur. The second person singular ends in *lay* or *las*, the third person singular in *lyān*, the first person plural in *lāv*; the second person plural in *lyāt*, and the third person plural in *lyānī*; thus, *tū mār<sup>l</sup>lay*, or *mār<sup>l</sup>las*, thou struckest; *tēṇī mār<sup>l</sup>lyān*, he struck; *āmī mār<sup>l</sup>lāv*, we struck; *tumī mār<sup>l</sup>lyāt*, you struck; *tēṇī mār<sup>l</sup>lyānī*, they struck; *tū tā kōṇā-kaḍ<sup>s</sup>sūn rik<sup>t</sup>tā ghēt<sup>l</sup>lay*, or *ghēt<sup>l</sup>las*, thou that whom-from buying tookest? from whom did you buy that? *tyē-nā tyē-chyā galyāk miṭī mār<sup>l</sup>lyān ānī tyē-tsō mukō ghēt<sup>l</sup>lyān*, him-by his neck-on embracing was-struck and his kiss was-taken, he fell on his neck and kissed him. In *tū jēvān kēla has*, thou hast made a feast, *kēla has* is the uncontracted form of *kēlas*. The future is formed as in Standard Marāṭhī; thus, *mī mār<sup>l</sup>n*, I shall strike. In the second person singular we find *mār<sup>l</sup>śīt* and *mār<sup>l</sup>śil*.

In other respects the specimens which follow will be found to agree with Standard Kōṅkaṇī. The first specimen, which has been received from Sawantwadi, represents the language of the higher classes. The lower classes are stated to use the same form of speech, with but slight differences in pronunciation and inflection. Of the second specimen only the beginning has been given in transliteration and translation without the corresponding passage in the vernacular character. It comes from Ratnagiri.

[ No. 45.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KŌŅKAŅĪ (KUDĀLĪ) DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN I.

अेका माणसाक दोन भील होते । तेतुरलो न्हानगो बापाशीक म्हणूक लागलो बाबा, माका येतलो तो जिंदगेचो वांटो माका दी । मगे तेणी तेंकां आपली जिंदगी वाटून दिली । मगे पुस्कळ दीस जांवचे आदींच न्हानग्या भिलान सगळां एकठंय केलां, आणि दूर देशाक जांवक गेलो आणि थेंसर मौज मारून होतां तां सगळां घालयलां । तेचे कडलां सगळां सरल्यार थेंसर एक थोर दुकळ पडलो; आणि तेका कठीण दीस आयले । मगे तो थेंसरल्या अेका गिरेस्ता-थें जावन रवलो । तेणीं तेका आपलीं डुकरां चरंवक आपल्या शेतांत धाडलो । आणि तेका दिसूंक लागलां डुकरां खातत तो कुंडो माका मेळात तर बरो । पण तो सुद्दां कोण तेका देयना । मगे तो भानार येवन म्हणूक लागलो, माज्या बापासचे कितकी तरी गडी खावन जेवन आसत आणि मी उपासांनीं मरतें । मी उठान आणि बापाशी-हार जायन आणि तेका म्हणान, बाबा मी देवा-कडे आणि तुजे-कडे चुकलंय, आणि तुजो भील म्हणूक फावानें । तूं माका तुजो एक गडी म्हणून तुजे-कडे ठेव । आणि तो मगे उठलो आणि बापाशी-हार आयलो । तो दूर आसतानांच बापाशीन तेका वगलो, आणि तेका तेची काकळूत आयली । धांव मारून तेणीं तेच्या गळ्याक मिठी मारली आणि तेची मुका घेतली । भिलान तेका म्हटलां, बाबा, मी देवा-कडे आणि तुजे-कडे चुकलें, मी तुजो भील म्हणूक फावान । पण बापाशीन गड्यांक म्हटलां, एक बरोसो आंगरखो हाडा आणि हेका घाला आणि हेच्या हातांत एक आंगठी आणि पायांत जुतीं घाला । आणि जेवन खावन आनंद करूंया, माजो भील मेललो तो फिरून जितो जालो, तो सांडललो पण परत गावलो । मगे तेणीं आनंद केलो ॥

तेचो थोरलो भील शेतांत गेललो । तो घरा-हार येता तर तेका गाणा नाचणा आयकूंक येवंक लागलां । तेणी अेका गड्याक साद घातलो आणि कायरे ह्यां म्हणून विचारलां । तेणी तेका म्हटलां तुजो भाव आयलोसा, तो खुशाल घराक

आयलो म्हणून तुज्या बापाशीन ह्या जेवाण केलांसा । तेका राग आयलो आणि तो घरांत जायना । तेचो बापूस भायर आयलो आणि तेका बाबापुता करूंक लागलो । तेणी बापाशीक म्हटलां, बग, इतकीं वर्सां मी तुजी चाकरी करतै, तुज्या शब्दा भायर कदीं गेलें नाय । पण तूं माका कैच माज्या इष्टां वांगडा मजा मारूंक एक बक्याचां पोर सुद्दां दिलय नाय । पण जेणी तुजी जिनगी रांडां बरोबर वाटेक लायली तो तुजो भील घरांत येवंचे आदींच तेचेसाठीं तूं जेवाण करतय । बापाशीन सांगलां, भिला, तूं सदीं माजे बरोबर आसय, माजां आसा तां सगळ्यां तुजांच । आमी आनंद करूंचो ह्यांच खरां । कित्या म्हणशीत तर, हो तुजो भाव मेल्लो तो जितो जालो, तो नाय जाल्लो तो गावलो ॥

[No. 45.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHĪ.

KŌŊKAŊĪ (KUPĀĪ) DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ekā māṇ<sup>a</sup>sāk dōn jhīl hōtē. Tētur<sup>a</sup>lō nhāṇ<sup>a</sup>gō bāpāsīk mhaṇūk lāg<sup>a</sup>lō,  
*One to-man two sons were. Of-them the-younger to-the-father to-say begun,*  
 ‘bābā, mā-kā yētalō tō jind<sup>a</sup>gē-tsō vātō mā-kā dī.’ Magē tē-ṇī  
*‘father, me-to will-come that the-property-of share me-to give.’ Then him-by*  
 tē-kā āp<sup>a</sup>lī jind<sup>a</sup>gi vātūn dīlī. Magē puskaḷ dīs dzāv<sup>a</sup>-chē  
*them-to his-own property having-divided was-given. Then many days passing*  
 ādī-ts nhāṇ<sup>a</sup>gyā jhīlān sag<sup>a</sup>lā ēk-ṭhāy kelā, āṇī dūr deśāk  
*before-even the-younger son-by all in-one-place was-made, and far to-country*  
 dzāv<sup>a</sup>k gēlō āṇī thaīsar maudz mārūn hotā-tā sag<sup>a</sup>lā ghālay<sup>a</sup>lā.  
*to-go went and there merry-making having-done (whatever-)was-that all was-spent.*  
 Tē-chē-kaḍ<sup>a</sup>lā sag<sup>a</sup>lā sar<sup>a</sup>lyār thaīsar ēk thōr dukaḷ paḍ<sup>a</sup>lō; āṇī te-kā  
*Him-with all was-spent-after there one great famine befell; and him-to*  
 kaṭhīn dīs āy<sup>a</sup>lē. Magē tō thaīsar<sup>a</sup>lyā ekā girēstā-thaī dzāv<sup>a</sup>n  
*hard days came. Then he of-that-place one householder’s-house-in having-gone*  
 rav<sup>a</sup>lō. Tē-ṇī te-kā āp<sup>a</sup>lī ḍuk<sup>a</sup>rā charāv<sup>a</sup>k āp<sup>a</sup>lyā śetāt dhāḍ<sup>a</sup>lō.  
*dwelt. Him-by him-as-for his-own swine to-graze his-own in-the-fields he-was-sent.*  
 Āṇī te-kā disūk lāg<sup>a</sup>lā ḍuk<sup>a</sup>rā khātat tō kuṇḍō mā-kā melāt tar  
*And him-to to-appear began the-swine are-eating that husks me-to will-come then*  
 barō. Paṇ tō suddā kōṇ te-kā dēy-nā. Magē tō bhānār yēv<sup>a</sup>n  
*good. But that even anyone him-to would-not-give. Then he to-senses having-come*  
 mhaṇūk lāg<sup>a</sup>lō, ‘mājyā bāpās-chē kit<sup>a</sup>kē-tari gaḍī khāv<sup>a</sup>n jēv<sup>a</sup>n āsat āṇī mī  
*to-say began, ‘my father-of how-many servants eating dining are and I*  
 upāsā-nī mar<sup>a</sup>taī; mī uṭhān āṇī bāpāsī-hār dzāy<sup>a</sup>n āṇī te-kā mhaṇān  
*hunger-with am-dying; I will-rise and (my)-father-to will-go and him-to will-say*  
 “bābā, mī Devā-kaḍē āṇī tujē-kaḍē tsuk<sup>a</sup>lāy; āṇī tudzō jhīl mhaṇūk  
*‘father, I God-towards and thee-towards have-erred; and thy son to-be-called*  
 phāvā-naī; tū mā-kā tudzō ēk gaḍī mhaṇūn tujē-kaḍē ṭhēv.”’ Āṇī tō magē uṭh<sup>a</sup>lō  
*am-not-fit; thou me-to thy one servant saying thee-with keep.”’ And he then arose*  
 āṇī bāpāsī-hār āy<sup>a</sup>lō. Tō dūr ās<sup>a</sup>tānā-ts bāpā-śīn te-kā bag<sup>a</sup>lō; āṇī  
*and father-to came. He far while-he-was-even the-father-by him-to was-seen; and*  
 te-kā tē-chī kāk<sup>a</sup>lūt āy<sup>a</sup>lī. Dhāv<sup>a</sup>-mārūn tē-ṇī te-chyā galyāk  
*him-to him-of pity came. Running-having-struck him-by his on-the-neck*

mithī mār<sup>li</sup>, āṇi tē-chī mukā ghēt<sup>li</sup>. Jhilān te-kā mhaṭ<sup>lā</sup>,  
*embracing was-struck, and him-of kiss was-taken. The-son-by him-to it-was-said,*  
 ‘bābā, mī Devā-kadē āṇi tujē-kadē tsuk<sup>lā</sup>, mī tudzō jhīl mhaṇūk  
*‘father, I God-towards and thee-towards have-erred, I thy son to-be-called*  
*phāvā-naī.’* Paṇ bāpā-sin gadyāk mhaṭ<sup>lā</sup>, ‘ēk barōsō āṅg<sup>rakhō</sup> hādā āṇi  
*am-not-fit.’ But the-father-by servants-to it-was-said, ‘one good coat bring and*  
*he-kā ghālā; āṇi he-chyā hātāt ēk āṅg<sup>thi</sup> āṇi pāyāt dzutī ghālā; āṇi*  
*him-to put-on; and his in-the-hand one ring and on-the-feet shoes put; and*  
*jēv<sup>n</sup> khāv<sup>n</sup> ānand karū-yā; mādzō jhīl mēl<sup>lō</sup>, tō phirūn jītō*  
*by-dining by-eating merriment let-us-make; my son was-dead, he again alive*  
*dzālō; tō sāṇḍ<sup>lālō</sup>, paṇ parat gāv<sup>lō</sup>.’* Magē tē-ñī ānand kēlō.  
*became; he was-lost, but again is-got.’ Then them-by merriment was-made.*

Tē-tsō thōr<sup>lō</sup> jhīl śetāt gēl<sup>lō</sup>. Tō gharā-hār yetā, tar te-kā  
*His elder son in-the-fields was-gone. He house-towards comes, then him-to*  
 gānā nāts<sup>nā</sup> āy<sup>kū</sup> yēv<sup>k</sup> lāg<sup>lā</sup>. Tē-ñi ekā gadyāk sād ghāt<sup>lō</sup> āṇi,  
*singing dancing to-hear to-come began. Him-by one servant-to a-call was-put and,*  
 ‘kāy-rē hyā?’ mhaṇūn vichār<sup>lā</sup>. Tē-ñi te-kā mhaṭ<sup>lā</sup>, ‘tudzō bhāv  
*‘what-O (is-)this?’ saying it-was-asked. Him-by him-to it-was-said, ‘thy brother*  
 āy<sup>lō</sup>-sā, tō khusāl gharāk āy<sup>lō</sup>, mhaṇūn tujyā bāpā-sin hyā jēvān kēlā-sā.’  
*come-is, he safe house-to came, therefore thy father-by this feast made-is.’*  
 Te-kā rāg āy<sup>lō</sup> āṇi tō gharāt dzāy-nā. Tē-tsō bāpūs bhāy<sup>r</sup>  
*Him-to anger came and he into-the-house would-not-go. His father out*  
 āy<sup>lō</sup> āṇi te-kā bābā-putā karū lāg<sup>lō</sup>. Tē-ñi bāpā-sik mhaṭ<sup>lā</sup>,  
*came and him-to entreating to-do began. Him-by (his-)father-to it-was-said,*  
 ‘bag, it<sup>kī</sup> varsā mī tuji tsāk<sup>ri</sup> kar<sup>taī</sup>; tujyā śabdā-bhāy<sup>r</sup> kadī  
*‘see, so-many years I thy service have-been-doing; thy word-out-of ever*  
 gēlāī nāy; paṇ tū mā-kā kaī-ts mājyā ishtā-vāṅg<sup>dā</sup> majā  
*have-gone not; but by-thee me-to ever-even my friends-with merriment*  
 mārūk ēk bak<sup>ryā</sup>-tsā por suddā dilay nāy; paṇ jē-ñi  
*for-making one goat-of young-one even was-given not; but whom-by*  
 tuji jiu<sup>gi</sup> rāṇḍā-barōbar vātēk-lāy<sup>li</sup> tō tudzō jhīl gharāt yēv<sup>chē</sup>  
*thy property harlots-with was-wasted that thy son into-the-house coming*  
 ādī-ts tē-chēsāthī tū jēvān kar<sup>tay</sup>. Bāpāsin sāṅg<sup>lā</sup>, ‘jhilā,  
*before-even him-for thou a-feast art-making.’ The-father-by it-was-told, ‘son,*  
 tū sadī mājē-barōbar āsay; mādzā āsā tā sag<sup>lā</sup> tudzā-ts. Āmī  
*thou always me-with art; mine is that all thine-veryly. By-us*  
 ānand karū-tsō hyā-ts kharā; kityā mhaṇ<sup>sit</sup>, tar hō tudzō  
*merriment should-be-made this-only proper; why if-thou-wilt-say, then this thy*  
 bhāv mēl<sup>lō</sup>, tō jītō dzālō; tō nāy-dzāl<sup>lō</sup>, tō gāv<sup>lō</sup>.  
*brother was-dead, he alive became; he was-lost, he is-found.’*

[No. 46.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KŌŃKANĪ (KUPĀLĪ) DIALECT.

(DISTRICT RATNAGIRI.)

## SPECIMEN II.

Kōṇā yēkā māṇ<sup>a</sup>sāk dōg-dzan jhīl hutē. Āṇi tyētullō dhāk<sup>a</sup>lō  
*Some one man-to two-persons sons were. And them-in-from the-younger*  
 bāpāsik uṇāg<sup>a</sup>lō, 'bābā, dzō jind<sup>a</sup>gyē-tsō vāṭō mā-kā yēū-tsō tō dī.'  
*the-father-to said, 'father, what property-of share me-to (is)-to-come that give.'*  
 Magē tyē-nā tyē-kā jind<sup>a</sup>gī vāṭūn dili. Magē thōdyā disā-nī  
*Then him-by them-to property having-divided was-given. Then few days-in*  
 dhāk<sup>a</sup>lō jhīl sag<sup>a</sup>lā ghēvn lāmb-chyā mul<sup>a</sup>kāt gēlō, āṇ<sup>a</sup>kī thāy-sar ritibhagar  
*the-younger son all having-taken far to-country went, and there riotously*  
 tsalān āp<sup>a</sup>lō paisō khartsūn ṭāk<sup>a</sup>lō. Magē tyē-nā sag<sup>a</sup>lā kharats<sup>a</sup>lyār tyā  
*living his money having-spent was-thrown. Then him-by all spent-after that*  
 mul<sup>a</sup>kāt mōṭhō dukaḷ pad<sup>a</sup>lō. Tyēd<sup>a</sup>vā tyē-kā paisō myēlā-nāsō dzālō.  
*in-country great famine arose. Then him-to money was-got-not-such became.*  
 Tēvā tō tyā mul<sup>a</sup>kāt<sup>a</sup>lyā yēkā giristā-lāgī dzāvn rav<sup>a</sup>lō. Tyē-nā tyē-kā  
*Then he that country-in-of one householder-near having-gone stayed. Him-by him*  
 duk<sup>a</sup>rā tsaraūk āp<sup>a</sup>lyā sētāt dhād<sup>a</sup>lyān. Tyēd<sup>a</sup>vā duk<sup>a</sup>rā dzō kuṇḍō khāy<sup>a</sup>t tyā  
*swine to-tend his in-field it-was-sent. Then swine what husk ate that*  
 kuṇḍyān āp<sup>a</sup>lā pōṭ bharū-tsā asā tyē-kā dis<sup>a</sup>lā. Āṇi tyē-kā kōṇī  
*with-husk his belly should-be-filled thus him-to it-seemed. And him-to (by-)anybody*  
 kāyyēk dilyān nāy.  
*anything was-given not.*

## DĀLDĪ.

The Dāldīs or Nawāits are a caste of Muhammadan fishermen. They claim an Arab descent, but speak a broken Kōṇkanī. They are found in the Madras Presidency, in Kanara, Ratnagiri, Janjira, and Bombay Town and Island. The figures returned for the Linguistic Survey are as follows :—

|                        |   |   |   |   |   |   |   |   |   |        |
|------------------------|---|---|---|---|---|---|---|---|---|--------|
| Bombay Town and Island | . | . | . | . | . | . | . | . | . | 2,000  |
| Janjira                | . | . | . | . | . | . | . | . | . | 11,500 |
| Ratnagiri              | . | . | . | . | . | . | . | . | . | 2,000  |
| Kanara                 | . | . | . | . | . | . | . | . | . | 3,000  |
| TOTAL                  |   |   |   |   |   |   |   |   |   | 23,500 |

To this total must be added the Nawāits of the Madras Presidency, for the number of whom no estimates are available.



In Ratnagiri the Dāldīs are chiefly found in the Ratnagiri sub-division, and in Kanara they occur in Karwar, but mainly in Bhatkul.

The dialect spoken by the Dāldīs is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours.

Many of the Dāldīs are said to be able to talk and understand Hindōstānī. This latter language has, however, had little influence on their dialect. Several Hindōstānī loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech. Thus, the change of the cerebral *ḷ* to *l*, and, in Ratnagiri and Janjira, the substituting of *r* for *ḍ* between vowels. Compare instances such as *ḍōlō*, eye; *ghōrō*, horse. These peculiarities are, however, also shared by the Marāṭhī of the Konkan.

Of the Kōnkaṇī dialects, Dāldī most closely agrees with Kudālī. It has the same form *mī* for I, and the same third person singular of the past tense of transitive verbs ending in *ān*; thus, *te-nā bollān*, him-by it-was-said, he said.

A peculiarity of the dialect is the use of the form *ker* in addition to *kar*, do; thus, *kerū-lā*, to do; *kerlā*, done. The latter form shows that the past tense of this verb differs from Kōnkaṇī.

Characteristic are also the many forms of nouns ending in *s*; thus, *putūs*, son; *bhāvs*, brother; *dhuvās*, daughter; *bāpā-lā* and *bāpā-lās*, to a father; *putā-chis rāhām*, pity with the son, etc.

In most respects, however, Dāldī will be found to agree with Kōnkaṇī and with the dialects surrounding the speakers. Thus, long and short *e* and *o* are distinguished in Karwar, but apparently not in Ratnagiri and Janjira. The Anunāsika is often dropped or replaced by *n*, and so forth. On the whole, there will be no difficulty in understanding the two specimens which follow. The first is a version of the Parable of the Prodigal Son, received from Karwar. It has been printed in Kanarese characters. The second specimen is a folk-tale from Janjira, and is printed in Dēvanāgarī. Each is accompanied by a transliteration and translation.

[No. 47.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

KONKANĪ (DĀLDĪ BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

## SPECIMEN I.

ಎಕಾ ಮಾನ್ಯಾಲಾ ದೊಗ್ ಜಾಣ್ ಪುತೂಸ ಹೊತೆ | ತೆಂತೂಸಿ ಲ್ಹಾನ್ಯಾ ಪುತಾಶೀನ್ ಬಾಪಾಲಾ ಸಾಂಗ್ಲಾನ್—ಬಾಪಾ ಮಾಜ್ಯಾ ವಾಂಟ್ಯಾಲಾ ಕಾಯ್ ಯೇತೆ ತಂ ಮಲಾ ದೇ | ಆನಿಂ ತೆನಾ ಆಪ್ಲಿ ಜಮೀನ್ ತ್ಯಾಲಾ ವಾಂಟೂನ್ ದಿಲಿ | ಥೊಡ್ಯಾ ದಿಶಿಂ ನ್ಹಾನ್ಯೊ ಪುತೂಸ ಸಗಟ್ ಯೆಂಕ್ಲೆ ಕರೂನ್ ಘೇವ್ನ್ ದೂರ್‌ಗಾವಾಂತ್ ಗೆಲೊ | ಥೈಂ ಆಪ್ಲಿ ಸಗ್ಳಿ ಜಮೀನ್ ಖೆರೂನ್—ಖಾವ್ನ್ ಪಾಡ್—ಕರೂನ್ ಟಾಂಕ್ಲಾನ್ | ತೆನಾ ಸಗಟ್ ಐರಚ್—ಕರೂನ್ ಜೈಲಾ ತೆದ್ವಾಂ ತ್ಯಾ ಗಾವಾಂತ್ ಭಾರಿ ಮೊಟೊ ಬರ್ಗಾಲ್ ಪೊಡ್ಲೊ ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಗರಜ್ ಲಾಗ್ಲಿ | ಆನಿಂ ತೋ ಜಾವ್ನ್ ತ್ಯಾ ಗಾಂವ್ಚ್ಯಾ ಎಕಾ ಗಾಂವ್‌ಕಾರಾ ಲಾಗಟ್ ಚಾಕ್ರಿಲಾ ರಾವ್ಲೊ | ತೆದ್ವಾಂ ತ್ಯಾ ಗಾಂವ್ಕಾರಾನ್ ತ್ಯಾಲಾ ಆಪ್ಲ್ಯಾ ಗಾದ್ಯಾಂತ್ ಆಪ್ಲಿಂ ಡುಕ್ರಾಂ ಚರಾಂವ್ಲಾ ಧಾಡ್ಲಾನ್ | ತೆದ್ವಾಂ ತ್ಯಾ ಡುಕ್ರಾನ್ ಖಾಂವ್ಲೊ ಕುಂಡೊ ತ್ಯಾಲಾ ಗಾವ್ಲೊ ಹೋತೊ ತರ್ ತೋ ಖುಶಾಲೀನ್ ಖಾತೊ ಹೋತೊ ; ಜಾಲ್ಯಾರ್ ತೆಲಾ ಕೋಣ್ ಕಾಯ್ ದೇಇನಾಇಂ | ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಅಕ್ಕಲ್ ಯೇವ್ನ್ ತೋ ಬೊಲೂಲಾ ಲಾಗ್ಲೊ ಮಾಜ್ಯಾ ಬಾಪಾ ಘುರಾಂ ಚಾಕ್ರಿಚ್ಯಾ ಮಾನ್ಯಾಲಾ ಖಾವ್ನ್—ಜೇವ್ನ್ ತೇ ಆಪ್ಲ್ಯಾ ಹಾತಾಂತ್ ಥೈತಾತ್ ಮಿಾಂ ಹಿತಿಂ ಭುಕ್ಚೆಂ ಮರ್ತಾಂ | ಮಿಾಂ ಉಟೂನ್ ಮಾಜ್ಯಾ ಬಾಪಾ ಘುರಾಂ ಜಾವ್ನ್, ಐಸೊ ಬೊಲ್ತಾಂ, ಬಾಪಾ, ಮಿಾಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಲೊ ಪಾಪ್ ಕೆರ್ಲುಂ | ಆತಾಂ ಹೆಚ್ಯಾಫೂಡ್ಯಾಂ ಮಿಾಂ ತುಜೊ ಪುತೂಸ ಬೊಲೂನ್ ಬೊಲೂಲಾ ಹೋಯ್—ನಾಇಂ | ತುಜ್ಯಾ ಚಾಕ್ರಾಂ ಸಾಂಗಾತಿ ಮಲಾ ಚಾಕರ್ ಕರೂನ್ ತೇವ್ | ತೆದ್ವಾಂ ತೋ ಉಟೂನ್ ಬಾಪಾ ಲಾಗಟ್ ಗೆಲೊ | ಬಾಪಾನ್ ಪುತಾಲಾಸ ದೂರ್ ಆಸ್ತಾನಾಂ ಬಗೈಲಾನ್ | ತೆದ್ವಾಂ ಬಾಪಾಲಾಸ ಕಾಕ್ರೊಡ್ ಆಯ್ಲಿ | ತೋ ಧಾವ್ನ್ ಜಾವ್ನ್ ತೆಲಾ ಯೆಂಗ್ ಮಾರೂನ್ ಧರ್ಲಾನ್ ಆನಿಂ ಬೋಂಜಿ ಘೆತ್ಲಾನ್ | ತೆದ್ವಾಂ ಪುತಾಶೀನ್ ತ್ಯಾಚ್ಯಾ ಲಾಗಟ್ ಬೊಲ್ಲಾನ್, ಬಾಪಾ ಮಿಾಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಲೊ ಪಾಪ್ ಕೆರ್ಲುಂ | ಮಿಾಂ ತುಜೊ ಪುತೂಸ ಬೊಲೂನ್ ಬೊಲೂಲಾ ಹೋಯ್ ನಾಇಂ | ತೆದ್ವಾಂ ಬಾಪಾಶೀನ್ ಆಪ್ಲ್ಯಾ ಚಾಕ್ರಾಲಾ ಸಾಂಗ್ಲಾನ್, ಏಕ್ ಚೊಕೋಟ್ ಆಂಗೊಕ್ರಾ ಹಾಡೂನ್ ತ್ಯಾಚ್ಯಾ ಆಂಗಾಂತ್ ಘುಲಾ, ಆನಿಂ ಏಕ್ ಮುದಿ ತ್ಯಾಚ್ಯಾ ಬೊಟಾಂತ್ ಆನಿಂ ತ್ಯಾಚ್ಯಾ ಪಾಯಾಕ್ ವಾನ್ಲೆಂ ಘುಲಾ ಆನಿಂ ಆಮಿಂ ಖಾವ್ನ್—ಜೇವ್ನ್ ಖುಶಾಲೀನ್ ರೇವೊಲಾ | ಕಿತ್ಯಾ ಬೊಲ್ಲ್ಯಾರ್ ಮಾಜೊ ಪುತೂಸ ಮೇಲೊ ಹೋತೊ ಜಿತೊ ಹೋವ್ನ್ ಆಯ್ಲೊ | ತೋ ನಾಇಂ ಜೈಲೊ ಹೋತೊ, ತೋ ಗಾವ್ಲೊ | ತೆದ್ವಾಂ ತೇ ಖುಶಾಲ್ಕಿ ಕೆರೂಲಾ ಲಾಗ್ಲೆ ||

ತೆದ್ವಾಂ ತೆಚೊ ಮೊಟೊ ಪುತೂಸ ಗಾದ್ಯಾಂತ್ ಹೋತೊ | ತೋ ಗಾದ್ಯಾಂತುಶಿಂ ಘುರಾ ಲಾಗ್ಲಿಂ ಯೆತಾಂ ವರಿ, ಗಾಂವ್ಚೆಂ ಆನಿಂ ನಾಚೊಂಚಂ ಐಕ್ಲಾನ್ | ತೆದ್ವಾಂ ತೆನಾ ಎಕಾ ಚಾಕ್ರಾಲಾ ಆಪ್ಲೆಲಾನ್ ಆನಿಂ ಇಚಾರ್ಲಾನ್, ಹಿತ್ತಿಂ ಕಾಯ್ ಹೊತೇಂಶೆ | ತೆದ್ವಾಂ ತೆನಾ ತೆಲಾ ಬೊಲ್ಲಾನ್, ತುಜೊ ಭಾವೂಸ ಆಯ್ಲೊಶೆ ಆನಿಂ ತುಜ್ಯಾ ಬಾಪಾಶೀನ್ ಏಕ್ ಜೆವಣ್ ದೆಲಾನ್ ಕಿತ್ಯಾ ಖಾತಿರ್ ಬೊಲ್ಲ್ಯಾರ್ ತೋ ಚೊಕೋಟ್ ಹೋವ್ನ್ ಆಯ್ಲೊ | ತೆದ್ವಾಂ ತೆಕಾ ರಾಗ್ ಆಯ್ಲೊ ಘುರಾಂತ್ ಜಾಯ್ನಾಜಾಯ್ಲೊ | ತೆದ್ವಾಂ ಬಾಪೂಸ ಭೈರ್ ಆಯ್ಲೊ ತೆಕಾ ಸಮ್‌ಜಾಂವ್ಕ್ ಲಾಗ್ಲೊ | ತೆದ್ವಾಂ ತೆನಾಂ ಬಾಪಾಲಾಸ ಸಾಂಗ್ಲಾನ್, ಹೀ ಬಗಿ ಎತ್ತೆ ವರ್ಸಾಂ

ಮಿಂ ತುಜಿ ಚಾಕಿ ಕರ್ತಾಂ ತುಜಿ ಬಾತ್ ಕೆದ್ನಾಂ ವೊಳ್ಳಲಿ ನಾಂ| ತೇ ಬಿ ಆಪ್ಲಾ ದೋಸ್ತಾಂ  
 ಸಾಂಗಾತಿಂ ಖುಶಾಲ್ ಕೆರೊಲಾ ಏಕ್ ಬಕ್ರಾಚೆಂ ಪೋರ್ ಪಣ್ ಆಪ್ಲಾಲಾ ದಿಲೋಸ್ ನಾಂ| ಜಾಲ್ಯಾರ್  
 ತುಜಿ ಜಮಿನ್ ಕಲಾವಂತ್ನಾಂ ಸಾಂಗಾತಿಂ ರೇವೂನ್ ಖಾನ್ ಕಾಡ್ಲೆಲ್ಯಾ ಪುತಾಲಾಸ್ ಆಯ್ಲ್ಯಾ ಬರೋಬರ್  
 ತ್ಯಾಚ್ಯಾ ಖಾತಿರ್ ತೊಂ ವೊಠಾಂ ಜಿವಣ್ ದಿಲೋಸ್| ತೆದ್ನಾಂ ತೆನಾಂ ತೆಲಾ ಸಾಂಗ್ಲಾನ್ ತೊಂ  
 ಕೆದ್ನಾಂಬೀ ಮಾಜ್ಯಾ ಲಾಗಟ್ ಆಸಸ್ ; ಮಾಜೆ ಲಾಗ್ಗಿಂ ಕಾಯ್ ಆಶೆ ತಂ ತುಜಂಚ್| ಆಮಿಂ ಖುಶಾಲ್  
 ಕೆರೊಚೆಂ ಆನಿಂ ಖುಶೀನ್ ರವೂಚೆಂ ಚೊಕೊಡಟ್ ಆಶೆ| ಕಿತ್ಯಾಲ್ ಬೊಲ್ಲ್ಯಾರ್ ಹೋ ತುಜೊ ಭಾವೂಸ್  
 ಮೆಲ್ಲೊ ಹೋತೊ , ಜಿವಾನ್ ಆಯ್ಲೊ ; ತೋ ನಾಂ ಜೈಲೊ ಆತಾಂ ಗಾವ್ಲೊ ||

[ No. 47.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KŌŃKANĪ (DĀLDĪ BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ekā mānsā-lā dog-dzān putūs hote. Tentūsi lhānsā putāśin  
*A-certain man-to two-persons sons were. Of-them the-younger son-by*  
 bāpā-lā sānglān, 'bāpā, mājyā vāṇtyā-lā kāy yēte tã ma-lā dē.' Āñi  
*the-father-to it-was-said, 'father, my share-to what comes that me-to give.' And*  
 te-nā āpli dzamin tyā-lā vāṇtūn dili. Thodyā diśi nhānsō  
*him-by his-own land them-to having-divided was-given. A-few in-days the-younger*  
 putūs sagat yēṅkte karūn ghēvn dūr gāvānt gelo. Thaī āpli  
*son all together having-made having-taken distant into-country went. There his-own*  
 sagli dzamin kherūn-khāvn pād-karūn tāk'lān. Te-nā sagat kharach  
*whole land having-eaten-away bad-making was-thrown. Him-by all expenditure*  
 karūn dzailā tedvā tyā gāvānt bhāri moṭo bargāl poḍlo. Tedvā tyā-lā  
*having-made became then that into-country very great famine fell. Then him-to*  
 garadz lāg'li. Āñi tō dzāvn tyā gāv-chyā ekā gāv-kārā lāgat tsākri-lā  
*want was-felt. And he having-gone that country-of one citizen near in-service*  
 rāvlo. Tedvā tyā gāv-kārān tyā-lā āplyā gādyānt āplī dukrā tsaraūv-lā  
*remained. Then that citizen-by him-to his-own into-field his-own swine to-graze*  
 dhādlan. Tedvā tyā dukrān khāv-tso kuṇḍo tyā-lā gāvto hōto tar tō  
*it-was-sent. Then those swine-by eating-of husks him-to if-obtained had-been then he*  
 khuśālēn khāto-hōto; dzālyār te-lā kōṇ kāy dēi-nāi. Tedvā  
*gladness-with would-have-eaten; but him-to anyone anything would-not-give. Then*  
 tyā-lā akkal yēvn tō bolū-lā lāglo, 'mājyā bāpā-gharā tsākri-chyā mānsā-lā  
*him-to sense having-come he to-speak began, 'my father's-house-in service-of men-to*  
 khāvn jēvn tē āplyā hātānt thaitāt; mī hiti bhukkē martā.  
*having-eaten having-fed they their-own in-hands keep; I here hunger-by am-dying.*  
 Mī utūn mājyā bāpā-gharā dzāvn aiso boltā, "bāpā, mī Khudā  
*I having-arisen my of-father-to-house having-gone thus speak, "father, by-me God*  
 nā tu-jyā sāmko pāp kerlū; ātā he-chyā-phudyā mī tudzo putūs bolūn bolū-lā  
*and thee-of before sin is-done; now henceforward I thy son speaking to-speak*  
 hōy-nāi; tu-jyā tsākrā-sāngāti ma-lā tsākar karūn thēv." Tedvā tō  
*am-not-fit; thy servants-with me-to a-servant having-made keep." Then he*  
 utūn bāpā lāgat gelo. Bāpān putā-lās dūr āstā-nā bagailān;  
*having-arisen father near went. By-the-father the-son-to distant being it-was-seen;*

tedvã bāpā-lās kākṛūd āyli. Tō dhāvn dzāvn te-lā yeṅ  
*then the-father-to compassion came. He running having-gone him-to embracing*  
 mārūn dharlān ānī bōñchi ghetlān. Tedvã putā-sīn tyā-chyā lāgaṭ  
*having-struck it-was-held and kiss was-taken. Then the-son-by him-of near*  
 bollān, 'bāpā, mī Khudā nā tujyā sāmko pāp kerlū; mī tudzo putūs bolūn  
*it-was-said, 'father, by-me God and thee-of before sin is-done; I thy son saying*  
 bolū-lā hōy-nāī.' Tedvã bāpā-sīn āplyā tsākṛā-lā sānglān, 'ēk tsokōṭ  
*to-say am-not-fit.' Then the-father-by his-own servants-to it-was-said, 'one good*  
 āngrōkā hādūn tyā-chyā āngānt ghālā, ānī ēk mudi tyā-chyā boṭānt, ānī  
*a-coat having-brought him-of in-body put, and one ring him-of in-finger, and*  
 tyā-chyā pāyāk vānnē ghālā. Ānī āmī khāvn jēvn khuśālin  
*him-of to-feet shoes put. And we having-eaten having-dined gladness-with*  
 rēvū-lā; kityā bollyār, mādzo putūs mēlo hōto, jito hōvn āylo;  
*let-us-live; why if-you-ask, my son dead was, alive having-become has-come;*  
 tō nāī-dzailo hōto, tō gāvlo.' Tedvã tē khuśāiki kerū-lā lāgle.  
*he lost was, he is-found.' Then they merriment to-do began.*

Tedvã te-tso mōto putūs gādyānt hōto. Tō gādyāntu-sī gharā-lāggī yetā-vari  
*Then his elder son in-the-field was. He the-field-in-from house-near coming-on*  
 gāv-tsā ānī nātsū-tsā aiklān. Tedvã te-nā ekā tsākṛā-lā āpailān ānī  
*singing and dancing was-heard. Then him-by one servant-to it-was-called and*  
 ichārān, 'hittī kāy hotē-še?' Tedvã te-nā te-lā bollān, 'tudzo bhāvūs  
*asked, 'here what is-going-on?' Then him-by him-to it-was-said, 'thy brother*  
 āylo-še ānī tujyā bāpā-sīn ēk jevaṇ delān; kityā-khātir bollyār, tō tsokōṭ  
*has-come and thy father-by one dinner is-given; what-for if-you-ask, he good*  
 hōvn āylo.' Tedvã te-kā rāg āylo, gharānt dzāy-nā-dzāylo. Tedvã bāpūs  
*being came.' Then him-to anger came, in-the-house would-not-go. Then the-father*  
 bhair āylo, te-kā samjāv-kā lāglo. Tedvã te-nā bāpā-lās sānglān, 'hī bagi,  
*out came, him-to to-persuade began. Then him-by the-father-to it-was-said, 'this see,*  
 etle varsā mī tuji tsākri kartā, tuji bāt kedvā molleli nāī. Tē-bi āplyā  
*so-many years I thy service am-doing, thy word ever was-broken not. Still my-own*  
 dōstā-sāngātī khuśāiki kerū-lā ēk bakryā-tsā pōr paṇ āplyā-lā dilōs nāī.  
*friends-with merriment to-do one goat-of young-one even my-own-self-to gavest not.*  
 Dzālyār tuji dzamīn kalāvantnyā sāngātī rēvūn khāvn kādlēlyā putā-lās  
*But thy land harlots with having-lived having-eaten that-wasted the-son-to*  
 āylyā barōbar tyā-chyā khātir tū mothā jevaṇ dilōs.' Tedvã te-nā te-lā  
*coming with him-of sake-for thee-by a-great dinner is-given.' Then him-by him-to*  
 sānglān, 'tū kedvā-bī mājyā-lāgaṭ āsas, māje-lāggī kāy āse tā tudzā-ts.  
*it-was-said, 'thou at-all-times my-near art, me-with what is that thine-only.*  
 Āmī khuśāli kerū-tsā ānī khuśin ravū-tsā tsokōṭ āse. Kityā-lā bollyār, hō  
*By-us merriment to-be-made and gladly to-live good is. For-what if-you-say, this*  
 tudzo bhāvūs mello hōto, jivān āylo; tō nāī-dzailo, ātā gāvlo.'  
*thy brother dead was, alive came; he was-lost, now is-found.'*

[No. 48.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI (DALDI BROKEN) DIALECT.

(STATE JANJIRA.)

## SPECIMEN II.

A FOLK-TALE.

एक फकीर-साई होते । त्याचे चार सोकरे होते । त्याची बायको आपल्या घोवाला बोलते, तुमी घरांत बैसून हेल्यांव धंदो रोजगार नाय । तवां ही लेकरा खातील पितील काय । तवां तो बायकोला बोलते, बिबी आजचे दीस सबुर करा आनि सबा चार रोटी मला भुजून द्या, म्हनजे मी धंद्याला जान । आता बायकोनी सुबोची आपल्या घोवाला चार रोटी भुजून दिलान । त्यो रोख्यो तो घो घेऊन जंगलच्या तरफ रवाना भैलो । तो मुख्या कोकस्थानांत गेलो । त्याला दिसा बारा वाजल्याच्या घुमाराला एक बाव नजर पडली । त्या बावी-वर बैठून सोबनच्यो चार रोख्यो सोडून बावीच्या चार कोना-वर ठेवलान, आनि बोलवे लागलो, एककूँ खाँव की दोकु खाँव । आवच्यांत त्या बाविंतला शेखनागाची धू होती । तवां बापानी धुवेला बोलवे लागलो की, बावी-वर एक फकीर भुका येऊन वेठलेलो हाय, त्याला काई खावेला दे । धू बोलव्या लागली आपल्या जवळ खावेला देवेला काय नाय । तवां बाप बोललो, आपली हांडी हाय, ती वरती घेऊन जा, आनि त्या हांडीच्या खलती लुबान जाल, म्हनजे त्या हांडीत काय तरी शिजून तयार होईल । तां त्याला खावे देस । त्या-परमान धू वरती येऊन बापाने सांगितल्या परमान करून फकिराला खाव्या घातलान, आनि ती हांडी बी फकिराच्या हवालीं केलान । फकिराने ती हांडी घेऊन थनशी चालतो भैलो । तो वाट चालता चालता एका खापरी चोराच्या गावात गेलो । रात भैली होती, आनि त्या गावाचे सगळे लोक चोरीला गेले होते । म्हगून एकाच्या ओटी-वर त्यान आपला विस्तार लावलान । चोराची बायको घरात होती । त्या बायकोनी त्या फकिराच्या सोबनची हांडी वगलान । तिच्या दिलाला लागला की, ही हांडी मुठी गुनवान हाय । आवयात तिचो घो चोरी करून गेलो । ती आपल्या घोवाला सांगते, ह्या फकिरा जवळ एक हांडी हाय, ती मोठी

गुनवान हाय । म्हनून फकीर निजल्या-वर आपल्या घरानची एक हांडी न्हा  
आनि फकिराची हांडी हाय ती आपल्या घरातला हना । त्या परमाने तेच्या  
घोवान केलान । बायकोनी ती हांडी चुली-वर ठेविल्या बरोबर त्यात आखनो  
बिरियानी शिजली । ती दोघा घो बायलानी बैठून खाल्ये । तिन-वरती बायको  
आपल्या घोवाला बोलव्या लागली, तुमला आताँ चोरी करव्या जान्याची काय  
जरूर नाय । आपल्याला आताँ पोट भर खाव्याला मिळाय ॥

[No. 48.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KŌŃKAṆĪ (DĀLDĪ BROKEN) DIALECT.

(STATE JANJIRA.)

## SPECIMEN II.

## A FOLK-TALE.

## TRANSLITERATION AND TRANSLATION.

Ēk phakīr-sāi hōtē. Tyā-chē chār sōk'rē hōtē. Tyā-chī bāy<sup>a</sup>kō āp<sup>l</sup>yā ghōvā-lā  
*One faqir was. Him-of four sons were. His wife her husband-to*  
 bōl<sup>t</sup>tē, 'tumī gharānt baisūn rhēlyā<sup>v</sup>, dhandō rōdz<sup>a</sup>gār nāy.  
*says, 'you in-the-house having-sat have-remained, occupation employment is-not.*  
 Tavā<sup>v</sup> hī lēk<sup>a</sup>rā khētil pitil kāy?' 'Tavā tō bāy<sup>a</sup>kō-lā bōl<sup>t</sup>te, 'bibī  
*Then these children shall-eat shall-drink what?' Then he wife-to says, 'wife*  
 ādz<sup>a</sup>-chē dīs sabur karā, āni sabā chār rōṭī ma-lā bhudzūn dyā;  
*to-day-of day patience make, and to-morrow four cakes me-to having-baked give;*  
 mhan<sup>a</sup>jē mī dhandyā-lā dzān.' Ātā bāy<sup>a</sup>kō-nī subō-chī āp<sup>l</sup>yā  
*then I work-on shall-go.' Now the-wife-by early-morning-of her-own*  
 ghōvā-lā chār rōṭī bhudzūn dilān. Tyō rōtyō tō ghō  
*husband-to four cakes having-baked were-given. Those cakes that husband*  
 ghēūn dzaṅgal-chyā taraph ravānā-dzhailō. Tō mutyā kōkasthānānt  
*having-taken a-jungle-of in-the-direction started-off. He great in-a-forest*  
 gēlō. Tyā-lā disā bārā vadz<sup>a</sup>nyā-chyā shumārā-lā ēk bāv nadz<sup>a</sup>ra pad<sup>a</sup>lī.  
*went. Him-to by-day twelve striking-of about-at one well in-sight fell.*  
 Tyā bāvi-var baiṭhūn sōban-chyō chār rōtyō sōdūn bāvi-chyā chār  
*That well-on having-sat accompanying four cakes having-taken-out the-well-of four*  
 kōnā-var ṭhēv<sup>a</sup>lān, āni bōl<sup>a</sup>vē lāg<sup>a</sup>lō, 'ēk-kū khā<sup>v</sup> kī dō-ku khā<sup>v</sup>.  
*corners-on were-put, and to-speak he-began, 'one-to I-should-eat or two-to I-should-eat.'*  
 Āv<sup>a</sup>ryānt tyā bāvint<sup>a</sup>lā sēkh-nāgā-chī dhū hōti. 'Tavā<sup>v</sup>  
*In-the-meanwhile that well-in-from a-cobra-snake-of daughter there-was. Then*  
 bāpā-nī dhuvē-lā bōl<sup>a</sup>vē lāg<sup>a</sup>lō kī, 'bāvi-var ēk phakīr bhukā  
*the-father-by the-daughter-to to-speak was-begun that, 'the-well-upon one dervish hungry*  
 yēūn bēṭh<sup>a</sup>lēlō hāy; tyā-lā kī khā<sup>v</sup>lā dyē.' Dhū bōl<sup>a</sup>vyā  
*having-come sat is; him-to something to-eat give.' The-daughter to-speak*  
 lāg<sup>a</sup>lī, 'āp<sup>l</sup>yā-dzaval khā<sup>v</sup>lā dēvē-lā kāy nāy.' Tavā<sup>v</sup> bāp bōl<sup>a</sup>lō,  
*began, 'of-us-near to-eat to-give anything is-not.' Then the-father said,*



‘āp<sup>li</sup> hāṇḍi hāy, tī var<sup>ti</sup> ghēūn dzā, āni tyā hāṇḍi-chyā khal<sup>ti</sup> lubān  
*‘our-own pot is, that up having-taken go, and that pot-of under incense*  
 dzāl, mhan<sup>jē</sup> tyā hāṇḍit kāy tarī śidzūn tayār hōil. Tā tyā-lā  
*burn, then that in-pot something at-least having-cooked ready will-be. That him-to*  
 khāvē dēs.’ Tyā-par<sup>mān</sup> dhū var<sup>ti</sup> yēūn bāpā-nē  
*to-eat give.’ That-according-to the-daughter up having-come the-father-by*  
 sāngit<sup>lyā</sup>-par<sup>mān</sup> karūn phakirā-lā khāvyā ghāt<sup>lān</sup>, āni tī hāṇḍi bī  
*told-way-in having-done the-faqir-to to-eat it-was-put, and that pot also*  
 phakirā-chyā havālī kēlān. Phakirā-nē tī hāṇḍi ghēūn than-śi  
*the-faqir-of in-charge was-made. The-faqir-by that pot having-taken there-from*  
 tsāl<sup>tō</sup>-dzhailō. Tō vāt tsāl<sup>tā</sup> tsāl<sup>tā</sup> ēkā khāp<sup>ri</sup>-tsōrā-chyā gāvāt gēlō.  
*went-away. He the-way walking walking one house-breaker-of in-village went.*  
 Rāt dzhaili-hōti, āni tyā gāvā-chē sag<sup>lē</sup> lōk tsōrī-lā gēlē hōtē. Mhagūn  
*Night become-had, and that village-of all people theft-for gone were. Therefore*  
 ēkā-chyā ōti-var tyā-na āp<sup>lā</sup> bistār lāv<sup>lān</sup>. Tsōrā-chī bāy<sup>kō</sup>  
*one-of verandah-on him-by his bedding was-kept. The-thief-of the-wife*  
 gharāt hōti. Tyā bāy<sup>kō</sup>-nī tyā phakirā-chyā sōban-chī hāṇḍi bag<sup>lān</sup>.  
*in-the-house was. That wife-by that faqir-of with-of the-pot was-seen.*  
 Ti-chyā dilā-lā lāg<sup>lā</sup> kī, hī hāṇḍi muṭi gun<sup>vān</sup> hāy.  
*Her mind-to it-occurred that, this pot great possessing-merit is.*  
 Āv<sup>ryāt</sup> ti-tsō ghō tsōrī karūn ailō. Ti āp<sup>lyā</sup> ghōvā-lā  
*In-the-meanwhile her husband theft having-made came. She her-own husband-to*  
 sāng<sup>tē</sup>, ‘hyā phakirā-dzaval ēk hāṇḍi hāy, tī mōti gun<sup>vān</sup> hāy.  
*tells, ‘this faqir-near one pot is, that great possessing-merit is.*  
 Mhanūn phakir nidz<sup>lyā</sup>-var āp<sup>lyā</sup> gharān-chī ēk hāṇḍi nhyā āni  
*Therefore the-faqir having-slept-after our-own in-house-of one pot you-take and*  
 phakirā-chī hāṇḍi hāy, tī āp<sup>lyā</sup> gharāt-lā hanā.’ Tyā-par<sup>mānē</sup> tē-chyā  
*the-faqir-of the-pot is, that our-own in-the-house-to you-bring.’ That-like her*  
 ghōvān kēlān. Bāy<sup>kō</sup>-nī tī hāṇḍi tsulī-var thēvilyā-barōbar  
*husband-by it-was-done. The-wife-by that pot the-hearth-on was-kept-immediately-after*  
 tyāt ākhanī-biriyānī śidz<sup>lī</sup>. Tī dōghā ghō-bāy<sup>lā</sup>-nī baithūn  
*in-that best-dishes were-cooked. That both the-husband-and-wife-by having-sat*  
 khālyē. Tin-var<sup>ti</sup> bāy<sup>kō</sup> āp<sup>lyā</sup> ghōvā-lā bōl<sup>vyā</sup> lāg<sup>lī</sup>, ‘tum-lā ātā  
*was-eaten. That-on the-wife her-own husband-to to-speak began, ‘you-to now*  
 tsōrī kar<sup>vyā</sup> dzānyā-chī kāy dzarūr nāy. Āp<sup>lyā</sup>-lā ātā pōt-bhar khāvyā-lā  
*theft to-make going-of any necessity is-not. Us-to now belly-full eat-to*  
 millāy.’  
*is-got.’*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Musalmān mendicant. He had four sons. His wife said to him, 'you are sitting idle at home and do no work. What shall these children eat?' He then said to her, 'wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.' Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, 'shall I eat one or two?' At that moment a serpent in the well said to his daughter, 'daughter, there is a hungry faqīr sitting by the side of the well. Give him something to eat.' The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, 'take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.' The daughter accordingly ascended and did as her father had ordered. She put the food before the faqīr, and also presented him with the pot. The faqīr walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqīr made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqīr's pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, 'this faqīr has a pot which is endowed with some special merit. When therefore the faqīr goes to bed, take one pot from our house and exchange it for the one which he possesses.' Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, 'there is no more need for going a-thieving, we have now enough to live upon.'

## CHITPĀVANĪ.

The Chitpāvans or Koṅkanasths are the chief Konkan Brāhman. Their headquarters are Parshuram Hill, near Chiplun, in Ratnagiri. They are found all over Ratnagiri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadris, and in the Ajgaon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvanī dialect are only available for Bombay and Ratnagiri. They are as follows :—

|                                  |        |
|----------------------------------|--------|
| Bombay Town and Island . . . . . | 4,000  |
| Ratnagiri . . . . .              | 65,000 |
|                                  | <hr/>  |
| TOTAL . . . . .                  | 69,000 |
|                                  | <hr/>  |

The Chitpāvans understand and speak Standard Marāṭhī, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the

nasal sound. Their home tongue is, however, closely related to Kōṅkaṇī, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

$\tilde{A}$  is used for  $\tilde{e}$  in the same cases as in Kuḍālī; thus,  $\tilde{d}uk^r\tilde{r}\tilde{a}$ , swine;  $\tilde{d}z\tilde{a}$   $\tilde{m}a\tilde{d}z\tilde{h}\tilde{a}$   $\tilde{s}\tilde{e}$   $\tilde{t}\tilde{a}$   $\tilde{s}a\tilde{g}^l\tilde{a}$   $\tilde{t}u\tilde{d}z\tilde{h}\tilde{a}$   $\tilde{s}\tilde{e}$ , what mine is that all thine is.

$\tilde{E}$  and  $\tilde{o}$  are apparently always long. Thus,  $\tilde{g}h\tilde{o}\tilde{d}\tilde{e}$ , horses.

The inflection of **Nouns** in many points agrees with Standard Marāṭhī. The oblique form of strong feminine bases ends in  $\tilde{i}$ ; thus,  $\tilde{m}ul^a\tilde{g}\tilde{i}-\tilde{t}\tilde{s}\tilde{a}$ , of a daughter. The dative ends in  $\tilde{l}\tilde{a}$ ; thus,  $\tilde{m}\tilde{a}n^a\tilde{s}\tilde{a}-\tilde{l}\tilde{a}$ , to a man, etc.

**Pronouns.**— $\tilde{M}\tilde{e}$ , I, by me;  $\tilde{m}\tilde{a}-\tilde{l}\tilde{a}$ , to me;  $\tilde{t}\tilde{e}n\tilde{i}n$ , by him;  $\tilde{k}\tilde{i}t\tilde{a}$ , what? Other forms mainly agree with Kōṅkaṇī.

**Verbs.**—The verb substantive is  $\tilde{s}a-\tilde{n}\tilde{a}$ , to be. Present tense,  $\tilde{s}\tilde{o}$ , I am;  $\tilde{s}a$ , thou art;  $\tilde{s}\tilde{e}$ , he is;  $\tilde{s}\tilde{o}$ , we are;  $\tilde{s}\tilde{a}$ , you are;  $\tilde{s}a\tilde{t}$ , they are. The regular present  $\tilde{m}\tilde{e}$   $\tilde{s}a\tilde{t}\tilde{s}\tilde{a}$  seems to be used as a habitual present, 'I usually am'; thus,  $\tilde{t}\tilde{u}$   $\tilde{m}\tilde{a}j\tilde{h}\tilde{e}-\tilde{d}z\tilde{a}v\tilde{a}l$   $\tilde{r}\tilde{o}\tilde{d}\tilde{z}$   $\tilde{s}a\tilde{t}\tilde{s}a$ , thou art always with me. The past tense is regularly formed; thus,  $\tilde{t}\tilde{u}$   $\tilde{s}a\tilde{l}\tilde{o}s$ , thou wast.

The finite verb forms its present from the participle in  $\tilde{t}\tilde{s}\tilde{o}$ ; thus,  $\tilde{m}\tilde{e}$   $\tilde{m}\tilde{a}r^a\tilde{t}\tilde{s}\tilde{a}$ , I strike. This participle has no longer a passive meaning. The future participle passive ends in  $\tilde{v}\tilde{a}$ , corresponding to Standard Marāṭhī  $\tilde{v}\tilde{e}$ ; thus,  $\tilde{m}\tilde{e}$   $\tilde{m}\tilde{a}r^a\tilde{v}\tilde{a}$ , by-me a-striking-should be done, I should strike.

The past tense of intransitive verbs agrees with Kōṅkaṇī in the singular and with Standard Marāṭhī in the plural. The second person singular, however, ends in  $\tilde{s}$  and not in  $\tilde{y}$  as in Kōṅkaṇī; thus,  $\tilde{g}\tilde{e}\tilde{l}\tilde{o}$ , I went;  $\tilde{g}\tilde{e}\tilde{l}\tilde{o}s$ , thou wentest;  $\tilde{g}\tilde{e}\tilde{l}\tilde{o}$ , he went; plural,  $\tilde{g}\tilde{e}\tilde{l}\tilde{o}$ ,  $\tilde{g}\tilde{e}\tilde{l}\tilde{a}$ ,  $\tilde{g}\tilde{e}\tilde{l}\tilde{e}$ .

The past tense of transitive verbs ends in  $\tilde{s}$  in the second person singular; in  $\tilde{n}$  in the third person singular; and in  $\tilde{t}$  in the second person plural. Thus,  $\tilde{t}\tilde{u}$   $\tilde{m}\tilde{a}-\tilde{l}\tilde{a}$   $\tilde{b}a\tilde{k}^a\tilde{r}\tilde{o}$   $\tilde{d}\tilde{i}\tilde{l}\tilde{o}s$ , by-thee me-to a-goat was given;  $\tilde{b}\tilde{a}p\tilde{a}n \dots \tilde{m}\tilde{i}\tilde{t}\tilde{h}\tilde{i}$   $\tilde{m}\tilde{a}r^a\tilde{l}\tilde{i}n$   $\tilde{a}\tilde{n}\tilde{i}$   $\tilde{t}\tilde{e}-\tilde{t}\tilde{s}\tilde{o}$   $\tilde{m}\tilde{u}\tilde{k}\tilde{o}$   $\tilde{g}\tilde{h}\tilde{e}\tilde{t}^l\tilde{l}\tilde{o}n$ , the-father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him.

The past tense is sometimes formed without the suffix  $\tilde{l}\tilde{o}$ ; thus,  $\tilde{m}\tilde{e}$   $\tilde{t}\tilde{e}-\tilde{c}\tilde{h}\tilde{e}$   $\tilde{m}\tilde{u}\tilde{l}^a\tilde{g}\tilde{e}-\tilde{l}\tilde{a}$   $\tilde{p}\tilde{u}\tilde{s}\tilde{h}\tilde{k}\tilde{a}\tilde{l}$   $\tilde{t}\tilde{s}\tilde{a}b\tilde{u}\tilde{k}$   $\tilde{m}\tilde{a}y^a\tilde{r}\tilde{e}$ , I have beaten his son with many stripes.

The perfect, future, and habitual past are formed as in Standard Marāṭhī. Thus,  $\tilde{m}\tilde{e}$   $\tilde{p}\tilde{a}t\tilde{a}\tilde{k}$   $\tilde{k}\tilde{e}\tilde{l}\tilde{a}$   $\tilde{s}\tilde{e}$ , by-me sin made is, I have sinned;  $\tilde{m}\tilde{e}$   $\tilde{m}\tilde{h}\tilde{a}\tilde{n}\tilde{e}n$ , I will say;  $\tilde{d}z\tilde{a}y-\tilde{n}\tilde{a}$ , he would not go;  $\tilde{k}\tilde{h}\tilde{a}y^a\tilde{t}$ , they usually ate.

The imperative of  $\tilde{d}\tilde{e}-\tilde{n}\tilde{a}$ , to give, is  $\tilde{d}\tilde{e}$  or  $\tilde{d}\tilde{e}s$ . Other imperatives are regular; thus,  $\tilde{g}\tilde{h}\tilde{e}$ , take;  $\tilde{y}\tilde{a}$ , go ye.

The verbal noun in  $\tilde{n}\tilde{a}$ , corresponding to Standard Marāṭhī  $\tilde{n}\tilde{e}$ , is common; thus,  $\tilde{m}\tilde{a}r^a\tilde{n}\tilde{a}$ , to strike;  $\tilde{k}\tilde{h}\tilde{a}\tilde{n}\tilde{a}$ , to eat. The usual oblique base of the verbal noun ends in  $\tilde{v}\tilde{e}$ , corresponding to Standard Marāṭhī  $\tilde{v}\tilde{y}\tilde{a}$ ; thus,  $\tilde{g}\tilde{h}\tilde{e}\tilde{v}\tilde{e}-\tilde{c}\tilde{h}\tilde{i}$   $\tilde{y}\tilde{o}\tilde{g}\tilde{y}\tilde{a}\tilde{t}\tilde{a}$ , fitness to take.

The conjunctive participle ends in  $\tilde{u}\tilde{n}\tilde{i}$  or  $\tilde{n}\tilde{i}$ ; thus,  $\tilde{m}\tilde{a}r\tilde{u}\tilde{n}\tilde{i}$  and  $\tilde{m}\tilde{a}r^a\tilde{n}\tilde{i}$ , having struck;  $\tilde{d}z\tilde{a}v^a\tilde{n}\tilde{i}$ , having gone.

The vocabulary differs to some extent from that of Standard Marāṭhī. Thus, we find  $\tilde{b}\tilde{o}\tilde{d}\tilde{y}\tilde{o}$ , a son;  $\tilde{c}\tilde{h}\tilde{e}\tilde{d}$ , a daughter;  $\tilde{t}\tilde{s}\tilde{o}\tilde{k}\tilde{h}\tilde{o}\tilde{t}$ , good;  $\tilde{t}\tilde{e}\tilde{d}^a\tilde{l}\tilde{a}$ , then;  $\tilde{k}\tilde{i}t\tilde{a}$ , what? etc. A short list of such words has been printed in the *Gazetteer of the Bombay Presidency*, Vol. X, Bombay 1880, pp. 111 and f.

It is hoped that the preceding remarks are sufficient to remove every difficulty in reading the version of the Parable of the Prodigal Son in Chitpāvanī which follows. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 49.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

MARĀTHĪ.

CHITPĀVANĪ DIALECT.

(DISTRICT RATNAGIRI.)

एका माणसाला दोन बोड्ये सले। ते-पैकीं धाकटो आपले बापाला म्हणालो बाबा, जो जिनग्याचो वांटो माला येचे तो दे। मग तेणीन तेला आपली जिनगी वांटून दिलीन। मग थोडे दिवसान धाकटो मुलगो सगळी जिनगी गोला-करनी दूर देशांत गेलो आणि त्याह्या उधळेपणान वागुनी आपली जिनगी उडयलीन। मग तेणीन सगळ्यां खर्चुनी टाकले-वर ते देशांत मोठो दुकळ पडलो। ते-मुळें तेला गरज लागू लागली। तेडला ते देशांतले एका गृहस्था-जवळ जावनी रेहेलो। तेणीन तेला आपले शेतांत डुकरां चारवेला धाडलीन। तेडला डुकरां जीं सालां खात सत ते-वर तेणीन आपलां पोटा आनंदान भरलान असतान। पण कोणी सुड्यां तेला कांहीं दिलान नाही। मग जेडला तो शुद्धी-वर आलो तेडला तो म्हणालो माझे बापाचे कितीतरी चाकरानला खावनी पुरे इतकी भाकरी से, आणि मे भुकान उपाशीं मरचां। मे उठुनी बाबा-हारीं जावनी तेला म्हणेन, बाबा मे देवाचे घरा तुम्हे देखत अन्याय केलोसे। आणि हेचे उपर मे तुम्हो मुलगो म्हणुनी घेवला योग्य नाही। माला आपले एका प्रायकाळ्या प्रमाण ठेय। मग तो उठुनी आपले बापा-हारीं आलो। पण तो लांब सतांच तेचे बापान तेला बघितलान आणि तेला दया आली आणि धांवनी तेचे गळेली मिठी मारलीन आणि तेचो मुको घेतलो। मुलगो तेला म्हणालो, बाबा, मे देवाचे घरा व तुम्हे डोळ्यां देखत पातक केलां से व मे हेचे उपर तुम्हो मुलगो म्हणविला योग्य नाही। पण बापूश चाकरानला म्हणालो चांगलो आंगरखो सेल तो आणणी हेचे आंगांत घाला, तेचे हातांत आंगठी व पायांत जोडा घाला। मग आम्ही जेवनी-खावनी गोड करूया। कारण हो माझो मुलगो मेलो सलो तो फिरुनी जिवंत से, तो सांडलो सलो तो सांपडलो से। असां म्हणणी ते आनंद करूं लागले॥

ते वेळा तेचो वडील मुलगो शेतांत सलो। तो जेडला येवनी घरा जवळ पोचलो तेडला तेणीन गाणा व नाचना आयक्येलान। आणि तेणीन आपले चाकरां

पैकीं एकाला हाक मरलीन व विचारलान हेँ किताँ चाललाँ से । तेडला तो तेला म्हणालो । तुम्हो भाऊश आलो से व तुम्हो बापसान मेजवानी केलीन से । कारण तेला तो सुखरूप मिळालो से । तेडला तो रागावनी आंत जायना । म्हणणी तेचो बापूश बाहेर येवनी तेची विनवणी करूँ लागलो । पण तेणीन आपले बापसाला उत्तर दिलान कीं, बघ आज इतके वर्षीं मे तुम्ही चाकरी करचाँ व कडूही तुम्ही आज्ञा मोडली नाही । तरी मे माझे मित्राँ बरोबर आनंदान वागवाँ असे हेतून एकादाँ करडूँ देखील तूँ माला दिलाँस नाही । पण जेणीन तुम्हो पैसो रांडाँचे संगतीन खावनी फडशी पाडलीन से तो हो तुम्हो बोड्यो आलो तोँच तूँ तेचेसाठी एक मेजवानी दिलीस । तेचे-वर तो तेला म्हणालो मुलगा तूँ माझे जवळ रोज सचस व माझे जवळ जाँ काँही से ताँ सगळाँ तुम्हाँ से । आपलेनला हर्ष व आनंद करवो हेँ चांगलाँ सलाँ । कारण हो तुम्हो भाऊश मेलो सलो तो फिरुनी जगलो से व सांडलो सलो तो साँपडलो से ॥

[ No. 49.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

CHITPĀVANĪ DIALECT.

(DISTRICT RATNAGIRI.)

## TRANSLITERATION AND TRANSLATION.

Ēkā māṇ'sā-lā dōn bōdyē salē. Tē-paikī dhāk'tō āp'lē bāpā-lā  
*A-certain man-to two sons were. Them-from-among the-younger his-own father-to*  
 mhaṇālō, 'bābā, dzō jin'gyā-tsō vāṇtō mā-lā yēchē tō dē.' Mag tē-nīn  
*said, 'father, what the-estate-of share me-to comes that give.' Then him-by*  
 tē-lā āp'li jin'gī vāṇtūn dilin. Mag thōdē div'sān dhāk'tō  
*him-to his-own estate having-divided was-given. Then few days-in the-younger*  
 mul'gō sag'li jin'gī gōlā-kar'ni dūr dēsānt gēlō, āṇi tyāhā  
*son all estate together-having-made distant into-a-country went, and there*  
 udh'lēpaṇān vāgunī āp'li jin'gī uḍay'lin. Mag tē-nīn  
*prodigal-manner-by having-behaved his-own estate was-squandered. Then him-by*  
 sag'ā khartsunī-ṭāk'lē-var tē dēsānt mōthō duka! paḍ'lō.  
*all having-squandered-away-after that into-country great famine fell.*  
 Tē-mul'ā tē-lā garadz lāgū lāg'li. Tēḍ'lā tē dēsānt'lē ēkā grihasthā-  
*That-owing-to him-to want to-fall began. Then that country-in-of one householder-*  
 dzaval dzāv'ni rēhēlō. Tē-nīn tē-lā āp'lē sētānt duk'rā tsār'vē-lā  
*near having-gone he-lived. Him-by him-as-for his-own in-the-field swine to-feed*  
 dhāḍ'lōn. Tēḍ'lā duk'rā jī sālā khāt sat tē-var tē-nīn āp'lā pōt  
*he-was-sent. Then swine what husks eating were that-upon him-by his-own belly*  
 ānandān bhar'lān as'tān. Paṇ kōṇi-suddhā tē-lā kāhī  
*gladness-with filled would-have-been. But (by-)anybody-even him-to anything*  
 dilān nāhī. Mag jēḍ'lā tō suddhī-var ālō tēḍ'lā tō mhaṇālō, 'mājhē bāpā-chē  
*was-given not. Then when he senses-on came then he said, 'my father-of*  
 kitī-tarī tsāk'rān-lā khāv'ni purē it'kī bhāk'rī sē; āṇi mē bhukān  
*how-many servants-to having-eaten enough so-much bread is; and I hunger-by*  
 upāṣī mar'tsā. Mē uṭhunī bābā-hārī dzāv'ni tē-lā mhaṇēn,  
*of-starvation am-dying. I having-arisen father-to having-gone him-to will-say,*  
 "bābā, mē Dēvā-chē gharā tujhē dēkhat anyāy kēlō-sē. Āṇi hē-chē-upar  
*'father, by-me God-of at-house thy in-sight fault committed-is. And this-of-after*  
 mē tudzhō mul'gō mhaṇunī ghēvē-lā yōgya nāhī. Mā-lā āp'lē ēkā  
*I thy son having-said to-take fit am-not. Me-to thy-own one*  
 pāy'kālyā-pramāṇ ṭhēy." Mag tō uṭhunī āp'lē bāpā-hārī ālō. Paṇ tō  
*servant-like keep." Then he having-arisen his-own father-to came. But he*

lāmb satā-ts tē-chē bāpān tē-lā baghit<sup>a</sup>lān āṇi tē-lā dayā āli;  
*distant being-just his father-by him-to it-was-seen and him-to compassion came;*  
 āṇi dhāv<sup>a</sup>nī tē-chē galē-lā miṭhī mār<sup>a</sup>lin, āṇi tē-tsō mukō ghēt<sup>a</sup>lōn. Mul<sup>a</sup>gō  
*and having-run his neck-to embracing was-struck, and his kiss was-taken. The-son*  
 tē-lā mhaṇālō, 'bābā, mē Dēvā-chē gharā va tujhē dōlā-dēkhat pātak kēlā sē.  
*him-to said, 'father, by-me God-of at-house and thy in-eye-sight sin made is.*  
 Va mē hē-chē-upar tudzhō mul<sup>a</sup>gō mhaṇ<sup>a</sup>vē-lā yōgya nāhī.' Paṇ bāpūs tsāk<sup>a</sup>rān-lā  
*And I this-of-after thy son to-be-called fit am-not.' But the-father the-servants-to*  
 mhaṇālō, 'tsāng<sup>a</sup>lō āngar<sup>a</sup>khō sēl tō āṇ<sup>a</sup>nī hē-chē āngānt ghālā;  
*said, 'good a-coat will-be that having-brought his in-body put;*  
 tē-chē hātānt āng<sup>a</sup>thī va pāyānt dzōdā ghālā. Mag āmhī jēv<sup>a</sup>nī-khāv<sup>a</sup>nī  
*his in-hand a-ring and in-feet shoes put. Then we having-dined-having-eaten*  
 gōḍ karū-yā. Kāraṇ hō mādzhō mul<sup>a</sup>gō mēlō salō, tō phirunī jivant  
*merriment will-make. Because this my son dead was, he again alive*  
 sē; tō sāṇḍ<sup>a</sup>lō salō, tō sāpaḍ<sup>a</sup>lō sē.' Asā mhaṇ<sup>a</sup>nī tē ānand karū lāg<sup>a</sup>lē.  
*is; he lost was, he found is.' So having-said they joy to-make began.*

Tē vēlā tē-tsō vaḍil mul<sup>a</sup>gō sētānt salō. Tō jēḍ<sup>a</sup>lā yēv<sup>a</sup>nī gharā  
*That time-at his eldest son in-the-field was. He when having-come the-house*  
 dzavaḷ pōts<sup>a</sup>lō, tēḍ<sup>a</sup>lā tēṇin gāṇā va nāts<sup>a</sup>nā āy<sup>a</sup>kyēlān. Āṇi tēṇin āp<sup>a</sup>lē  
*near arrived, then him-by singing and dancing was-heard. And him-by his-own*  
 tsāk<sup>a</sup>rā-paikī ēkā-lā hāk mār<sup>a</sup>lin va vichār<sup>a</sup>lān, 'hē kitā tsāl<sup>a</sup>lā sē?  
*servants-from-among one-to call was-struck and it-was-asked 'this what going-on is?'*  
 Tēḍ<sup>a</sup>lā tō tē-lā mhaṇālō, 'tudzhō bhāūs ālō-sē, va tujhē bāp<sup>a</sup>sān mēj<sup>a</sup>vānī  
*Then he him-to said, 'thy brother come-is, and thy father-by a-feast*  
 kēlin sē; kāraṇ tē-lā tō sukh<sup>a</sup>rūp miḷālō sē.' Tēḍ<sup>a</sup>lā tō rāgāv<sup>a</sup>nī ānt  
*made is; because him-to he safe got is.' Then he being-angry in*  
 dzāy<sup>a</sup>-nā. Mhaṇ<sup>a</sup>nī tē-tsō bāpūs bāhēr yēv<sup>a</sup>nī tē-chī vinav<sup>a</sup>nī karū lāg<sup>a</sup>lō.  
*would-not-go. Therefore his father out having-come his entreaty to-make began.*  
 Paṇ tēṇin āp<sup>a</sup>lē bāp<sup>a</sup>sā-lā uttar dilān kī, 'bagh, ādz it<sup>a</sup>kē varshā mē  
*But him-by his-own father-to reply was-given that, 'look, to-day so-many years I*  
 tujhī tsāk<sup>a</sup>rī kar<sup>a</sup>tsā va kāi-hī tujhī ādnyā mōḍ<sup>a</sup>lī nāhī. Tārī mē mājhē  
*thy service do and ever thy command was-broken not. Yet by-me my*  
 mitrā-barōbar ānandān vāg<sup>a</sup>vā asē hētūn ēkāḍā kar<sup>a</sup>ḍū  
*friends-with gladness-with it-should-be-behaved such object-with one kid*  
 dēkhīl tū mā-lā dilās nāhī. Paṇ jēṇin tudzhō paisō rāṇḍā-chē  
*even by-thee me-to was-given not. But whom-by thy money harlots-of*  
 saṅg<sup>a</sup>tīn khāv<sup>a</sup>nī phad<sup>a</sup>sō-pāḍ<sup>a</sup>lōn sē tō hō tudzhō hōḍyō ālō tō-ts  
*in-company having-eaten squandered-away is that this thy son came just-then*  
 tū tē-chēsāthī ēk mēj<sup>a</sup>vānī dilis.' Tē-chē-var tō tē-lā mhaṇālō, 'mul<sup>a</sup>gyā  
*by-thee him-of-for one feast was-given.' There-upon he him-to said, 'son*  
 tū mājhē-dzavaḷ rōdz satsas, va mājhē-dzavaḷ dzā-kāhī sē tā sag<sup>a</sup>lā tudzhā sē.  
*thou of-me-near always art-usually, and of-me near whatever is that all thine is.*

Āp<sup>a</sup>lēn-lā harsha va ānand kar<sup>a</sup>vō hē tsāng<sup>a</sup>lā salā. Kāraṇ hō tudzhō  
*Us-to delight and joy should-be-made this good was. Because this thy*  
 bhāūs mēlō salō, tō phirunī dzag<sup>a</sup>lō sē; va sāṇḍ<sup>a</sup>lō salō, tō sāpad<sup>a</sup>lō sē.  
*brother dead was, he again alive is; and lost was, he found is.'*



Beginning from the west this dialect covers the eastern part of Buldana, leaving the western border to Standard Marāthī. The frontier line thence goes northwards so far as the river Tapti, and then turns eastwards, including Ellichpur and the southern parts of Betul, Chhindwara, and Seoni, with speakers all over the southern part of Balaghat. Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wun and Basim. The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island.

The so-called Varhādī, the Marāthī of Berar, has been returned from the following districts :—

[illegible][illegible]

GRAND TOTAL 2.084.023

The so-called Nāgpurī has been returned from the following districts :—

A. Spoken at home in—

|                      |                  |
|----------------------|------------------|
| Seoni . . . . .      | 19,000           |
| Chhindwara . . . . . | 54,950           |
| Wardha . . . . .     | 316,000          |
| Nagpur . . . . .     | 540,050          |
| Chanda . . . . .     | 285,000          |
| Bhandara . . . . .   | 490,675          |
| Balaghat . . . . .   | 98,700           |
| Raipur . . . . .     | 9,600            |
| <b>TOTAL</b>         | <b>1,813,975</b> |

B. Spoken abroad in—

|                    |              |
|--------------------|--------------|
| Bilaspur . . . . . | 3,500        |
| Nandgaon . . . . . | 4,000        |
| Kawardha . . . . . | 1,000        |
| Akola . . . . .    | 1,000        |
| <b>TOTAL</b>       | <b>9,500</b> |

**GRAND TOTAL** . 1,823,475

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Marāṭhī of the said districts. They are the following :—

| Name of dialect.                 | Where spoken.        | Number of speakers. |
|----------------------------------|----------------------|---------------------|
| Dhan <sup>a</sup> garī . . . . . | Chhindwara . . . . . | 1,800               |
| Dzhārpī . . . . .                | Ellichpur . . . . .  | 5,000               |
| Gōvārī . . . . .                 | Chhindwara . . . . . | 2,000               |
| ” . . . . .                      | Chanda . . . . .     | 500                 |
| ” . . . . .                      | Bhandara . . . . .   | 150                 |
| Kōshṭī . . . . .                 | Akola . . . . .      | 300                 |
| ” . . . . .                      | Ellichpur . . . . .  | 500                 |
| ” . . . . .                      | Buldana . . . . .    | 2,100               |
| Kumbhārī . . . . .               | Akola . . . . .      | 4,500               |
| ” . . . . .                      | Chhindwara . . . . . | ?                   |
| Kunbāu . . . . .                 | Chanda . . . . .     | 110,150             |
| Māhārī . . . . .                 | Chhindwara . . . . . | 9,000               |
| ” . . . . .                      | Chanda . . . . .     | 10,000              |
| Marhēṭī . . . . .                | Balaghat . . . . .   | ?                   |
| Natakānī . . . . .               | Chanda . . . . .     | 180                 |
|                                  | <b>TOTAL</b>         | <b>146,180</b>      |

Of these minor dialects the Marhēṭi of Balaghat has been slightly influenced by the neighbouring dialects of Eastern Hindi, and the Natakānī of Chanda has, in some points, accommodated itself to Telugu. On the whole, however, the various forms of speech enumerated in the table are essentially identical with the form of Marāṭhī commonly spoken in Berar and the Central Provinces.

This form of speech has also largely influenced the dialect of the Katiās of Chhindwara and Narsinghpur, which has therefore been dealt with after the minor dialects just mentioned. The number of speakers has been estimated at 18,700.

We thus arrive at the following total for the Marāṭhī of Berar and the Central Provinces :—

|                          |           |
|--------------------------|-----------|
| Varhāḍi . . . . .        | 2,084,023 |
| Nāgpuri . . . . .        | 1,823,475 |
| Minor dialects . . . . . | 146,180   |
| Katiā . . . . .          | 18,700    |
| <hr/>                    |           |
| TOTAL . . . . .          | 4,072,378 |
| <hr/>                    |           |

In connection with this form of speech it has been found convenient to deal with some broken dialects spoken in the Bastar State, Kanker, and Raipur, which have been largely influenced by the neighbouring Marāṭhī. They are the following :—

| Name of dialect.  | No. of speakers. |
|-------------------|------------------|
| Halābi . . . . .  | 104,971          |
| Bhunjiā . . . . . | 2,000            |
| Nāhari . . . . .  | 482              |
| Kamāri . . . . .  | 3,743            |
| <hr/>             |                  |
| TOTAL . . . . .   | 111,196          |
| <hr/>             |                  |

If we add the 3,493,858 speakers of Marāṭhī returned in Hyderabad at the Census of 1891, the grand total comes out as follows :—

|                                       |           |
|---------------------------------------|-----------|
| Berar and Central Provinces . . . . . | 4,072,378 |
| Hyderabad . . . . .                   | 3,493,858 |
| Halābi, etc. . . . .                  | 111,196   |
| <hr/>                                 |           |
| TOTAL . . . . .                       | 7,677,432 |
| <hr/>                                 |           |

The Marāṭhī spoken in Berar and the Central Provinces is closely related to the form which that language assumes in the Dekhan. The difference between the two forms of speech is slight, and they gradually merge into each other in Buldana.

**Pronunciation.**—Long vowels, and especially final ones, are very frequently shortened; thus, *mā* and *mī*, I; *māhi* *bāy<sup>a</sup>kō*, my wife; *māhā* and *mahā*, my.

There is a strong tendency among the lower classes in Berar to substitute *ō* for *ava* and *avi*. Thus, *dzōl* for *dzaval*, near; *uḍōlā* for *uḍavilā*, squandered.

As in the Konkan, an *a* is very commonly used where the Dekhan form of the language has an *ē*, especially in the termination *ē* of neuter bases, in the suffix *uē* of the instrumental, and in the future. Thus, *asa*, so; *sāṅgit<sup>a</sup>la*, it was said; *duk<sup>a</sup>ra*, swine;

*bhukē-na*, with hunger; *asal*, I shall be. In some rustic dialects this short final *a* is occasionally dropped altogether; thus, *tyān*, by him, in the so-called Dhan'garī and Gōvārī of Chhindwara.

*I* is often interchanged with *ē* and *ya*; thus, *dila*, *dēlla*, and *dyalla*, given. The *ē* in such words is probably short. Compare *īl*, *yēl*, and *vēl*, time.

An initial *ē* is commonly pronounced as a *yē*, as is also the case in the Konkan; thus, *ēk* and *yēk*, one.

The Anunāsika is very commonly dropped, or, occasionally, replaced by an *n*; thus, *karu*, to do; *tyā-mulē*, therefore; *dēvā-sīn*, to God; *tun*, thou. The same is, however, also the case in the Dekhan and in the Konkan.

The cerebral *ḍ*, when preceded by a vowel, is pronounced as an *r* in the so-called Māhārī of Chhindwara. The same is probably also the case in the rustic dialects in other districts. This conclusion is forced upon us by the fact that *ḍ* in such positions is very commonly confounded with *l*. Thus, in the so-called Dzhārpī and Kōshṭī of Ellichpur we find forms such as *ghōlā*, a horse, and in the dialect of the Kuṇ'bīs of Akola *ḍ* is substituted for *l* in words such as *ḍzavaḍ*, near. The cerebral *l*, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft *r*, and even as a *y*, in which case it is sometimes almost inaudible. Thus, *mālī*, *mārī*, *māyī* and *māī*, a gardener. All these facts can only be explained on the assumption that the cerebral *l* has a sound which is very near to that of a cerebral *r*, and that the cerebral *ḍ* after vowels assumes the same sound.

The cerebral *ṇ* is always changed to *n*, though *ṇ* is often retained in writing; thus, *kōn*, who; *pānī*, water. It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental *n* being pronounced as an *ṇ*. There are, however, no traces of any such peculiarity in the specimens received from the districts.

*L* and *n* are continually interchanged in the future tense; thus, *mī mārīn* and *mārīl*, I shall strike; *tō mārān* and *mārāl*, he will strike.

*V* is very indistinctly sounded before *i*, *ī*, and *ē*, and it is often dropped altogether. Thus, *istō*, fire; *īs*, twenty; *yēl*, time. This fact accounts for occasional spellings such as *Viśvar*, God.

*Vh* occasionally becomes *bh*; thus, *nabhatē* and *navhatē*, it was not.

**Nouns.**—The substitution of *a* for *ē* in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened. Thus, the word *pōr<sup>a</sup>ga*, a child, is constantly used in the sense of 'son.' *Mān<sup>a</sup>sa*, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender; thus, *tsāng<sup>a</sup>lē mān<sup>a</sup>sa*, good men, and so on. In the dialect of the Kuṇ'bīs of Akola and Chanda, of the Gōvārs of Chanda and Bhandara, in the Marhēṭī of Balaghat, the Marāṭhī dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded.

The neuter gender is thoroughly preserved only in Marāṭhī and Gujarāṭī, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east.

The plural is formed as in Standard Marāṭhī. In the oblique form plural, however, *hī* or *ī* is often added; thus, *bāpāhīs*, to fathers; *mān<sup>a</sup>sāi-lē*, to men.

The case suffixes are the same as in the Dekhan. The dative, however, is formed by adding *lē* and not *lāin* in most of the rustic dialects such as the Kuṇ'bī of Akola and

Buldana, the Kumbhārī of Akola and Chhindwara, the Dhan<sup>g</sup>ari and Gōvārī of Chhindwara and Chanda, and so on. Thus, *bāpā-lē*, to the father.

**Pronouns.**—The case of the agent of the personal pronoun of the second person is *tyā*, by thee; 'my' is *māhā*, and 'thy' is *tuhā*. The usual Dekhan forms, however, also occur; thus, *tuṛā* and *tvā*, by thee; *māḍḍha nāv*, my name. 'To me' is *maḍḍ*, *maḍḍ-lē*, and *ma-lē*.

The demonstrative pronoun *tō*, that, is, in most respects, inflected as in the Dekhan. The usual form of the nominative singular feminine is, however, *tē* as in Old Marāṭhī.

*Kāy*, what? has an ablative *kāvhun* or *kāhun*, why? *Kāmhun*, why? is a compound meaning 'what having said?'

**Verbs.**—There is only one conjugation; thus, *mī mar<sup>a</sup>tō*, I die; *mī mār<sup>a</sup>tō*, I strike; *mī mhan<sup>n</sup>n*, I shall say; *mī kar<sup>n</sup>n*, I shall do; *mī asal*, or *as<sup>n</sup>n*, I shall be, and so on.

The second person singular has usually the same form as the third person; thus, *tū āhē*, thou art; *tū gēlā*, thou wentest. Similarly the second person plural of the past tense coincides with the third person; thus, *tumhī gēlē*, you went; *tē gēlē*, they went. The ordinary Dekhan forms are, however, also used; thus, *tū āhēs*, thou art.

The verb substantive is, with the above exceptions, regular. In the first person singular of the present tense, however, we find *mī āhō* and *mī āhē*, I am. From the root *hō* is formed *mī vhay*, I am, etc. In the past tense *vha* is interchangeable with *hō*; thus, *tū hōtā* or *vhatā*, thou wast.

The present tense of finite verbs is often formed as in the Dekhan; thus, *mī kar<sup>a</sup>tō*, I do; *tū kar<sup>a</sup>tō(s)*, thou dost; *tē kar<sup>a</sup>tāt*, they do. Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender; thus, *tu rāh<sup>a</sup>tē(s)*, thou livest; *tō yētē*, he comes; *tō kar<sup>a</sup>tyē*, he does; *tē ḍātēt*, they go. In Berar *a* is substituted for *ē* in the terminations of the second person singular and the third person plural; thus, *tū mār<sup>a</sup>ta*, thou strikest; *tē mār<sup>a</sup>tat*, they strike.

In the imperative we may note forms such as *ḍāy*, go; *khāy*, eat (Berar); *pāhya*, see.

The habitual past is often used as an ordinary past. Thus, *tō mhanē*, he said. The first person singular ends in *ō* in the only instance which occurs in the materials available; thus, *mī niḍḍō*, I used to sleep. Note forms such as *tō ḍāyē-nā*, he would not go; *tō ḍēyē-nā*, he would not give.

The past tense is formed as in the Dekhan; thus, *myā mār<sup>a</sup>la*, I struck; *tyā mār<sup>a</sup>la*, thou struckest. The third person singular of transitive verbs sometimes ends in *an*; thus, *dhāḍ<sup>a</sup>lan*, sent. Such forms occur in the rustic dialects of Ellichpur, Chhindwara, and Bhandara. The final *n* in such forms corresponds to *n* in the Konkan, where we find forms such as *sāṅgit<sup>a</sup>lān*, it was said. It has perhaps developed from an Anunāsika. In the Central Provinces, however, it can also be due to the influence of Eastern Hindi.

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular. In some rustic dialects in Chhindwara, Bhandara, and Balaghat, however, the influence of the neighbouring dialects of Eastern Hindi has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as *mī pāp kēlō*, I sinned.



[ No. 50.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀDĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

## SPECIMEN I.

कोना एका मानसाला दोन लेक होते । त्याच्यातला एक लाहान आपल्या बापास म्हनाला, बाबा जो जिंदगीचा हिस्सा माझ्या वाड्यास येईल तो मला द्या । मग थोडक्या दिवसान लाहान पोरान सगळ जमा करून तो दूर मुलकाला गेला । आनि तेथ उधळेपनान राहून आपला सगळा पैसा खर्च करून टाकला । मग त्यान अवघ खरचल्या-वर त्या मुलकात मोठा काळ पडला (माहागी पडली) व त्याला अडचन पडू लागली । मग तो त्या देशातल्या एका मानसा-जवळ जावून राहिला । त्या-नंतर त्यान त्याला डुकर चारायला आपल्या वावरात धाडल । त्यांका डुकर जे टप्प खात व्हते त्याच्या-वर आपन आपल पोटा भरव अस त्यास वाटू लागल । आनी त्याला कोन काही द्यल नाही । मग तो सुद्धीत येऊन म्हने, माझ्या बापाच्या किती सालदाराइला पोटाभर भाकर भेटते (भेटे), आन मी उपाशी मरतो । मी उठून माझ्या बापा-कडे जाइल आनी त्याहिला म्हनल, बाबा म्या देवाच्या कड्या-बाहेर व तुमच्या सामने पाप केल आहे । या-उपर तुमच पोरग म्हनन्यास मला लाज वाटते । तुमच्या एका सालदारा-वानी मला ठेवा । मग तो उठून आपल्या बापा-जवळ गेला । तो दूर आहे इतक्यात त्याला पाहून त्याची त्याच्या बापाला कीव आली, आनी त्यान धावत जाऊन त्याच्या गळ्यात हात घातले व त्याचे मुके घेतले । मग ते पोरग त्याला म्हनू लागल, बाबा, देवाच्या कड्या-बाहेर व तुमच्या सामने म्या पाप केल । आनि या-उपर तुमच पोरग म्हनन्याची मला लाज वाटते । पन बापान आपल्या कामदाराइला सांगितल, चांगल (चोखोट) पांघरून आनून त्याच्या आंगा-वर घाला आनी त्याच्या बोटात मुदी व पायात जोडा घाला । मग आपन खाऊन पिऊन चयन करू । का-म्हून म्हनाल तर हा माहा पोरगा मेला व्हता त जिता झाला आन हारपला व्हता त सापडला । त्यांका ते चडून करू लागले ॥

त्या वेळीं त्याचा मोठा मुलगा वावरात व्हता । मग तो घरा-जवळ आल्या-वर त्यान वाजंत्री व नाच ऐकला । त्यांका कामदारातल्या एकाला

बलावून त्यान इचारले (पुसले) हे काय म्हय । त्यान त्याला सांगितल, तुहा भाऊ आला आहे, आन तो तुच्या बापाला खुशाल भेटला, म्हून त्यान मोठी पंगत केली आहे । त्येका तो राग भरून आत जाये-ना । म्हनून त्याचा बाप बाहेर येऊन त्यास समजाऊ लागला । पन त्यान बापाला म्हटल, पाह्य, मी इतकी वर्स तुमची चाकरी करतो, आन तुमची मर्जी म्या कडी-ही वलांडली नाही । तरी म्या आपल्या गड्याइ-बरोबर मजा करावी म्हनून मला कडी शेळीच पिलू-ही देल्ल नाही । आनी ज्यान तुमचा पयसा कंचनी-बरोबर खराब केला तो तुमचा पोरगा आला तेका तुम्ही त्याच्यासाठी मोठी पंगत देली । तेका त्यान त्याला म्हटल, पोरा, तू सगळा ईक माच्या-जवळ आहे । आनी माही सगळी जिनगी तुहीच आहे । हा तुहा भाऊ मेला होता त जिता भाला आन हारपला होता त सापडला । म्हनून आनंद व चडून करावी हे बर म्हत ॥



[ No. 50.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

VARHĀDĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnā ēkā mān<sup>a</sup>sā-lā dōn lēk hōtē. Tyā-chyāt<sup>a</sup>lā ēk lāhān  
*Certain one man-to two sons were. Them-from-among one younger*  
 āp<sup>a</sup>lyā bāpās mhanālā, ‘bābā, dzō jind<sup>a</sup>gī-tsā hissā māhyā vātyās  
*his-own to-father said, ‘father, what property-of share my to-share*  
 yēil tō ma-lā dyā.’ Mag thōd<sup>a</sup>kyā div<sup>a</sup>sā-na lāhān pōrā-na  
*will-come that me-to give.’ Then a-few days-after the-younger son-by*  
 sag<sup>a</sup>la dzamā karūn tō dūr mul<sup>a</sup>kā-lā gēlā. Ānī tētha  
*all together having-made he a-distant country-to went. And there*  
 udh<sup>a</sup>lēpanā-na rāhūn āp<sup>a</sup>lā sag<sup>a</sup>la paisā kharts-karūn tāk<sup>a</sup>lā.  
*extravagance-by having-lived his-own all money having-spent was-thrown.*  
 Mag tyā-na av<sup>a</sup>gha kharats<sup>a</sup>lyā-var tyā mul<sup>a</sup>kāt mōthā kāl pad<sup>a</sup>lā  
*Then him-by whole having-spent-on that in-country mighty famine fell*  
 (māhāgī pad<sup>a</sup>lī); va tyā-lā ad<sup>a</sup>tsan padū lāg<sup>a</sup>lī. Mag tō tyā  
*(dearness fell); and him-to difficulty to-fall began. Then he that*  
 dēsāt<sup>a</sup>lyā ēkā mān<sup>a</sup>sā-dzavaḷ dzāvūn rāhyalā. Tyā-nantar tyā-na tyā-lā  
*country-in-of one man-near having-gone lived. That-after him-by him-to*  
 dukar tsārāy-lā āp<sup>a</sup>lyā vāv<sup>a</sup>rāt dhād<sup>a</sup>la. Tyāv<sup>a</sup>hā dukar jē tapra  
*swine to-feed his-own into-field it-was-sent. Then the-swine what husks*  
 khāt vhatē tyā-chyā-var āpan āp<sup>a</sup>la pōṭ bharāva asa tyās  
*eating were that-of-upon by-himself his-own belly should-be-filled so to-him*  
 vātū lāg<sup>a</sup>la. Ānī tyā-lā kōna kāhī dyalla nāhī. Mag tō  
*to-appear began. And him-to by-anyone anything was-given not. Then he*  
 suddhīt yēūn mhanē, ‘māhyā bāpā-chyā kitī sāl<sup>a</sup>dārāi-lā  
*into-senses having-come said, ‘my father-of how-many servants-to*  
 pōṭ-bhar bhākar bhēt<sup>a</sup>tē(bhēt<sup>a</sup>tē), ān mī upāśī mar<sup>a</sup>tō. Mī  
*belly-full bread is-obtained, and I hungry die. I*  
 uṭhūn māhyā bāpā-kaḍē dzāil, ānī tyā-hi-lā mhanal, “bābā,  
*having-arisen my father-to will-go, and him-to will-say, “father,*  
 myā Dēvā-chyā kahyā-bāhēr va tum-chyā sām<sup>a</sup>nē pāp kēla āhē. Yā-upar  
*by-me God-of order-against and you-of before sin made is. This-after*

tum-tsa pōr<sup>a</sup>ga mhan<sup>a</sup>nyās ma-lā lād<sup>z</sup> vāt<sup>tē</sup>. Tum-chyā ēkā sāl<sup>a</sup>dārā-vānī  
*your son to-be-called me-to shame seems. Your one servant-like*  
 mallā thēvā.”” Mag tō uṭhūn āp<sup>a</sup>lyā bāpā-dzava! gēlā. Tō  
*me-to keep.”” Then he having-arisen his-own father-near went. He*  
 dūr āhē it<sup>a</sup>kyāt tyā-lā pāhūn tyā-chī tyā-chyā bāpā-lā kīv  
*distant is in-the-meantime him-to having-seen him-of his father-to pity*  
 āli, ānī tyā-na dhāvat dzāūn tyā-chyā galyāt hāt ghāt<sup>a</sup>lē,  
*came, and him-by running having-gone him-of on-the-neck hands were-put,*  
 va tyā-chē mukē ghēt<sup>a</sup>lē. Mag tē pōr<sup>a</sup>ga tyā-lā mhanū lāg<sup>a</sup>la, ‘bābā,  
*and him-of kisses were-taken. Then that son him-to to-say began, ‘father,*  
 Dēvā-chyā kahyā-bāhēr va tum-chyā sām<sup>a</sup>nē myā pāp kēla. Ānī  
*God’s order-against and you-of before by-me sin was-made. And*  
 yā-upar tum-tsa pōr<sup>a</sup>ga mhan<sup>a</sup>nyā-chī ma-lā lād<sup>z</sup> vāt<sup>tē</sup>.’ Pan  
*this-after your son being-called-of me-to shame appears.’ But*  
 bāpā-na āp<sup>a</sup>lyā kām<sup>a</sup>dārāi-lā sāngit<sup>a</sup>la, ‘tsāng<sup>a</sup>la (tsōkhōt) pāngh<sup>a</sup>rūn  
*the-father-by his-own servants-to it-was-told, ‘good (good) cloth*  
 ānūn tyā-chyā āngā-var ghālā, ānī tyā-chyā bōṭāt mudī va  
*having-brought him-of body-upon put, and him-of on-finger a-ring and*  
 pāyāt dzōdā ghālā. Mag āpan khāūn piūn chay<sup>a</sup>n karū.  
*on-feet a-shoe put. Then we having-eaten having-drunk merriment shall-make.*  
 “Kā-mhun?” mhanāl tar, hā māhā pōr<sup>a</sup>gā mēlā vhatā, ta jītā dzhālā;  
*“Why?” if-you-say then, this my son dead was, he alive became;*  
 ān hārap<sup>a</sup>lā vhatā, ta sāpad<sup>a</sup>lā. Tyāv<sup>a</sup>hā tē chaīn karū lāg<sup>a</sup>lē.  
*and lost was, he is-found.’ Then they merriment to-make began.*  
 Tyā vēlī tyā-tsā mōṭhā mul<sup>a</sup>gā vav<sup>a</sup>rāt vhatā. Mag tō gharā-dzava!  
*That at-time his eldest son in-field was. Then he house-near*  
 ālyā-var tyā-na vādzantrī va nāts aik<sup>a</sup>lā. Tyāv<sup>a</sup>hā kām<sup>a</sup>dārāt<sup>a</sup>lyā  
*having-come-upon him-by music and dance was-heard. Then the-servants-in-from*  
 ēkā-lā balāvūn tyā-na ichār<sup>a</sup>lē (pus<sup>a</sup>lē), ‘hē kāy vhay?’ Tyā-na  
*one-to having-called him-by it-was-asked (it-was-asked), ‘this what is?’ Him-by*  
 tyā-lā sāngit<sup>a</sup>la, ‘tuhā bhāū ālā āhē, ān tō tuhyā bāpā-lā kluṣāl  
*him-to was-told, ‘thy brother come is, and he thy father-to safe-and-sound*  
 bhēt<sup>a</sup>lā, mhūn tyā-na mōṭhī paṅgat kēli āhē.’ Tyāv<sup>a</sup>hā tō rāg-  
*was-met, therefore him-by great a-feast made is.’ Then he anger-with*  
 bharūn āt dzāyē-nā. Mhanūn tyā-tsā bāp bāhēr yēūn tyās  
*having-become-filled in would-not-go. Therefore his father out having-come to-him*  
 sam<sup>a</sup>dzāū lāg<sup>a</sup>lā. Pan tyā-na bāpā-lā mhaṭ<sup>a</sup>la, ‘pāhya, mī it<sup>a</sup>kī varsa  
*to-entreat began. But him-by father-to it-was-said, ‘see, I so-many years*  
 tum-chī tsāk<sup>a</sup>rī kar<sup>a</sup>tō, ān tum-chī marjī myā kaddhī-hi valāṇḍ<sup>a</sup>li  
*your service am-doing, and your will by-me ever-even was-transgressed*  
 nāhī. Tarī myā āp<sup>a</sup>lyā galyāi-barōbar majā karāvi mhanūn ma-lā  
*not. Yet by-me my-own friends-with mirth should-be-made having-said me-to*

kadhi śēḷi-tsa pilū-hī dēlla nāhī. Ānī jyā-na tum-tsā  
*ever she-goat-of a-young-one-even was-given not. And whom-by your*  
 pay<sup>a</sup>sā kañch<sup>a</sup>nī-barābar kharāb kēlā tū tum-tsā pōr'gā ālā, tēvhā  
*money harlots-with waste was-made that your son came, then*  
 tumhī tyā-chyāsāṭhī mōṭhī paṅgat dēlli.' Tēvhā tyā-na tyā-lā  
*by-you him-of-for great a-feast was-given.' Then him-by him-to*  
 mhaṭ<sup>a</sup>la, 'pōrā, tū sag<sup>a</sup>lā īl māhyā-dzavaḷ āhē, ānī māhī sag<sup>a</sup>lī  
*it-was-said, 'son, thou whole time of-me-near art, and my whole*  
 jin<sup>a</sup>gī tuhī-ts āhē. Hā tuhā bhāū mēlā vhatā, ta jītā dzhālā; ān  
*property thine-alone is. This thy brother dead was, he alive became; and*  
 hārap<sup>a</sup>lā vhatā, ta sāpad<sup>a</sup>lā. Mhanūn ānand va chaīn karāvī  
*lost was, he is-found. Therefore joy and merriment should-be-made*  
 hē bara vhata.'  
*this good was.'*

[ No. 51.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VARHĀDĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

## SPECIMEN II.

## DEPOSITION OF A WITNESS.

राम-जी वल्लद सोना-जी । जात माळी । उंबर वर्स पंचेचाळीस । वस्ती सोम-  
ठान । प्रतिज्ञे-वर कळवितो की, आजमास (सुमार) पंधरा दिवस झाले असतील रोज  
शुक्र-वारी रात्री मी व माही बायको आनी दोन पोर असे घरात निजलो असता दोन  
प्रहर रात्रीचे सुमारास माझ्या बायकोन मला जाग केल, आन म्हणू लागली की, घरात  
भांडे वाजत असून मानसाचा चाहाळ येते । तेव्हा उठा । त्या-वरून मी उठलो आनी  
भीती-कडे पाहिले त मला भोक दिसल । त्या-वरून खास वाटल की, कोनी-तरी  
घर फोडून आत शिरल आहे । घरात दिवा नव्हता । माझ्या आथरुना-खाले आक-  
पेटी व्हाती, ती लगेच काढून पेटवली । इतक्यात हाच आरोपी भीतीस पाडलेल्या  
भोका-जवळ जाऊ लागला । त्याच्या-वर माही नजर गेल्या-बराबर म्या त्यास  
पकडल । आनि त्याचा हात धरून त्यास म्हनालो की, अरे चोरा कोठ जात ।  
त्या-वरून त्याची व माही भोंबाभोंबी बरीच झाली । मी घरातून कलमार्द भुल्ल  
केला । त्या-वरून घराचे शेजारी लोक सिताराम व इठोबा हे आले । इतक्यात  
माझ्या बायकोन दिवा लावला आनी घरातली साखळी काढली । व सदरहू इसम  
आत आले । मग मला भुल्ल जोर आल । सदरहू आरोपी-जवळ घराच्या-जवळ  
पाहिल त पाच खन निघाले । ते खन तीन रुपये किमतीचे आहेत । ते माहे  
आहेत । माझ्या बायकोच्या गाठोड्यात व्हाते । ते गाठोड जात्या-जवळच्या उतरंडी-  
जवळ व्हात । या-शिवाय दुसरा माल गेला नाही ॥

आम्ही तिघान त्याचे हात बांधले । आनी लगेच पाटला-कडे घेऊन गेलो ।  
आनी झालेली हकीकत पाटलास सांगितली । त्या-वरून पाटलान घवकीदार  
आनी माहार याहिच्या ताब्यात आरोपीला देव । आनी प्रातःकाळी पोलीस  
ठेसन बारसीटाकळी या-कडे पाठवल । आरोपी कोनत्या गावाचा आहे, त्याच  
नाव काय, हे मला ठाऊक नाही । कारन तो आमच्या गावाचा नाही । दिवा

लावल्या-करता म्या आक-पेटीची काडी वडली इतक्यात आरोपी भोका-जवळ  
दिसला त्या-मुळे माझ्या-कडून दिवा लावता आला नाही। पाडलेल्या भोकातून  
मनुष्य अडचनीन जाऊ यऊ सकत। कोरटात असलेला खिळा ज्ञान भीतीस  
भोक पाडल तो मला भोका-जवळच्या न्हाणीत सापडला ॥

[No. 51.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

VARHĀDĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

## SPECIMEN II.

## DEPOSITION OF A WITNESS.

## TRANSLITERATION AND TRANSLATION.

Rām-jī, vallad Sōnā-jī, dzāt mālī, umbar varsa pañchēchālīs;  
*Rām-jī, son-of Sōnā-jī, caste mālī (gardener), age years forty-five;*  
 vastī Sōm<sup>a</sup>thān. Pratidnyē-var kaḷavitō kī, ādz<sup>a</sup>mās (sumār)  
*residence Somthan. Solemn-affirmation-on I-inform that, about (about)*  
 pandh<sup>a</sup>rā divas dzhālē as<sup>a</sup>til, rōdz Śukkar-vārī rātrī mī va māhī  
*fifteen days become might-have, day on-Friday at-night I and my*  
 bāy<sup>a</sup>kō ānī dōn pōra asē gharāt nidz<sup>a</sup>lō as<sup>a</sup>tā dōn prahar  
*wife and two children these in-the-house sleeping being two quarters*  
 rātrī-chē sumārās māhyā bāy<sup>a</sup>kō-na ma-lā dzāga kēla, ān mhanū  
*night-of at-about my wife-by me-to awakening was-made, and to-say*  
 lāg<sup>a</sup>lī kī, 'gharāt bhāṇḍē vādzat asūn mām<sup>a</sup>sā-tsā tsāhāl  
*she-began that, 'in-the-house pots sounding having-been man-of noise*  
 yētē. Tēvhā uṭhā.' Tyā-varūn mī uṭh<sup>a</sup>lō ānī bhīti-kaḍē pāhilē,  
*comes. Therefore get-up.' Thereupon I got-up and the-wall-towards it-was-seen,*  
 ta ma-lā bhōk dis<sup>a</sup>la. Tyā-varūn khās vāṭ<sup>a</sup>la kī kōnī-tarī  
*then me-to a-hole appeared. Thereupon certainly it-appeared that some-one*  
 ghar phōḍūn āt śir<sup>a</sup>la āhē. Gharāt divā navh<sup>a</sup>tā. Māhyā  
*house having-broken in entered is. In-the-house lamp not-was. My*  
 āth<sup>a</sup>runā-khālē āk-pēṭī vhatī tī lagē-ts kādūn pēṭiv<sup>a</sup>lī.  
*bed-beneath a-match-box was that at-once having-taken-out was-lighted.*  
 It<sup>a</sup>kyāt hā-ts ārōpī bhītis pād<sup>a</sup>lēyā bhōkā-dzavaḷ dzāū  
*In-the-meantime this-very accused in-the-wall made hole-near to-go*  
 lāg<sup>a</sup>lā. Tyā-chyā-var māhī nadzar gēlyā-barābar myā tyās pakad<sup>a</sup>la.  
*began. Him-of-on my sight went-just-as-soon by-me to-him it-was-caught.*  
 Ānī tyā-tsā hāt dharūn tyās mhanālō kī, 'arē tsōrā, kōṭha  
*And him-of hand having-held to-him I-said that, 'Ah thief, where*  
 dzāta?' Tyā-varūn tyā-chī va māhī dzhōmbā-dzhōmbī barī-ts dzhālī.  
*do-you-go?' That-upon him-of and my struggling considerable became.*  
 Mī gharātūn kal<sup>a</sup>mā-i bhallā kēla. Tyā-varūn gharā-chē  
*(By-)me house-in-from noise-also great was-made. Thereupon the-house-of*

śēdzārī lōk Sītārām va Iṭhōbā hē ālē. It<sup>a</sup>kyāt  
*neighbouring people Sītārām and Viṭhōbā these came. In-the-meantime*  
 māhyā bāy<sup>a</sup>kō-na divā lāv<sup>a</sup>lā, ānī gharāt<sup>a</sup>lī sāk<sup>a</sup>h<sup>a</sup>lī kāhāḍ<sup>a</sup>lī.  
*my wife-by lamp was-lighted, and house-in-from a-chain was-taken-out.*  
 Va sadar<sup>a</sup>hū isam āt ālē. Mag ma-lā bhalla dzōr āla. Sadar<sup>a</sup>hū  
*And the-said persons in came. Then me-to great force came. The-said*  
 ārōpī-dzavaḷ gharā-chyā-dzavaḷ pāhila ta pāts khan nighālē. Tē  
*accused-near the-house-of-near it-was-seen then five bodices were-found. Those*  
 khan tin rupayē kim<sup>a</sup>ti-chē āhēt. Tē mähē āhēt. Māhyā bāy<sup>a</sup>kō-chyā  
*clothes three rupees worth-of are. Those mine are. My wife-of*  
 gāḥōḍyāt vhatē. Tē gāḥōḍa dzātyā-dzavaḷ-chyā ut<sup>a</sup>raṇḍī-dzavaḷ vhata.  
*in-a-cloth-bundle were. That bundle of-a-grinding-stone-near jar-pile-near was.*  
 Yā śivāy dus<sup>a</sup>rā māl gēlā nāhī.  
*This besides other property went not.*

Āmhi tighā-na tyā-chē hāt bāndh<sup>a</sup>lē. Ānī lagē-ts Pāt<sup>a</sup>lā-kaḍē ghēūn  
*Us three-by his hands were-tied. And at-once the-Patel-to having-taken*  
 gēlō. Ānī dzhālēli hakikat Pāt<sup>a</sup>lās sāngit<sup>a</sup>lī. Tyā-varūn Pāt<sup>a</sup>lā-na  
*we-went. And happened account to-the-Patel was-told. There-upon the-Patel-by*  
 tsav<sup>a</sup>kidār ānī mähār yāhi-chyā tābyāt ārōpī-lā dēlla. Ānī  
*the-Chaukidar and a-Mahar these-of in-charge the-accused-to was-given. And*  
 prātaḥkālī pōlis ṭhēsan Bār<sup>a</sup>siṭāk<sup>a</sup>lī yā-kaḍē pāṭhav<sup>a</sup>la. Ārōpī kōn<sup>a</sup>tyā  
*in-the-morning police station Barsi-Takli this-to was-sent. The-accused what*  
 gāvā-tsā āhē, tyā-tsa nāv kāy, hē ma-lā ṭhāuk nāhī. Kāran tō ām-chyā  
*village-of is, him-of name what, this me-to known is-not. Because he us-of*  
 gāvā-tsā nāhī. Divā lāv<sup>a</sup>nyā-kar<sup>a</sup>tā myā āk-pēti-chī kādī vahaḍ<sup>a</sup>lī,  
*village-of is-not. Lamp to-light-in-order by-me match-box-of a-stick was-rubbed,*  
 it<sup>a</sup>kyāt ārōpī bhōkā-dzavaḷ dis<sup>a</sup>lā, tyā-mulē māhyā-kaḍūn  
*in-the-meantime the-accused the-hole-near appeared, that-on-account-of me-by*  
 divā lāv<sup>a</sup>tā ālā nāhī. Pāḍ<sup>a</sup>lēlyā bhōkātūn manusy aḍ<sup>a</sup>tsanī-na dzāū  
*lamp to-light came not. Bored the-hole-through a-man difficulty-with to-go*  
 yaū sak<sup>a</sup>ta. Kōr<sup>a</sup>tāt as<sup>a</sup>lēlā khilā jyā-na bhītis bhōk pāḍ<sup>a</sup>la tō  
*to-come is-able. In-the-court been the-spike which-by in-the-wall a-hole was-made that*  
 ma-lā bhōkā-dzavaḷ-chyā nhānīt sāpad<sup>a</sup>lā.  
*me-to the-hole-of-near in-the-bath-room was-found.*

### FREE TRANSLATION OF THE FOREGOING.

(DEPOSITION OF) RĀM-JĪ, SON OF SŌNĀ-JĪ, OF THE MĀLĪ CASTE, AGED  
 FORTY-FIVE, A RESIDENT OF SOMTHAN.

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife  
 and two children were sleeping in the house. At midnight my wife roused me and said,

‘there is a rattling of pots in the house, and footsteps are heard, therefore get up.’ Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very accused began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, ‘Ah, thief! where do you go?’ Whereupon there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours, Sītārām and Vithōbā, came. In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house. Then I felt more strength. On the accused being searched five pieces of bodice-cloth were found on him. They are worth three rupees. They are mine and were in the bundle belonging to my wife. The bundle was near the jar-pile by the grinding-mill. Nothing beside this is lost. We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened. Whereupon the Patel gave the accused in charge of a Chaukidar and a Mahar and in the morning sent him to the police station at Barsī-Takli. I do not know either the village the accused lives in or his name, for he does not belong to our village. I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp. One can with difficulty go in and out of the hole made in the wall. The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole.



The dialect of the Kuṇ'bis is, in all essentials, identical with that illustrated in the preceding specimens. The cerebral *l* is, however, pronounced as a *y*; thus, *kāy*, famine; *yīy*, time. *Ava* usually becomes *ō*; thus, *ḍzōy*, *ḍzōḍ*, and *ḍzavaḍ*, near. The writing of *ḍ* in the two last forms of this word is probably only an attempt at a correct orthography. The dative ends in *lē*; thus, *mān'sā-lē*, to a man. The masculine and neuter genders are sometimes confounded; thus, *jē hisā*, which part; *ḍuk<sup>a</sup>ra khāt vhatē*, the swine were eating. In all essential points, however, the so-called Kuṇ'bī closely agrees with the usual Marāṭhī of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[ No. 52.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

VARHĀDĪ (KUṆ'BĪ) DIALECT.

(DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर व्हते । त्यामंधला एक लाह्यना बापाले म्हने, बावा, जे जिनगीचा हिंसा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून देला । मंग थोड्या दिसान लाह्यना पोर भाडून पैसा जमा करून लाम मुलकान गेला, अन तथी उधयेपनान राहून आपला पैसा गमावून देला । मंग त्यान अवघ खरचल्या-वर त्या मुलकात काय पडला । त्या-मुये तो खायाले मोताद झाला । तका तो त्या मुलकातल्या एका मानसा-जोड जाऊन राहेला । त्यान तर त्याले डुकर चायाले आपल्या वावरात धाडल । तका डुकर जे टप्प खात व्हते त्याच्या-वर त्यान आपल पोटा भरव अस त्याले वाटल । आनि त्याले कोन काड देल नाही । मंग तो शुदी-वर येऊन म्हने । माझ्या बापाच्या किती साल-दाराले पोटा-भर भाकर भेटते, आनि मी उपासी मरतो । मी उठून माझ्या बापा-कड जाईल आखीन त्याले म्हनील, अरे बावा, म्या देवाच्या कड्या बाहीर व तुझ्या सामने पाप केल हाये, या-पुढे तुह पोरग म्हन्याले मले बर लागत नाही । तुझ्या एका सालदारा-वानी मले ठिव । मंग तो उठून आपल्या बापा-जोय गेला ॥

[ No. 52.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

VARHĀDĪ (KUṆ'BI) DIALECT.

(DISTRICT AKOLA.)

## TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mān'sā-lē dōn pōr vhatē. Tyā-mandh'lā ēk lāhyanā bāpā-lē  
*Certain a man-to two sons were. Them-among one younger father-to*  
 mhanē, 'bāvā, jē jin'gī-tsā hisā ma-lē yēil tō dē.' Maṅg tyā-na  
*said, 'father, which property-of share me-to will-come that give.' Then him-by*  
 tyā-lē paisā vātūn dēlā. Maṅg thōdyā disā-na lāhyanā pōr  
*him-to money having-divided was-given. Then a-few days-in the-younger son*  
 dzhādūn paisā dzamā-karūn lām mul'kā-na gēlā, an tathī udh'yēpanā-na  
*altogether wealth having-collected far a-country-to went, and there riotousness-with*  
 rāhūn āp'lā paisā gamāvūn dēlā; maṅg tyā-na av'gha  
*having-lived his-own wealth having-wasted was-given; then him-by all*  
 kharats'lyā-var tyā mul'kāt kāy pad'lā; tyā-muyē tō khāyā-lē  
*having-been-spent-upon that into-country famine fell; therefore he to-eat*  
 mōtād dzhālā. Tavhā tō tyā mul'kāt'lyā ēkā mān'sā-dzōd dzāūn rāhēlā.  
*needy became. Then he that country-in-of one man-near having-gone lived.*  
 Tyā-na tar tyā-lē duk'ra tsāryā-lē āp'lyā vāv'rāt dhād'la. Tavhā duk'ra  
*Him-by then him-to swine to-feed his-own into-field it-was-sent. Then swine*  
 jē tapra khāt vhatē tyā-chyā-var tyā-na āp'la pōt bharāva asa  
*what husks eating were of-that-upon him-by his-own belly should-be-filled so*  
 tyā-lē vāt'la; āni tyā-lē kōna kāk dēla nāhī. Maṅg  
*him-to it-appeared; and him-to by-anyone anything was-given not. Then*  
 tō śudī-var yēūn mhanē, 'māhyā bāpā-chyā kitī sāl'dārā-lē  
*he senses-on having-come said, 'my father-of how-many servants-to*  
 pōt-bhar bhākar bhēt'tē, āni mī upāsī mar'tō. Mī uṭhūn māhyā  
*belly-full bread is-obtained, and I hungry die. I having-arisen my*  
 bāpā-kadē dzāil ākhīn tyā-lē mhanīl, "arē bāvā, myā Dēvā-chyā kahyā  
*father-to will-go and him-to will-say, "O father, by-me God-of word*  
 bāhīr va tuhyā sām'nē pāp kēla hāyē, yā-pudhē tuha pōr'ga mhan'yā-lē  
*against and thee-of before sin done is, hereafter thy son to-be-called*  
 ma-lē hara lāgat nāhī; tuhyā ēkā sāl'dārā-vānī ma-lē thiv.'" Maṅg tō  
*me-to well appearing is-not; of-thee one servant-like me-to keep.'" Then he*  
 uṭhūn āp'lyā bāpā-dzōy gēlā.  
*having-risen his-own father-near went.*

To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marāṭhī. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghats, called *Ghātā var-chī Varhādī*, in the south, and the *Ghātā khāl-chī Varhādī*, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kuṇ'bis in Melkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral *l* as *y* and the use of the dative suffix *lē*. Thus, *ḍōyā*, an eye; *bāpā-lē*, to a father. We may, in addition to this, note the tendency to substitute an *ō* for *ava* and *avi*; thus, *ḍzoy* and *ḍzaray*, near; *jīn'gī uḍōlī*, his property was squandered.

[No. 53.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

VARHĀDĪ (KUṆ'BĪ) DIALECT.

(DISTRICT BULDANA.)

कोन्या एका मानसाले दोन लेक होते । त्यातुन लाह्याना बापाले म्हने की, आरे बाबा, माह्या हिशाची जीनगानी मले दे । म्हुन बापान आपली जीनगी दोघा मंधी वाटुन देली । थोड्या दीसानी लाह्याना पोरगा आपली समदी जीनगी घेऊन देशा-वर गेला । व तठी त्यान चैनी-मंधी समदी जीनगी उडोली । त्याचा समदा पैसा खर्च झाल्या-वर त्या देशा-मंधी मोठा काय पडला । म्हुन त्याले फार अडचन पडली । मंग तो एका गीरस्ताचे घरी जाउन राहिला । त्या गीरस्ताने त्याले त्याचे वावरात डुकर राख्याले ठीवले । तठी त्या मानसाने डुकरान खाउन टाकेल कोड्या-वर खुशीन पोटा भरल असत । पन त्याले ते-बी कोन देल नाही । या-करता त्याचे डोये उघडले ॥

Kōnyā ēkā mān'sā-lē dōna lēka hōtē. Tyātun lāhyanā bāpā-lē  
 Certain a man-to two sons were. Them-in-from the-younger the-father-to  
 mhanē kī, 'ārē bābā, māhyā hīśā-chī jīn'gānī ma-lē dē.' Mhun  
 said that, 'O father, my share-of property me-to give.' Therefore  
 bāpā-na āp'li jīn'gī dōghā-mandhī vātun dēli. Thōḍyā  
 the-father-by his-own property both-among having-divided was-given. A-few  
 disā-nī lāhyanā pōr'gā āp'li sam'dī jīn'gī ghēūn dēsā-var gēlā.  
 days-after the-younger son his-own all property having-taken a-country-to went.

Va taṭhī tyā-na chainī-mandhī sam<sup>a</sup>dī jīn<sup>a</sup>gī uḍōlī. Tyā-tsā sam<sup>a</sup>dā  
*And there him-by merry-making-in all property was-squandered. His all*  
 paisā kharts dzhālyā-var tyā dēsā-mandhī mōṭhā kāy paḍ<sup>a</sup>lā. Mhun  
*money spent having-become-on that country-into great famine fell. Therefore*  
 tyā-lē phār aḍ<sup>a</sup>tsan paḍ<sup>a</sup>lī. Maṅg tō ēkā girastā-chē gharī dzāun  
*him-to great difficulty fell. Then he one householder-of in-house having-gone*  
 rāhilā. Tyā girastā-nē tyā-lē tyā-chē vāv<sup>a</sup>rāt ḍukkar rākhyā-lē ṭhiv<sup>a</sup>la.  
*lived. That householder-by him-to his into-field swine to-keep it-was-placed.*  
 Taṭhī tyā mān<sup>a</sup>sā-nē ḍuk<sup>a</sup>rā-na khāun ṭākēla kōṇḍyā-var khuśī-na  
*There that man-by the-swine-by having-eaten thrown husks-upon gladness-with*  
 pōṭ bhar<sup>a</sup>la as<sup>a</sup>ta. Pan tyā-lē tē bī kōna dēla nāhī.  
*belly filled would-have-been. But him-to that too by-anyone was-given not.*  
 Yā-kar<sup>a</sup>tā tyā-chē ḍōyē ughaḍ<sup>a</sup>lē.  
*This-for his eyes opened.*

Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marāṭhī. The inhabitants maintain that their dialect is much purer than the so-called Varhādī. An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marāṭhī of Berar. Compare forms such as *mī āhō*, I am; *mī māhyā bāpā-kaḍa dzāil*, I will go to my father and so forth. The suffix of the dative, on the other hand, is *lā* as in the Dekhan.

[No. 54.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

VARHĀDĪ DIALECT.

(DISTRICT BASIM.)

कोनी एका मानसाला दोन पोर होते । त्यातल लहान पोरग बापाला म्हनाल बाबा, मला जिनगीचा जो हिस्सा यायचा तो दे । मग त्यान त्यास जिनगी वाटून देली । मग थोड्या दिसानी धाकट पोरग सर्व जिनगी जमा करून मुलखावर गेल । तेथ उधळमावंद्या करून सर्व खर्ची उडून टाकली । सगळी जमा खर्चिल्या-वर त्या देशाँ-मधेँ मोठा दुकळ पडला । त्या-मुळ त्याला मोठी तंगी झाली । तेव्हा तो त्या देशाँतल्या एका मानसा-जवळ चाकरी राहिला । त्यान त्याला डुक्र चारायला वावराँत पाठवल । तेव्हा डुक्र जी टरफल खाऊन राहत ती टरफल खाऊन राहव आस त्याला वाटल । आनी त्याला कोन्ही काँहीं देल नाही । मग डोळे उघडल्या-वर त्यान म्हनल कीँ, माझ्या बापाच्या घरीँ रोजदारास भरपूर भाकर मिळते, मीँ तर भुक्कन मरतोँ । मीँ माझ्या बापा-कड उठून जाईल, आनी म्हनीन कीँ बाबा, मीँ देवाच्या उलट आनी तुझ्या समोर पाप केल । आताँ-पसून तुह पोरग म्हनायला लायक नाही । मला एका रोजदारा-सारख ठेव ॥

[ No. 54.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

VARHĀDĪ DIALECT.

(DISTRICT BASIM.)

## TRANSLITERATION AND TRANSLATION.

Kōnī ēkā mām̄sā-lā dōn pōr hōtē. Tyāt<sup>a</sup>la lahān pōr<sup>a</sup>ga  
*Certain one man-to two sons were. Them-among the-younger son*  
 bāpā-lā mhanāla, 'bābā, ma-lā jin<sup>a</sup>gī-tsā dzō hissā yāy-tsā tō dē.'  
*father-to said, 'father, me-to property-of what share to-come that give.'*  
 Mag tyā-na tyās jin<sup>a</sup>gī vātūn dēli. Mag thōdyā disā-nī  
*Then him-by to-him property having-divided was-given. Then a-few in-days*  
 dbāk<sup>a</sup>ta pōr<sup>a</sup>ga sarv jin<sup>a</sup>gī dzamā karūn mul<sup>a</sup>khā-var gēla. Tētha  
*the-younger son all property together having-made a-country-to went. There*  
 udhaḷ-māvandyā karūn sarv kharchī uḍūn ṭāk<sup>a</sup>li. Sag<sup>a</sup>li  
*extravagance having-made all provision having-squandered was-thrown. All*  
 dzamā kharchilyā-var tyā dēsā<sup>~</sup>madhē mōthā dukal pad<sup>a</sup>lā. Tyā-muḷa tyā-lā  
*wealth being-spent-on that country-into great famine fell. Therefore him-to*  
 mōthī taṅgī dzhālī. Tēvhā tō tyā dēsāt<sup>a</sup>lyā ēkā mām̄sā-dzavaḷ tsāk<sup>a</sup>ri  
*great difficulty became. Then he that country-in-from one man-near in-service*  
 rāhilā. Tyā-na tyā-lā dukra tsārāy-lā vāv<sup>a</sup>rāt pāthav<sup>a</sup>la. Tēvhā dukra  
*lived. Him-by him-to swine to-feed into-field it-was-sent. Then the-swine*  
 jī ṭar<sup>a</sup>phala khāūn rāhat ti ṭar<sup>a</sup>phala khāūn rāh<sup>a</sup>va  
*which husks having-eaten lived that husks having-eaten it-should-be-lived*  
 āsa tyā-lā vāt<sup>a</sup>la. Ānī tyā-lā kōnhī kāhī dēla nāhī.  
*so him-to it-appeared. And him-to by-anybody anything was-given not.*  
 Mag dōlē ughad<sup>a</sup>lyā-var tyā-na mhan<sup>a</sup>la kī, 'māhyā bāpā-chyā  
*Then eyes having-been-opened-upon him-by it-was-said that 'my father-of*  
 gharī rōdz<sup>a</sup>dārās bhar-pūr bhākar miḷ<sup>a</sup>tē. Mī tar bhuka-na mar<sup>a</sup>tō. Mī  
*at-house to-servants sufficient bread is-got. I then hunger-with die. I*  
 māhyā bāpā-kaḍa uṭhūn dzāil, ānī mhanīn kī, "bābā, mī Dēvā-chyā  
*my father-to having-risen will-go, and will-say that, "father, by-me God-of*  
 ulaṭ ānī tuhyā samōr pāp kēla. Ātā<sup>~</sup>pasūn tuha pōr<sup>a</sup>ga mhanāy-lā  
*against and of-thee before sin is-made. Now-from thy son to-be-called*  
 lāyak nāhī. Ma-lā ēkā rōdz<sup>a</sup>dārā-sār<sup>a</sup>kha ṭhēv."'  
*worthy am-not. Me-to one servant-like place."'*

To the east of Basim lies the district of Wun. The principal language of the district is Varhāḍī. In the south it meets with Telugu and Gōṇḍī, but these languages do not appear to have influenced the current Marāṭhī of the district, which closely agrees with the form which that language assumes all over Berar.

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun. It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full.

[No. 55.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

VARHĀDĪ DIALECT.

(DISTRICT WUN.)

(Capt. W. Haig, 1896.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग बापास म्हने, बाबा माझ्या हिश्याचा माल मला देऊन टाक। तेव्हा त्यान आपल्या जिनगीच्या दोघा पोरांत वाटल्या केल्या। पुढ थोड्याच दिवसांत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरल्यास गेला। तेथ त्यान चहूल बाजींत आपला सर्व पैसा उडवला। जेव्हा जवळची बाकी सर्व झाली, तेव्हा त्या देशांत मोठा दुकळ पडला। व त्याला खाया पियाची वान पडली। मग तो त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या जवळ राहिला। तेव्हा त्यान त्यास आपल्या वावरांत डुकर राखल्यास धाडल। त्या येळी डुकर जी भुस खात होते ते भुस खाऊन पोटा भरल्यास तो राजी झाला। पन ते भुस ही त्यास कोनी देयेना। अस झाल तेव्हा मग त्याचे डोळे उघडले। मग त्यान म्हणल की माझ्या बापाच्या घरी बहु सालकरी आहेत। त्याहीला पोटा-पेचा ज्यास्त भाकर मिळते, अन मी येथ भुकेन मरतो। तर मी आता उठून बापा-कडे जातो व त्यास म्हणतो। बाबा, मी तुहा व देवाचा अपराधी आहे। या उपर मी तुह पोरग व्हय अस म्हनाव हे बरोबर न व्हय। म्हणून तू मला आपला सालकरी कर। अस बोलून तो उठला अन आपल्या बापा-कडे आला। पन तो दूर अंतरा-वर होता तेव्हाच बापान त्यास पाहिल व त्याला कीव आली। म्हणून तो धावला व पोराच्या गळ्यास मिठी मारून त्यान त्याचा मुका घेतला। मग पोरग म्हने, बाबा, मी देवाचा व तुहा अपराधी आहे। व तुह पोरग म्हणवून घेण्यास मी आता लायक नाहीं। पन बापान आपल्या गळ्यास सांगितल की चांगले पांघुरन आनून यास द्या व याच्या बोटांत मुदी घाला अन याच्या पायांत जोडा

घाला । आज आपन खाऊन पिऊन चंगळ करूँ, काळून कीं हेँ माह लेकळूँ मेल  
व्हत पन ते पुनः जित भाल । ते हरपल होत पन आज फिरन भेटल । मग ते चंगळ  
करूँ लागले ॥

त्या येळी त्याच मोठ पोरग वावरांत होत । ते-ही घरीं येऊँ लागल, तेव्हां त्यास  
नाचन व गान ऐकूँ येऊँ लागल । तेव्हां त्यान एका गड्यास हाक मारून पुसल,  
काँ रे, आज हे काय व्हय । तेव्हां त्यान सांगितल कीं, तुहा भाऊ आला व तो खुशा-  
लीन आला म्हनून तुहा बाप त्यास पाळनचार करत्ये । तेव्हां त्याची मर्जी बिघडली,  
मग तो घरांत काड्यास जाते । म्हनून त्याचा बाप बाहेर येऊन त्याची खुशामत करूँ  
लागला । तेव्हां ते पोरग म्हने, पाछा बाबा इतके साल म्या तुही चाकरी केली  
तुहा हुकूम म्या कधीं मोडला नाहीं । इतक असून माझ्या गड्या बरोबर मजा कर-  
न्यास तुवा मज बकस्याचें पिलूँ ही कहीं देल्ल नाहीं । पन रांडबाजींत तुही सर्व जिनगी  
बुडवून टाकनारा हा तुहा लेक आला तेव्हां तुवा त्यास पाळनचार केला । तेव्हां  
त्यान त्यास म्हटल—पोरा तूँ अक्षयी माझ्या जवळ राहत व जे काय माझ्या जवळ आहे,  
ते सर्व तुह आहे । हा तुहा मेलेला भाऊ पुनः उठला, भेटायचा नाहीं तो पुनः  
भेटला, म्हनून आपनास कौतुक व्हाव व आपन आनंद कराव हे बेस आहे ॥



[No. 55.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

VARHĀDĪ DIALECT.

(DISTRICT WUN.)

(Capt. W. Haig, 1896.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mǎn<sup>a</sup>sās dōn pōr hōtē. Tyāt<sup>a</sup>la lahān pōr<sup>a</sup>ga bāpās  
*One to-a-man two sons were. Them-among the-younger son to-the-father*  
 mhanē, ‘bābā, māhyā hiśyā-tsā māl ma-lā dēūn tāk.’ Tēvhā  
*said, ‘father, my share-of property me-to having-given throw.’ Then*  
 tyā-na āp<sup>a</sup>lyā jin<sup>a</sup>gī-chyā dōghā pōrāt vāt<sup>a</sup>nyā kēlyā. Puḍha  
*him-by his-own the-property-of both between-sons divisions were-made. Then*  
 thōḍyā-ts div<sup>a</sup>sāt lahānyā pōrā-na āp<sup>a</sup>li sarv jin<sup>a</sup>gī sāvad<sup>a</sup>li.  
*a-few in-days the-younger son-by his-own all property was-gathered-together.*  
 Mag tō dus<sup>a</sup>ryā mul<sup>a</sup>khāt phir<sup>a</sup>nyās gēlā. Tētha tyā-na tsahūl-bājīt  
*Then he another into-country to-journey went. There him-by in-riotous-living*  
 āp<sup>a</sup>lā sarv paisā uḍav<sup>a</sup>lā. Jēvhā dzavaḷ-chī bākī sarv dzhālī,  
*his-own all money was-squandered. When near-of remainder all became,*  
 tēvhā tyā dēsāt mōthā dukaḷ paḍ<sup>a</sup>lā; va tyā-lā khāyā piyā-chī  
*then that into-country mighty famine fell; and him-to eating drinking-of*  
 vān paḍ<sup>a</sup>li. Mag tō tyā mul<sup>a</sup>khātīl ēkā bhalyā mǎn<sup>a</sup>sā-chyā gharī  
*want fell. Then he that country-in-being one noble man-of to-house*  
 dzāūn tyā-chyā-dzavaḷ rāhilā. Tēvhā tyā-na tyās āp<sup>a</sup>lyā vāv<sup>a</sup>rāt ḍukar  
*having-gone him-of-near lived. Then him-by him his-own into-field the-swine*  
 rākh<sup>a</sup>nyās dhād<sup>a</sup>la. Tyā yēli ḍukar jē bhus khāt hōtē tē  
*to-tend it-was-sent. That at-time the-swine what chaff eating were that*  
 bhus khāūn pōt bhar<sup>a</sup>nyās tō rājī dzhālā. Pan tē bhus hī  
*chaff having-eaten belly to-fill he willing became. But that chaff even*  
 tyās kōnī dēyē-nā. Asa dzhāla tēvhā mag tyā-chē ḍōlē ughaḍ<sup>a</sup>lē.  
*to-him anybody would-not-give. Such became then after him-of eyes opened.*  
 Mag tyā-na mhaṭ<sup>a</sup>la kī, ‘māhyā bāpā-chyā gharī bahu sāl-karī  
*Then him-by it-was-said that, ‘my father-of in-house many hired-servants*  
 āhēt. Tyāhī-lā pōṭā-pēkshā jyāst bhākar mī<sup>a</sup>tē, an mī yētha bhukē-na  
*are. Them-to belly-than more bread is-got, and I here hunger-with*  
 mar<sup>a</sup>tō; tar mī ātā uṭhūn bāpā-kaḍē dzātō, va tyās  
*die: then I now having-risen father-to go, and to-him*  
 mhan<sup>a</sup>tō, “bābā, mī tuhā va Dēvā-tsā ap<sup>a</sup>rādhī āhē; yā  
*I-say, “father, I thy and God-of offende am; this*

upar mī tuha pōr<sup>a</sup>ga vhaya asa mbanāva hē barōbar na  
 upon I thy son am so it-should-be-said this proper not  
 vhaya. Mhanūn tū ma-lā āp<sup>a</sup>lā sāl-karī kar.”” Asa  
 is. Therefore you me-to thy-own hired-servant make.”” Thus  
 bōlūn tō uṭh<sup>a</sup>lā; an āp<sup>a</sup>lyā bāpā-kaḍē ālā. Pan tō dūr  
 having-spoken he arose; and his-own father-to came. But he far  
 ant<sup>a</sup>rā-var hōtā tēvhā-ts bāpā-na tyās pāhyala, va tyā-lā  
 distance-on was then-even the-father-by to-him it-was-seen, and him-to  
 kīv āli. Mhanūn tō dhāv<sup>a</sup>lā va pōrā-chyā galyās  
 compassion came. Therefore he ran and the-son-of to-the-neck  
 miṭhī mārūn tyā-na tyā-tsā mukā ghēt<sup>a</sup>lā. Mag  
 embracing having-struck him-by him-of a-kiss was-taken. Then  
 pōr<sup>a</sup>ga mhanē, ‘bābā, mī Dēvā-tsā va tuhā ap<sup>a</sup>rādhi āhē,  
 the-son said, ‘father, I God-of and thy offender am,  
 va tuha pōr<sup>a</sup>ga mhan<sup>a</sup>vūn ghēnyās mī ātā lāyak nāhī.’ Pan  
 and thy son having-called-myself to-take I now worthy am-not.’ But  
 bāpā-na āp<sup>a</sup>lyā gadyās sāngit<sup>a</sup>la kī, ‘tsāng<sup>a</sup>lē pānghurana  
 the-father-by his-own to-servants it-was-told that, ‘good robes  
 ānūn yās dyā, va yā-chyā bōṭāt mudī ghālā, an yā-chyā  
 having-brought to-this-one give, and this-of on-a-finger a-ring put, and this-of  
 pāyāt dzōdā ghālā. Ādz āpan khāūn piūn tsāngal  
 on-feet a-shoe put. Today we having-eaten having-drunk merry  
 karū; kā-vhun kī, hē māha lēk<sup>a</sup>rū mēla vhata, pan tē  
 shall-make; because that, this my child dead was, but it  
 punaḥ jita dzhāla; tē harap<sup>a</sup>la hōta, pan ādz phiran bhēt<sup>a</sup>la.’ Mag  
 again alive became; it lost was, but today again was-met.’ Then  
 tē tsāngal karū lāg<sup>a</sup>lē.  
 they merry to-make began.

Tyā yēli tyā-tsa mōṭha pōr<sup>a</sup>ga vāv<sup>a</sup>rāt hōta. Tē hī gharī yēū  
 That at-time him-of eldest son in-field was. He too to-house to-come  
 lāg<sup>a</sup>la, tēvhā tyās nātsan va gān aikū yēū lāg<sup>a</sup>la. Tēvhā tyā-na  
 began, then to-him dancing and singing to-hear to-come began. Then him-by  
 ēkā gadyās hāk mārūn pus<sup>a</sup>la, ‘kā-rē, ādz  
 one to-servant a-call having-struck it-was-asked, ‘what-O, today  
 hē kāy vhay?’ Tēvhā tyā-na sāngit<sup>a</sup>la kī, ‘tuhā bhāu  
 this what is?’ Then him-by it-was-told that, ‘thy brother  
 ālā, va tō khuśāli-na ālā, mhanūn tuhā bāp tyās  
 came, and he safety-with came, therefore thy father to-him  
 pāvhan<sup>a</sup>tsār kar<sup>a</sup>tyē.’ Tēvhā tyā-chī marjī bighaḍ<sup>a</sup>li. Mag tō  
 hospitality is-making.’ Then him-of temper was-spoiled. Then he  
 gharāt kāhyās dzātē? Mhanūn tyā-tsā bāp bāhēr yēūn  
 into-house what-for goes? Therefore him-of father out having-come

tyā-chī khusāmat karũ lāg<sup>a</sup>lā. Tēvhā<sup>ñ</sup> tē pōr<sup>a</sup>ga mhanē,  
 him-of flattery to-make began. Then that son said,  
 'pāhya, bābā, it<sup>a</sup>kē sāl myā tuhī tsāk<sup>a</sup>rī kēlī; tuhā  
 'see, father, so-many years by-me thy service was-done; thy  
 hukūm myā kadhī mōḍ<sup>a</sup>lā nāhī; it<sup>a</sup>ka asūn māhyā gadyā-  
 order by-me ever was-broken not; so-much having-been my friends-  
 barōbar madzā kar<sup>a</sup>nyās tuvā madz bak<sup>a</sup>ryā-chē pilū hī kahī  
 with merriment to-make by-thee to-me a-goat-of young-one even ever  
 dēlla nāhī. Pan rāṇḍ<sup>a</sup>bājīt tuhī sarv jin<sup>a</sup>gi buḍ<sup>a</sup>vūn tāk<sup>a</sup>nārā  
 was-given not. But in-wenching thy all property having-drowned thrower  
 hā tuhā lēk ālā tēvhā<sup>ñ</sup> tuvā tyās pāvhan<sup>a</sup>tsār kēlā.' Tēvhā<sup>ñ</sup>  
 this thy son came then by-thee to-him hospitality was-made.' Then  
 tyā-na tyās mhaṭ<sup>a</sup>la, 'pōrā, tū akshayī māhyā-dzavaḷ rāhat, va  
 him-by to-him it-was-said, 'son, thou always of-me-near art-living, and  
 jē-kāy māhyā dzavaḷ āhē tē sarv tuha āhē. Hā tuhā mēlēlā bhāū  
 whatever of-me near is that all thine is. This thy dead brother  
 punaḥ uṭh<sup>a</sup>lā; bhētāy-tsā nāhī, tō punaḥ bhēt<sup>a</sup>lā, mhanūn āp<sup>a</sup>nās kautuk  
 again arose; to-be-met not, he again was-met, therefore to-us delight  
 vāva va āpan ānand karāva, hē bēs āhē.'  
 should-be and by-us joy should-be-made, this good is.'

Marāṭhī is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts.

The district of Ellichpur is situated to the north of Amraoti and Akola. Varhādī is spoken all over the district. Two smaller dialects, *Dzhārpī* and *Kōshtī* will be separately dealt with below, though they do not materially differ from the principal language of the district. This latter form of speech is the same as that current elsewhere in Berar. The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes. Note the use of the dative suffix *lā* in *ma-lā*, to me, etc.

[No. 56.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

VARHĀDĪ DIALECT.

(DISTRICT ELLICHPUR.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग बापास म्हने,  
बाबा, माझ्या हिश्याचा माल मला देऊन टाक। तेव्हां त्यान आपल्या जिनगीच्या  
दोघा पोरांत वाटल्या केल्या। पुढ थोड्याच दिवसांत लहान्या पोरान आपली  
सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरल्यास गेला। तेथ त्यान  
चहूलबार्जीत आपला सर्व पैसा उडवला। जेव्हां जवळची बाकी सर्व झाली तेव्हां  
त्या देशांत मोठा दुकळ पडला। व त्याला खाया-पियाची वान पडली। मग तो  
त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या-जवळ राहिला। तेव्हां  
त्यान त्यास आपल्या वावरांत डुकर राखल्यास धाडल। त्या-येळीं डुकर जे भुस खात  
होते ते भुस खाऊन पोटा भरल्यास तो राजी झाला। पण ते भुस ही त्यास कोनी  
देयेना। अस झाल तेव्हां मग त्याचे डोळे उघडले। मग त्यान म्हटल कीं, माझ्या  
बापाच्या घरी बहु सालकरी आहेत, त्याहिला पोटा-पेक्षां जास्त भाकर मिळते,  
अन मो येथ भुकेन मरतो ॥

[ No. 56.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

VARHĀDĪ DIALECT.

(DISTRICT ELLICHPUR.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mān<sup>a</sup>sās dōn pōr hōtē. Tyāt<sup>a</sup>la lahān pōr<sup>a</sup>ga  
*A-certain to-man two sons were. Them-in-from the-younger son*  
 bāpās mhanē, ‘bābā, māhyā hiśyā-tsā māl ma-lā dēūn  
*to-father said, ‘father, my share-of property me-to having-given*  
 tāk.’ Tēvhā tyā-na āp<sup>a</sup>lyā jin<sup>a</sup>gī-chyā dōghā pōrāt vāt<sup>a</sup>nyā  
*make-over.’ Then him-by his-own property-of two among-sons divisions*  
 kēlyā. Puḍha thōḍyā-ts div<sup>a</sup>sāt lahānyā pōrā-na āp<sup>a</sup>li sarv jin<sup>a</sup>gī  
*were-made. Then a-few-only in-days the-younger son-by his-own all property*  
 sāvaḍ<sup>a</sup>li. Mag tō duśryā mul<sup>a</sup>khāt phir<sup>a</sup>nyās gēlā. Tētha tyā-na  
*was-collected. Then he another into-country to-journey went. There him-by*  
 tsahūl-bājīt āp<sup>a</sup>lā sarv paisā uḍav<sup>a</sup>lā. Jēvhā dzavaḷ-chī  
*in-riotous-living his-own all money was-squandered. When near-being*  
 bākī sarv dzhāli tēvhā tyā dēsāt mōṭhā dukaḷ paḍ<sup>a</sup>lā; va  
*remainder all was-over then that into-country great famine fell; and*  
 tyā-lā khāyā-piyā-chī vān paḍ<sup>a</sup>li. Mag tō tyā mul<sup>a</sup>khātīl  
*him-to eating-and-drinking-of difficulty fell. Then he that country-in-from*  
 ēkā bhalyā mān<sup>a</sup>sā-chyā gharī dzāūn tyā-chyā-dzavaḷ rāhilā. Tēvhā  
*one well-to-do man-of to-house having-gone him-of-near lived. Then*  
 tyā-na tyās āp<sup>a</sup>lyā vāv<sup>a</sup>rāt ḍukar rāk<sup>a</sup>nyās dhāḍ<sup>a</sup>la. Tyā-yēḷī ḍukar  
*him-by to-him his-own into-field swine to-keep it-was-sent. At-that-time swine*  
 jē bhus khāt hōtē tē bhus khāūn pōṭ bhar<sup>a</sup>nyās tō rāji dzhālā.  
*what chaff eating were that chaff having-eaten belly to-fill he ready became.*  
 Pan tē bhus-hī tyās kōnī dēyē-nā. Asa dzhāla tēvhā mag  
*But that chaff-even to-him anyone would-not-give. Such became then after*  
 tyā-chē ḍolē ughaḍ<sup>a</sup>lē. Mag tyā-na mhaṭ<sup>a</sup>la kī, ‘māhyā bāpā-chyā gharī  
*him-of eyes opened. Then him-by it-was-said that, ‘my father-of in-house*  
 bahu sāl-kari āhēt, tyāhi-lā pōṭā-pēkshā jāst bhākar mil<sup>a</sup>tē, an mī yētha  
*many servants are, them-to belly-than more bread is-got, and I here*  
 bhukē-na mar<sup>a</sup>tō.  
*hunger-with die.’*

Varhādī has also been returned as spoken in the southern part of Betul. The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages. We may only note the forms *nabhatē*, for *navhatē*, was not; *mhat<sup>a</sup>la*, for *mhat<sup>a</sup>la*, it was said; and *tithas*, there.

[ No. 57.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

VARHĀDĪ DIALECT.

(DISTRICT BETUL.)

एका मानसाले दोन पोर होते। त्यातल्या लाहण्या पोरान बापाले म्हतल कीं, दादा माभा हिस्सा करून दे। तेह्वां त्यान दोघा पोराइले बरोबर हिस्सा देछा। थोड्यास्याच दिवसा लाहन पोरग आपला हिस्सा घेऊन दुसऱ्या मुलुकांत गेला। तीथी जाऊन त्या पोरान बदफैली करून आपल सार धन बुडवल। जेह्वां त्यान सार धन उडवल, तेह्वां त्या मुलुकांत मोठा कार पडला। तेह्वां तो मोठा गरीब भाला। मग तो जाऊन तीथस येका किरसानाचे घरी राहिला। त्यान त्याले आपल्या वावरांत डुकर चारायले धाडल। तेह्वां त्यान त्याच सेंगान आपल पोटा भरल, ज्याले कि डुकर खात होते। आणखिन त्याले कोन्ही काहीं भी देत नभते ॥

[ No. 57.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

VARHĀDĪ DIALECT.

(DISTRICT BETUL.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mān<sup>a</sup>sā-lē dōn pōr hōtē. Tyāt<sup>a</sup>lyā lāh<sup>a</sup>nyā pōrā-na bāpā-lē  
*One man-to two sons were. Them-in-from the-younger son-by father-to*  
 mhat<sup>a</sup>la kī, 'dādā, mādzhā hissā karūn dē.' Tavhā<sup>ñ</sup> tyā-na dōghā  
*it-was-said that, 'father, my share having-made give.' Then him-by both*  
 pōrāi-lē barōbar hissā dēllā. Thōdyāsyā-ts div<sup>a</sup>sā lāh<sup>a</sup>na pōr<sup>a</sup>ga āp<sup>a</sup>lā hissā  
*sons-to equal share was-given. A-few-only in-days the-younger son his-own share*  
 ghēūn dus<sup>a</sup>ryā mulukāt gēlā. Tithī dzāūn tyā pōrā-na bad-phaili  
*having-taken another into-country went. There having-gone that son-by debauchery*  
 karūn āp<sup>a</sup>la sāra dhan buḍav<sup>a</sup>la. Jēvhā<sup>ñ</sup> tyā-na sāra dhan  
*having-made his-own all wealth was-caused-to-be-drowned. When him-by all wealth*  
 udav<sup>a</sup>la, tēvhā<sup>ñ</sup> tyā mulukāt mōthā kār paḍ<sup>a</sup>lā; tēvhā<sup>ñ</sup> tō mōthā  
*was-squandered, then that into-country mighty famine fell; then he very*  
 garīb dzhālā. Mag tō dzāūn tithas yēkā kir<sup>a</sup>sānā-chē gharī rāhilā. Tyā-na  
*poor became. Then he having-gone there one cultivator-of in-the-house lived. Him-by*  
 tyā-lē āp<sup>a</sup>lyā vāv<sup>a</sup>rāt ḍukar tsārāy-lē dhāḍ<sup>a</sup>la. Tavhā<sup>ñ</sup> tyā-na tyā-ts  
*him-to his-own into-field the-swine to-feed it-was-sent. Then him-by that-very*  
 sēngā-na āp<sup>a</sup>la pōṭ bhar<sup>a</sup>la, jyā-lē ki ḍukar khāt hōtē; āṇ<sup>a</sup>khin tyā-le  
*husks-with his-own belly was-filled, which that the-swine eating were; and him-to*  
 kōnhī kāhī<sup>ñ</sup> bhī dēt nabhatē.  
*anybody anything even giving was-not.*

The Marāṭhī spoken in the rest of the Central Provinces is usually called Nāgpurī, from the head-quarter of the Marāṭhā kingdom of Berar and the Central Provinces. It has already been stated that this form of speech is identical with the dialect of Berar.

The district of Nagpur is situated in the very heart of the Nāgpurī country, and 540,050 speakers have been returned. The numbers have been stated to include speakers of the following dialects, (1) Varhāḍī; (2) Dakh<sup>a</sup>nī; (3) Kōṅkaṇī; (4) Dhan<sup>a</sup>garī; (5) Kēwaṭī; (6) Kōshṭī; (7) Kumbhārī, and (8) Māhārī; but in each case the number is reported to be extremely small, and not worth counting. Dakh<sup>a</sup>nī is probably the Dekhan form of Marāṭhī; Kōṅkaṇī may mean any dialect spoken by settlers from the Konkan; Kēwaṭī is a mixed form of speech, based on Baghēlī mixed with Marāṭhī. The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces. It will be shown later on that none of them are proper dialects, but only local forms of the Marāṭhī current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person. They will be found in all essential points to agree with the so-called Varhāḍī illustrated in the preceding pages. Note the frequency with which long vowels are shortened; thus, *is*, her; *ghari*, in the house; *mi*, I. The dative is always formed in *s* in the specimens; thus, *bāpās*, to the father. There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar.

[No. 58.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

### SPECIMEN I.

कोन्या एका मानभास दीन पोर होते। त्या-पैकी लहान बापास म्हनाला कि, बाबा जमेत माहा जो हिस्सा असल तो मज दे। त्याने धन वाटुन देल्ल। थोड्या दिवसान लहान पोऱ्या सर्व घेऊन दूर देशी गेला। आनि तेथ उधळपट्टी करून आपल धन उडवल। त्याने सर्व खर्चल्या-वर त्या देशात मोठा दुकाळ पडला। त्या-मुळे त्यास अडचन पडली। तेव्हा तो तेथच्या एका ग्रहस्था-जवळ जाऊन राहिला। त्यान त्यास डुकर चारायास आपल्या वावरात पाठवल। तेव्हा डुकर जो भुसा खातेत त्या-वर आपल पोटा भराव अस मनात आनल। कोनी काही त्यास देल्ल नाही। मग तो सुढी-वर एऊन म्हनाला, माह्या बापाच्या घरी चाकरास



पोट-भर खायास मिळते, आनि मी भुकेन मरतो । आता मी आपल्या बापा-कडे जातो व त्यास म्हनतो की, देवाच्या दृष्टीच्या विरुद्ध व तुझ्या सामने पाप केल आहे । म्हनुन मी तुहा लेक राहिलो नाही । मज आता चाकरा-सारख ठेव । मग तो आपल्या बापा-कडे गेला । त्यास दुरुन पाहुन बाप गहिवरला । आनि धाऊन-सऱ्या त्याच्या गळ्यास मिठी मारली, व त्याचा मुका घेतला । मग लेक त्यास म्हनाला, बाबा, देवाच्या विरुद्ध व तुझ्या सामने पाप केल, तर आता तुहा लेक राहिलो नाही । पर बापान मानसास सांगितल कि, यास उत्तम आंगरखा आनुन घाल, आनि याच्या हातात मुद्दी व पायात जोडा घाल । मग आपन खाऊन पिऊन आनंद करु । कारन की, हा माहा लेक मेला होता तो पुन्हा जिता भाला व दवडला होता तो सापडला । अस म्हनुन आनंद करायास लागले ॥

त्या येकेस त्याचा वडिल लेक वावरात होता । तो घरा-जवळ एऊन पोहो-चल्या-वर त्यान गान बजावन ऐकिल । चाकरा-पैकी एकास हाक मारुन पुसल कि, हे काय चालू आहे । त्यान सांगितल कि, तुहा भाऊ आला आहे व तो खुशाल तुझ्या बापास मिळाला म्हनुन त्याने मोठी मेजवानी दिली आहे । तेव्हा त्यास राग एऊन आत जायेना । म्हनुन त्याचा बाप बाहेर एऊन त्यास समजाउ लागला । परंतु त्याने बापास जवाब देछा कि, मि इतके वरस तुही चाकरी करतो, आनि तुही आज्ञा कही मोडली नाही । अस असुन म्या आपल्या मित्रा-बरोबर चैन कराय-साठी त्वा मला कोकरु देखील देछ नाही । आनि ज्यान तुहा पैसा रांडाही-बरोबर उडवला तो तुहा लेक आला म्हनुन त्वा त्याच्यासाठी मोठी मेजवानी देछी । तेव्हा बाप म्हनाला, मुला तु सारा येळ माझ्या-बरोबर आहेस, आनि माही सारी जिनगी तुहीच आहे । पर आनंद करावा हे जरूर होत । कारन की, तुहा भाऊ मेला होता तो पुन्हा जिता भाला व दवडला होता तो सापडला आहे ॥

[ No. 58.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mān<sup>s</sup>sās dōn pōr hōtē. Tyā-paikī lahān  
*Certain a to-man two sons were. Them-from-among the-younger*  
 bāpās mhanālā ki, 'bābā dzamēt mähā dzō hissā asal  
*to-the-father said that, 'father in-the-estate my what share will-be*  
 tō madz dē.' Tyā-nē dhan vātun dēlla. Thōdyā  
*that to-me give.' Him-by the-wealth having-divided was-given. A-few*  
 div<sup>s</sup>sā-na lahān pōryā sarv ghēun dūr dēśī gēlā.  
*days-after the-younger son all having-taken far-off into-a-country went.*  
 Āni tētha udhaḷ<sup>a</sup>paṭṭi karun āp<sup>a</sup>la dhan udav<sup>a</sup>la.  
*And there debauchery having-made his-own wealth was-squandered.*  
 Tyā-nē sarv kharts<sup>a</sup>lyā-var tyā dēsāt mōṭhā dukāl paḍ<sup>a</sup>lā.  
*Him-by all had-been-spent-after that in-country great famine fell.*  
 Tyā-mulē tyās ad<sup>a</sup>tsan paḍ<sup>a</sup>li. Tēvhā tō tēth<sup>a</sup>chyā ēkā grahasthā-  
*Therefore to-him difficulty fell. Then he there-of one householder-*  
 dzavaḷ dzāūn rāhilā. Tyā-na tyās ḍukar tsārāyās āp<sup>a</sup>lyā vāv<sup>r</sup>rāt  
*near having-gone lived. Him-by to-him swine to-feed his-own in-a-field*  
 pāṭhav<sup>a</sup>la. Tēvhā ḍukar dzō bhusā kbātēt tyā-var āp<sup>a</sup>la pōṭ  
*it-was-sent. Then the-swine what husks eat that-upon his-own belly*  
 bharāva asa manāt ān<sup>a</sup>la. Kōnī kāhī tyās  
*should-be-filled so in-the-mind it-was-brought. Anyone(-by) anything to-him*  
 dēlla nāhī. Mag tō suddhī-var ēun mhanālā, 'māhyā bāpā-chyā  
*was-given not. Then he senses-on having-come said, 'my father-of*  
 gharī tsāk<sup>a</sup>rās pōṭ-bhar khāyās mī<sup>a</sup>tē, āni mī bhukē-na mar<sup>a</sup>tō.  
*in-house to-servants belly-full to-cat is-got, and I hunger-with die.*  
 Ātā mī āp<sup>a</sup>lyā bāpā-kadē dzātō va tyās mhan<sup>a</sup>tō ki, "Dēvā-chyā  
*Now I my-own father-to go and to-him (I)-say that, "God-of*  
 ichhē-chyā viruddh va tuhyā sām<sup>a</sup>nē pāp kēla āhē, mhanun mī tuhā  
*the-will-of against and of-thee before sin made is, therefore I thy*  
 lēk rāhilō nāhī; madz ātā tsāk<sup>a</sup>rā-sār<sup>a</sup>kha ṭhēv.'" Mag tō āp<sup>a</sup>lyā  
*son remained not; me now a-servant-like place.'" Then he his-own*

bāpā-kadē gēlā. Tyās durun pāhun bāp  
*father-to went. To-him from-a-distance having-seen the-father*  
 gahivar<sup>a</sup>lā. Āni dhāūn-sanyā tyā-chyā galyās mithī  
*was-overcome-by-affection. And having-run him-of to-the-neck an-embracing*  
 mār<sup>a</sup>li, va tyā-tsā mukā ghēt<sup>a</sup>lā. Mag lēk tyās mhanālā,  
*was-struck, and him-of kiss was-taken. Then the-son to-him said,*  
 'bābā, Dēvā-chyā viruddh va tuhyā sām<sup>a</sup>nē pāp kēla, tar ātā  
*'father, God-of against and of-thee before sin was-made, therefore now*  
 tuhā lēk rāhilō nāhī.' Par bāpā-na mām<sup>a</sup>sās sāngit<sup>a</sup>la ki,  
*thy son (I-)remained not.' But the-father-by to-the-men it-was-told that,*  
 'yās uttam āngar<sup>a</sup>khā ānun ghāl, āni yā-chyā hātāt  
*'to-this-one best coat having-brought put, and this-one-of on-the-hand*  
 mudī va pāyāt dzōdā ghāl; mag āpan khāūn piūn  
*a-ring and on-the-feet shoes put; then we having-eaten having-drunk*  
 ānand karu. Kāran kī, hā māmā lēk mēlā hōtā, tō punhā  
*joy shall-make. Because that, this my son dead was, he again*  
 jītā dzhālā; va davad<sup>a</sup>lā hōtā, tō sāpad<sup>a</sup>lā.' Asa mhanun ānand karāyās  
*alive became; and lost was, he is-found.' So having-said joy to-make*  
 lāg<sup>a</sup>lē.

(they)-began.

Tyā-yēlēs tyā-tsā vadil lēk vāv<sup>a</sup>rāt hōtā. Tō gharā-dzavaḷ  
*At-that-time him-of the-eldest son in-the-field was. He house-near*  
 ēūn pōhōts<sup>a</sup>lyā-var tyā-na gāna bajāv<sup>a</sup>na aikila.  
*having-come arriving-after him-by singing dancing was-heard.*

Tsāk<sup>a</sup>rā-paikī ēkās hāk-mārun pus<sup>a</sup>la ki, 'hē kāy tsālla  
*The-servants-from-among to-one having-called it-was-asked that, 'this what going-on*  
 āhē?' Tyā-na sāngit<sup>a</sup>la ki, 'tuhā bhāū ālā āhē, va tō khuśāl tuhyā  
*is?' Him-by it-was-told that, 'thy brother come is, and he safe of-thee*

bāpās miḷālā mhanun tyā-nē mōṭhī mēj<sup>a</sup>vānī dili āhē.' Tēvhā tyās  
*to-father was-got therefore him-by great a-feast given is.' Then to-him*

rāg ēūn āt dzāyē-nā. Mhanun tyā-tsā bāp bāhēr ēūn  
*anger having-come inside would-not-go. Therefore him-of father out having-come*

tyās sam<sup>a</sup>dzāu lāg<sup>a</sup>lā. Parantu tyā-nē bāpās dzavāb dēllā ki,  
*to-him to-entreat began. But him-by to-the-father an-answer was-given that,*

'mi it<sup>a</sup>kē varas tuhī tsāk<sup>a</sup>rī kar<sup>a</sup>tō, āni tuhī ādnyā kahī mōḍ<sup>a</sup>li nāhī.  
*'I so-many years thy service do, and thy order ever was-broken not.*

Asa asun myā āp<sup>a</sup>lyā mitrā-barōbar chain karāy<sup>a</sup>sāthī tvā  
*Such being by-me my-own friends-with merriment making-for by-thee*

ma-lā kōk<sup>a</sup>ru dēkhil dēlla nāhī. Āni jyā-na tuhā paisā rāṇḍāhī-barōbar  
*me-to a-kid even was-given not. And whom-by thy money harlots-with*

udav<sup>a</sup>lā tō tuhā lēk ālā mhanun tvā tyā-chyāsāthī mōṭhī mēj<sup>a</sup>vānī  
*was-squandered that thy son came therefore by-thee him-of-for great feast*

dēlli.' Tēvhā bāp mhanāla, 'mulā, tu sārā-yē! māhyā-barōbar āhēs,  
*was-given.'* *Then the-father said, 'son, thou all-time of-me-with art,*  
 āni māhī sārī jin'gi tuhī-ts āhē. Par ānand karāvā hē dzarur  
*and my all estate thine-only is. But joy should-be-made this necessary*  
 hōta. Kāran kī tuhā bhāu mēlā hōtā, tō punhā jītā dzhālā; va  
*was. Because that thy brother dead was, he again alive became; and*  
 davad'lā hōtā, tō sāpad'lā āhē.'  
*lost was, he found is.'*

[No. 59.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

## SPECIMEN II.

## STATEMENT OF AN ACCUSED PERSON.

सवाल—पटगोवारीचा चिंधु लोधी याच्या-कडे तु चाकरी होतास का ।

जबाब—होतो । सात आठ महिने चाकरी केली । गेल्या चैताचे मधात चाकरी सोडली ।

सवाल—चाकरी-वर होता तेव्हा कोठ राहत होता ।

जबाब—माहि ठेवलेली बायको इस घेऊन मि चिंधुचे घरात राहत होतो । माझ्या-कडे किरसानकीच काम होत । आनखिन मालकान जे काम सांगितल ते कराव । जेव्हा सार पिक जमा भाल व वावरात खळ केल तहि मि खळ्यात रात्रंदिवस रखवालिस राहत होतो । व माहि बायको घरि राहे ।

सवाल—चिंधु कधी-तरी खळ्यात राहेला होता ।

जबाब—तो कधी कधी खळ्यात निजे । एक कड्याच्या पेंड्याचि लहानसी भोपडी केली होती । त्यात मि निजो ।

सवाल—तारिख १२ माहे मार्च सन १८६८ रोजी, म्हनजे सनवरी चिंधु खळ्यात निजला होता ।

जबाब—हो निजला होता । त्या गोष्टीस दिड महिना भाला । त्या रात्रि मि भोपडी-मध्ये होतो व माहि बायको वस्तीत घरि होती । वावरी नव्हती ।

सवाल—चिंधु त्या दिवसी खळ्या-वर निजला होता, तर त्याच्या आंगा-वर डागिने होते ।

जबाब—चिंधु दिवस-भर खळ्या-वर होता । जेवायास घरि गेला नाहि । संध्या-काळी त्याचि सामु बलाउ आलि पर गेला नाहि । भुक नाहि, म्हन सांगितले । त्या रात्रि खळ्या-वर निजला । त्याच्या आंगा-वर सोन्याच कड, चांदिच कड, सोन्याच्या ४ चंद्रकड्या चांदिचा करदोडा आनि सोन्याचा कळ्ला इतक होत ।

सवाल—आज कोर्टात पेश केलिले डागिने कोनाचे आहेत ।

जबाब—चिंधुचे आहेत । तो निजला होता तेव्हा ते त्याच्या आंगा-वरच होते ।

सवाल—हे डागिने तुम्हा कबजात कसे आले ।

जबाब—त्या सनवारि दोन वाजता चेता झालो । तेव्हा चिंधु मेला दिसला । त्यास कोन मारल होत माहित नाहि । मग त्याच्या आंगा-वरचे सारे डागिने काढाडुन निघालो । चिंधुचे दोन्ही पाय मान पहिल्यानेच रस्त्याने कोन बांधले होते । त्याच्या डोसक्यातुन रक्त चालू होत । हा गोटा त्याच्या-जवळ पडला होता । चंद्रकड्या कान तोडुन काढाडल्या नाहि । लास विहिरित फेकुन मि बायको-कडे गेलो, आनि छकड्या-वर तिस घेऊन गावी गेलो ।

सवाल—हा गोना चिंधुचे खक्यातुन तु काढाडुन देला का ।

जबाब—कडव्या-खालि म्या लपवुन ठेवला होता । तो काढाडुन देला । हे धोत्र माझ आहे । माहि बायको नेसली होती । तिचा हात बनत नव्हता, म्हणुन रक्ताचे डाग पडले । दोरास जे रक्ताचे डाग आहे ते बैलाच्या रक्ताचे आहे । खुन केल्याच माझ्या-वर नाव एईल म्हण लास अडात टाकली, आनि म्हणच डागिने हि लपवुन ठेविले । आनि नाव न याव म्हण पळुन हि गेलो ॥

[ No. 59.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Savāl.— Paṭgōvārī-tsā Chindhu Lōdhī yā-chyā-kaḍē tu  
*Question.—Paṭgōvārī (village)-of Chindhu Lōdhī him-of-near thou*  
 tsāk<sup>a</sup>rī hōtās kā?  
*in-service wast what?*

Dzabāb.— Hōtō. Sāt āṭh mahinē tsāk<sup>a</sup>rī kēli. Gēlyā Chaitā-chē  
*Answer.—(I)-was. Seven eight months service was-done. Past the-Chait-of*  
 madhāt tsāk<sup>a</sup>rī sōḍ<sup>a</sup>li.  
*in-the-middle service was-left.*

Savāl.— Tsāk<sup>a</sup>rī-var hōtā tēvhā kōṭha rāhat hōtā?  
*Question.— Service-on were then where living were?*  
 Dzabāb.— Māhi ṭhēv<sup>a</sup>lēli bāy<sup>a</sup>kō is ghēūn mi Chindhu-chē  
*Answer.— My kept woman her having-taken I Chindhu-of*  
 gharāt rāhat hōtō. Māhyā-kaḍē kir<sup>a</sup>sān<sup>a</sup>kī-tsa kām hōta. Ān<sup>a</sup>khin  
*in-house living was. Of-me-near cultivation-of work was. And*  
 māl<sup>a</sup>kā-na jē kām sāngit<sup>a</sup>la tē karāva. Jēvhā sāra pik  
*the-master-by what work was-told that would-be-done. When all ripe-produce*  
 jamā dzhāla, va vāv<sup>a</sup>rāt khaḷa kēla, tahi mi  
*gathered became, and in-field threshing-floor was-made, then I*  
 khalyāt rātran-divas rakh<sup>a</sup>vālis rāhat hōtō, va  
*in-the-threshing-floor night-and-day for-taking-care-of living was, and*  
 māhi bāy<sup>a</sup>kō ghari rāhē.  
*my wife at-home used-to-live.*

Savāl.— Chindhu kahī-tarī khalyāt rāhēlā hōta?  
*Question.— Chindhu at-any-time in-the-threshing-floor living was?*  
 Dzabāb.— Tō kadhī-kadhī khalyāt nijē. Ēk kaḍ<sup>a</sup>byā-chyā  
*Answer.—He sometimes in-the-threshing-floor slept. One kaḍbā-grass-of*  
 pēṇḍyā-chī lahān<sup>a</sup>sī jhōp<sup>a</sup>ḍī kēli hōtī; tyāt mi nidzo.  
*bundles-of small hut made was; in-that I slept.*

Savāl.— Tārikh bārā, mähē Mārch, san 1898, rōji, mhan<sup>a</sup>jē,  
*Question.— Date twelve, month March, year 1898, on-day, that-is,*  
 San<sup>a</sup>vāri Chindhu khalyāt nidz<sup>a</sup>lā hōtā?  
*on-Saturday Chindhu in-the-threshing-floor sleeping was?*

**Dzabāb.**— Hō, nidz<sup>lā</sup> hōtā. Tyā gōshṭis did mahinā  
*Answer.*— Yes, sleeping was. That to-story one-and-a-half month  
 dzhālā. Tyā rātri mi jhōp<sup>di</sup>-madhē hōtō, va māhi bāy<sup>kō</sup> vastit  
 became. That on-night I the-hut-in was, and my wife in-village  
 ghari hōti, vāv<sup>ri</sup> navhati.  
 in-house was, in-the-field was-not.

**Savāl.**— Chindhū tyā div<sup>sī</sup> khal<sup>yā</sup>-var nidz<sup>lā</sup> hōtā tar  
*Question.*— Chindhū that on-day the-threshing-floor-on sleeping was then  
 tyā-chyā āngā-var dāginē hōtē?  
 him-of person-on ornaments were?

**Dzabāb.**— Chindhū divas-bhar khal<sup>yā</sup>-var hōtā. Jēvāyās ghari  
*Answer.*— Chindhū the-whole-day the-threshing-floor-on was. To-dine to-house  
 gēlā nāhi. Sandhyā-kālī tyā-chi sāsū balāu āli, par gēlā  
 went not. In-the-evening his mother-in-law to-call came, but (he-)went  
 nāhi. Bhuk nāhi, mhun sāngit<sup>lē</sup>. Tyā rātri khal<sup>yā</sup>-var  
 not. Hunger not, so it-was-told. That on-night the-threshing-floor-on  
 nidz<sup>lā</sup>. Tyā-chyā āngā-var sōnyā-tsa kaḍa, tsāndi-tsa kaḍa,  
 slept. Him-of person-on gold-of bracelet, silver-of bracelet,  
 sōnyā-chyā chār chandra-kadyā, tsāndi-tsā kar<sup>dōḍā</sup>, āni sōnyā-tsā chhallā,  
 gold-of four chandra-kadis, silver-of waist-string, and gold-of a-ring,  
 it<sup>ka</sup> hōta.  
 this-much was.

**Savāl.**— Ādz kōrtāt pēs kēlēlē dāginē kōnā-chē āhēt?  
*Question.*— To-day in-the-court produced made ornaments whom-of are?

**Dzabāb.**— Chindhū-chē āhēt. Tō nidz<sup>lā</sup> hōtā tēvhā tē tyā-chyā  
*Answer.*— Chindhū-of are. He asleep was then they him-of  
 āngā-vara-ts hōtē.  
 the-person-on-even were.

**Savāl.**— Hē dāginē tuhyā kab<sup>jāt</sup> kasē ālē?  
*Question.*— These ornaments of-thee in-possession how came?

**Dzabāb.**— Tyā San<sup>vāri</sup> dōn vādz<sup>tā</sup> chētā dzhālō. Tēvhā  
*Answer.*— That on-Saturday two striking conscious I-became. At-that-time  
 Chindhū mēlā dis<sup>lā</sup>. Tyās kōna mār<sup>la</sup> hōta māhit nāhi. Mag  
 Chindhū dead appeared. Him by-whom killed was known not. Then  
 tyā-chyā āngā-var-chē sārē dāginē kāhādun nighālō. Chindhū-chē  
 him-of the-person-on-of all ornaments having-taken-off I-started. Chindhū-of  
 dōnhī pāy, mām pahilyā-nē-ts rassyā-nē kōna bāndh<sup>lē</sup> hōtē. Tyā-chyā  
 both feet, neck at-first-even a-rope-with by-somebody tied were. Him-of  
 dōs<sup>kyātun</sup> rakt tsālla hōta. Hā gōtā tyā-chyā-dzavaḷ paḍ<sup>lā</sup> hōtā.  
 the-head-from blood passing was. This stone him-of-near fallen was.  
 Chandra-kadyā kām tōḍun kāhād<sup>lyā</sup> nāhi. Lās vihirit  
 The-chandra-kadis ears having-cut were-taken-off not. The-corpse into-a-well



phēkun mi bāy<sup>a</sup>kō-kaḍē gēlō, āni tshak<sup>a</sup>dyā-var tis ghēūn  
*having-thrown I wife-near went, and a-cart-on her having-taken*  
 gāvī gēlō.  
*to-the-village went.*

Savāl.— Hā gōnā Chindhu-chē khalṽātun tu  
*Question.—This cloth Chindhu-of the-threshing-floor-from (by-)thee*  
 kāhāḍun dēllā kā ?  
*having-taken-out was-given what ?*

Dzabāb.— Kaḍ<sup>a</sup>byā-khāli myā lap<sup>a</sup>vun thēv<sup>a</sup>lā hōtā. Tō  
*Answer.—The-kaḍbā-grass-under by-me having-concealed kept was. That*  
 kāhāḍun dēllā. Hē dhōtra mādḍha āhē; māhi bāy<sup>a</sup>kō nēs<sup>a</sup>li-hōtī.  
*having-taken-out was-given. This cloth mine is; my wife worn-had.*  
 Ti-tsā hāt banat navhatā, mhanun raktā-chē ḍāg paḍ<sup>a</sup>lē. Dōrās jē  
*Her hand good was-not, therefore blood-of stains fell. To-the-rope which*  
 raktā-chē ḍāg āhē tē bailā-chyā raktā-chē āhē. Khun kēlyā-tsa  
*blood-of stains are those an-ox-of blood-of are. Murder committing-of*  
 māhyā-var nāv ēil, mhun lās adāt ṭāk<sup>a</sup>li,  
*of-me-on name (suspicion) will-come, therefore corpse into-a-well was-thrown,*  
 āni mhuna-ts ḍāginē hi lap<sup>a</sup>vun thēvilē; āni nāv  
*and therefore-even the-ornaments also having-concealed were-kept; and name*  
 na yāva mhun paḷun hi gēlō.  
*not should-come therefore having-run also I-went.*

### FREE TRANSLATION OF THE FOREGOING.

*Question.*—Were you in the service of Chindhu Lodhi in Patgowari ?

*Answer.*—Yes, for seven or eight months. I left the service in the middle of last Chait (March-April).

*Question.*—Where did you live when you were in his service ?

*Answer.*—I used to take my wife with me and live in Chindhu's house. My business was to do the tillage and whatever else the master might ask me to do. When all the crops had been collected and the threshing had begun in the field, then I used to stay day and night on the threshing-floor in order to keep an eye on it, and my wife stayed in the house.

*Question.*—Did Chindhu sometimes also stay on the threshing-floor ?

*Answer.*—From time to time he used to sleep there. A small hut had been built of bundles of Kaḍbā grass, in which I was wont to sleep.

*Question.*—Did Chindhu sleep on the threshing-ground on the 12th March 1898 ?

*Answer.*—Yes, he did. It was two and a half months ago. On that night I was in the hut, and my wife was in the village, in the house, and not in the field.

*Question.*—Did Chindhu wear any ornaments on that day when he slept on the threshing-floor ?

*Answer.*—Chindhu stayed the whole day on the threshing-floor and did not go home for dinner. His mother-in-law came in the evening to call him, but he did not go. He said he was not hungry. He slept that night on the threshing-floor. He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring.

*Question.*—To whom do these ornaments which have to-day been produced in Court belong?

*Answer.*—To Chindhu. He had them on his body when he slept.

*Question.*—How did these ornaments come in your possession?

*Answer.*—It was a Saturday. I awoke at two o'clock. Chindhu then seemed to be dead. I do not know who killed him. I then took all the ornaments from his body and went away. Somebody had bound Chindhu's feet and neck with a rope, and blood was flowing from his head. This stone was lying near him. I did not cut his ears in order to get his ear-rings. I threw the body in a well and went to my wife. Then I procured a cart and brought her to the village.

*Question.*—Did you take this cloth from Chindhu's threshing-ground?

*Answer.*—I had put it under the threshing-floor, and thence I fetched it. This cloth is mine, and my wife had worn it. Her hand was not good (she was in her menses); and therefore there are blood stains. The blood stains on the rope are from the ox. I threw the corpse into the well because I was afraid of being called a murderer. That was also the reason why I hid the ornaments. And I also ran away in order to avoid suspicion.

Between Nagpur and Berar lies the district of Wardha. The principal language is Marāṭhī, closely agreeing with the form which that language assumes in the neighbouring districts.

The specimen which follows has been printed in full because it is the only specimen which has been received in the Mōḍī character. Note that the dative ends in *lā* or *s*, and the case of the agent usually in *nī*; thus, *ma-lā*, to me; *mān'sās*, to a man; *ārōpī-nī*, by the accused. The latter suffix is, of course, originally a plural suffix.

[No. 60.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ.

NĀGPURĪ DIALECT.

(DISTRICT WARDHA.)

### STATEMENT OF AN ACCUSED PERSON.

ઉપર - આજ સુધી ૩૧ વર્ષના મન  
 આજ સુધી ૫૦ ગામ મેં પાડી, થોડા  
 મઠમ ૧૪૭ મઠમે ઉજવે થતા ૧૦  
 જવથ મઠ થયે  
 જવથ - નોજ દીપવડ લીધે  
 પાડવા મઠના મ મળે ઉમ્મરે મળે  
 મી તોલે ધુળ દેવો ૧૦ મઠમે વંધ  
 મી બંગી ૧૪ મી ઉપા માળ  
 રુપુ મથ બે મ પાંડિંગ બે મનાડે  
 દાવ્યા કુટે ૧૫ મથે જમન મી ૫ મથમે  
 મીકુન મેમે ૧૦ રુપુ મથ ૫૦ લાગ પડે મી  
 પ મેમે ૩૦ મે મી ૧૪ દેવે ૫ દાગા ૫ મથ

મોઢે ઘોં વ ઘણાંકની ગાજી મોઢે ઘોં વ  
 મેરમ પાળી પાઝન ઊંચાગ મેઢે વ ઊંચગોજીં  
 મનીહ ઘીઢ મેરમ ધમન ધજે મેરમ  
 ટાંબજે વ ઊંચગોજીં મમમ મીં ઘેરકી ઉ  
 મમ્મા વ ધેરન મ તેલં મઘલે પડે જાઉ  
 મુગ ઘેરકી ઉ ધેરન ધમે વ મમ્મા વ ને  
 વ મ મેર વાં પાગમ્મા રુમ્મા ની પાગમ્મા  
 વ પાગમ્માનીડે ટેપે જેમ વ ઊંચગન ઘોં મેર  
 પાગમ્મા જે ઘેર પગ મી પાગમ્માનીડે ઝાવકી  
 મેર પાગમ્માની વ ગાજી મેર મી વ મેર  
 મેરમ ગાજી મેર વ ઊંચગન મેરમ મેર મેર  
 મેરવડે મેરમ ગેર - ઊંચગોજીં મેરમ ઘીઢ તેલે  
 વ ઘેરો વ નધ ૧૨/૩/૪/૫/૬/૭/૮/૯ મેર મેર મમ મેર મેર  
 ધી નધા ધમે ધમે વ ધમા ધમા ધમા ધમા ધમા  
 ધમા ધમા મેર મેર મેર મેર મેર મેર મેર મેર

[No. 60.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT WARDHA.)

## TRANSLITERATION AND TRANSLATION.

Savāl.— Phiryādi-chē tsāv<sup>a</sup>dhīt dzāūn phiryādi-var  
 Question.— *The-complainant-of in-the-shop having-gone the-complainant-on*  
 gardī kēli, yā-tsā ārōp kalam 147 pramāṇē tudz-var ālā, tar  
*riot was-made, this-of charge section 147 according-to thee-on came, then*  
 dzabāb kāy āhē?  
*reply what is?*

Dzabāb.— Rōdz Budh<sup>a</sup>vār divāli-chē pād<sup>a</sup>vā Kārtik māsāt  
 Answer.— *Day Wednesday the-Divāli-of Pādavā Kārtik in-the-month*  
 sakāl-chē prah<sup>a</sup>rī mī tōṇḍ dhūt hōtō, tar Māhādēv ālā. Tyā-nī  
*the-morning-of time-at I mouth washing was, then Māhādēv came. Him-by*  
 sāṅgit<sup>a</sup>lē kī, ‘tudzhā bhāū Raghunāth sōnār Pāṇḍuraṅg  
*it-was-told that, ‘thy brother Raghunāth goldsmith Pāṇḍuraṅg*  
 sōnārā-chē dāthyā-pudhē pad<sup>a</sup>lā āhē.’ Mhanōn mī va Māhādēv  
*goldsmith-of the-door-in-front fallen is.’ Therefore I and Māhādēv*  
 miḷūn gēlō, tar Raghunāth rastyāt pad<sup>a</sup>lā hōtā, va tyā-chē  
*together went, then Raghunāth in-the-street fallen was, and him-of*  
 ḍōkē phuṭ<sup>a</sup>lē hōtē, va hātās rakat lāg<sup>a</sup>lē hōtē, va hātās  
*head broken was, and to-the-hand blood stuck was, and to-the-hand*  
 hī gar<sup>a</sup>sād lāg<sup>a</sup>lē hōtē, va tyādz-lā pāṇī pādūn  
*also scratches inflicted were, and him-to water having-made (him)-drink*  
 huśār kēlē, va Siv Gōvind kānishtabal yādz-lā balāūn  
*conscious was-made, and Siv Gōvind a-constable him-to having-called*  
 āṇ<sup>a</sup>lē. Tyādz-lā dākhavilē, va Siv Gōvind mhanālā kī,  
*it-was-brought. Him-to it-was-showed, and Siv Gōvind said that,*  
 ‘Dēv<sup>a</sup>lis nākyā-var ghēūn dzā.’ Tēvhā Māhādēvā-chē khāsar  
*‘to-Devli-(village) the-outpost-on having-taken go.’ Then Māhādēv-of cart*  
 māgūn Dev<sup>a</sup>lis ghēūn ālō va nākyā-var nēlē;  
*having-begged to-Devli having-taken came and the-outpost-on it-was-carried;*  
 va yā kōṛṭāt phiryādi Raghunāth-nī phiryādi va  
*and this in-court the-complainant Raghunāth-by the-complainant and*  
 phiryādi-chē dōghē lēk va Siv Ratan va-gērē yādz-var phiryād  
*the-complainant-of two sons and Siv Ratan et-cetera them-on a-complaint*

kēli hōti ; parantu mi phiryādi-chē tsāv<sup>a</sup>dhīt dzāūn  
*made was ; but by-me the-complainant-of in-the-shop having-gone*  
 phiryādi-var gardi kēli nāhī, va kādi mār<sup>a</sup>nyās utsalli nāhī, va  
*the-complainant-on riot was-made not, and a-stick to-beat was-raised not, and*  
 Siv Ratan-lā hī mār<sup>a</sup>lē nāhī.  
*Siv Ratan-to also it-was-beaten not.*

Kōrtā-chē praśnā-chē uttar. Siv Gōvind kānishṭabal tē vēlēś  
*The-court-of question-of reply. Siv Gōvind a-constable that at-time*  
 va ārōpī nambar 1, 2, 3, 5, 6, 7. hē kōthē hōtē ma-lā māhit  
*and the-accused numbers 1, 2, 3, 5, 6, 7 these where were me-to known*  
 nāhī.  
*not.*

Hī dzabānī ām-chē samakshē va āmhī āy<sup>a</sup>kat ās<sup>a</sup>tānā ghēt<sup>a</sup>li āhē, va  
*This statement our in-presence and we hearing being taken is, and*  
 ārōpī-nī dzō madz<sup>a</sup>kūr sāngit<sup>a</sup>lā tō kharyā rīti-nē hita lihilā  
*the-accused-by what account was-told that true manner-with here written*  
 āhē.  
*is.*

### FREE TRANSLATION OF THE FOREGOING.

*Question.*—You have been charged under section 147 with having entered the shop of the complainant and having made a disturbance there. What do you answer to the charge ?

*Answer.*—On a Wednesday morning, the first day of the Divālī, in the month of Kārtik, I was washing my face, when Māhādēv came and told me that my brother the goldsmith Raghunāth was lying outside the door of the goldsmith Pāṇḍuraṅg. I and Māhādēv therefore went together and saw that Raghunāth had fallen in the street. His head was broken and there was blood on his hand, and there were also scratches on his hand. We made him drink some water, and brought him to himself. Then we fetched the constable Siv Gōvind, and showed him to him. He ordered us to take him (Raghunāth) to the customs' station in Devli. I borrowed a cart from Māhādēv and took him to the station in Devli. Raghunāth has made a complaint in this court against the complainant, and his two sons, and Siv Ratan and others. It is not true that I entered the shop of the complainant and made a disturbance, and I did not raise a stick in order to strike him, nor did I strike Siv Ratan. This is my answer to the question of the court. I do not know where the constable Siv Gōvind and the accused numbers 1, 2, 3, 5, 6, and 7 were at that time.

This statement has been taken down in our presence and hearing, and the statement made by the accused has here been properly written.

Marāṭhī is also the principal language of the north-western part of Chanda. The local dialect is, in some places, called Jhārī, *i.e.* jungle-language. *Jhārī*, or forest-country, is the name used to denote the north of Bhandara, Balaghat, and the Chhattisgarh

country. Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhādī. It may safely be assumed that all these names denote one and the same form of speech.

The dialect of Chanda does not share all the characteristics of the neighbouring districts. Thus, we do not find forms such as *dēlla*, given; *māhā*, my; *tyāhīs*, to them. On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāṭhī of the Central Provinces.

[ No. 61.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT CHANDA.)

एका पुरुषास दोन लहान मुल होती, एक मुलगा आनि एक मुलगी ।  
मुलगा होता तो रुपान फार सुंदर होता, मुलगी साधारन होती । एके दिवशी  
ती उभयता मुल आरशा-पाशी खेळत असता मुलगा मुलीस म्हनतो । अग, ह्या  
आरशात आपन पाहु बर, सुंदर कोन दिसते । ते मुलीस वार्डेट वाटल । तिला  
समजल की, ह्यान हे आपल्याला हिनवायासाठी म्हटल । मग तिन बापा जवळ  
जाऊन भावाच गाहान सांगितल । ती म्हनाली, बाबा, आरशात रुप पाहून  
समाधान पावाव, हे वायकाच काम, त्यात पुरुषान मन घालु नये । बापान दोघास  
पोटाशी धरून त्याचे समाधान केल । तो म्हनाला, मुलानो, तुम्ही भांडु नका ।  
आज-पासून तुम्ही दोघ ही नित्य आरशात पाहत जा ॥

मुलगी म्हनाली, बाबा, सोमा गवळी दुध घेऊन आला आहे । तो म्हनतो  
किती दुध देऊ । बाप म्हनतो, मुली, त्याला सांग की, आज शेर भर दुध पुरे ।  
उद्या दोन शेर घेऊन ये । मुलगी म्हनते, बाबा, गवळी दुध कोठुन आनतो । बाप  
म्हनतो, तुला ठाऊक नाहि काय । त्याच्या घरी गार्ड आहेत, म्हशि आहेत ।  
त्याचे दुध काढून तो आनतो । मुलगी म्हनते, बाबा, गाय किती दुध देते, आनि  
म्हैस किती दुध देते । बाप म्हनतो, येक येक गाय दोन दोन शेर दुध देते,  
आनि म्हैस चार चार शेर देते ॥

[No. 61.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT CHANDA.)

## TRANSLITERATION AND TRANSLATION.

Ēkā purushās dōn lahān mula hōtī, ēk mul<sup>a</sup>gā āni ēk mul<sup>a</sup>gī. Mul<sup>a</sup>gā  
*One to-person two small children were, one son and one daughter. The-son*  
 hōtā, tō rupā-na phār sundar hōtā. Mul<sup>a</sup>gī sādharan hōtī. Ēkē  
*was, he appearance-by very beautiful was. The-daughter common was. One*  
 div<sup>a</sup>śī tī ubhay<sup>a</sup>tā mula ā<sup>a</sup>śā-pāśī khēlat astā mul<sup>a</sup>gā mulis  
*on-day they both children the-mirror-near playing while-were the-son to-the-girl*  
 mhan<sup>a</sup>tō, ‘aga, hyā ā<sup>a</sup>śāt āpan pāhu bara, sundar kōn dis<sup>a</sup>tē.’ Tē  
*says. ‘Oh, this in-the-mirror we may-see well, beautiful who appears.’ That*  
 mulis vāit vā<sup>a</sup>la. Ti-lā samadz<sup>a</sup>la kī, hyā-na hē āp<sup>a</sup>lyā-lā  
*to-the-girl bad appeared. Her-to it-was-understood that, this-one-by this me*  
 hin<sup>a</sup>vāyāsāthī mha<sup>a</sup>la. Mag ti-na bāpā dzavaḷ dzāūn bhāvā-tsa  
*humiliating-for was-said. Then her-by father near having-gone brother-of*  
 gārhanā sāngit<sup>a</sup>la. Tī mhanālī, ‘bābā, ā<sup>a</sup>śāt rup pāhūn  
*complaint was-told. She said, ‘father, in-the-mirror face having-seen*  
 samādhān pāvāva hē bāy<sup>a</sup>kā-tsa kām, tyāt purushā-na man  
*satisfaction should-be-felt this women-of business, in-that a-man-by mind*  
 ghālu na-yē.’ Bāpā-na dōghās pōtā-śī dharūn tyā-chē samādhān  
*to-put is-not-meet.’ The-father-by both the-breast-to having-held them-of consolation*  
 kēla. Tō mhanālā, ‘mulānō, tumhī bhāṇḍu na-kā. Ādz-pāsūn tumhī  
*was-made. He said, ‘children, you quarrel do-not. To-day-from you*  
 dōgha hī nitya ā<sup>a</sup>śāt pāhat dzā.’  
*both also always in-the-mirror looking go.’*

Mul<sup>a</sup>gī mhanālī, ‘bābā, Sōmā gav<sup>a</sup>ḷī dudh ghēūn ālā āhē.  
*The-girl said, ‘father, Soma the-milkman milk having-taken come is.*  
 Tō mhan<sup>a</sup>tō, “kitī dudh dēū?”” Bāp mhan<sup>a</sup>tō, ‘mulī, tyā-lā  
*He says, “how-much milk shall-(I-)give?”” The-father says, ‘girl, him-to*  
 sāng kī, “ādz sēr-bhar dudh purē, udyā dōn sēr ghēūn yē.””  
*tell that, “to-day a-seer-full milk is-enough, to-morrow two seers having-taken come.””*  
 Mul<sup>a</sup>gī mhan<sup>a</sup>tē, ‘bābā, gav<sup>a</sup>ḷī dudh kōṭhun ān<sup>a</sup>tō?’ Bāp  
*The-girl says, ‘father, the-milkman milk where-from brings?’ The-father*  
 mhan<sup>a</sup>tō, ‘tu-lā ṭhāūk nāhi kāy? Tyā-chyā gharī gāi āhēt, mhaśī  
*says, ‘you-to known not what? Him-of in-house cows are, she-buffaloes*



āhēt, tyā-chē dudh kādhūn tō ān'tō.' Mul'gī mhan'tē, 'bābā, gāy  
*are, them-of milk having-drawn he brings.' The-girl says, 'father, a-cow*  
 kitī dudh dēte, āni mhais kitī dudh dētē?' Bāp  
*how-much milk gives, and a-she-buffalo how-much milk gives?' The-father*  
 mhan'tō, 'yēk yēk gāy dōn dōn sēr dudh dētē, āni mhais chār  
*says, 'one one cow two two seers milk gives, and a-she-buffalo four*  
 chār sēr dētē.'  
*four seers gives.'*

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### FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a boy and a girl. The boy was very pretty, the girl had an ordinary kind of face. One day both children were playing near a looking glass, and the boy said to the girl, 'come let us look at ourselves in the glass, to see which is the prettier.' The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her. She went to her father and complained of her brother, and said, 'father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things.' The father embraced both and satisfied them. He said, 'children, don't quarrel. Both look in the glass in the future.'

The girl said, 'father, Sōmā, the milkman, has brought the milk, and he asks how much we want.' The father said, 'my daughter, tell him that one seer will do to-day and ask him to bring two seers to-morrow.' The daughter said, 'father, where does the milkman get the milk from?' The father answered, 'Don't you know that? He has got cows and buffaloes in his house, and he milks them, and so gets the milk.' Says the daughter, 'father, how much milk does a cow give?' Answers the father, 'each cow gives two seers milk, and each she-buffalo four.'

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In Bhandara, Nāgpurī is the principal language. A considerable proportion of the population, however, also speak Rājasthānī, Bundēlī, Gōṇḍī, and other aboriginal dialects.

The Marāṭhī of Bhandara is essentially the same as that current in Nagpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 62.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHĪ.

NĀGPURĪ DIALECT.

(DISTRICT BHANDARA.)

एका मानसास दोन पोर होते । त्या-पैकी लहान बापास म्हनाला, बाबा,  
माभ्या हिश्याची जमा मला दे । त्यान आपली जमा त्याहास वाटून देली । मग  
त्यान काहीक दिवसान आपली सर्व जमा घेऊन दुसऱ्या दूरच्या गावी गेला । तेथ  
जाऊन त्यान आपली पैशाची धुकधानी केली । त्याचा सर्व पैसा सरल्या-वर त्या  
गावी मोठा दुकाळ पडला व त्याज तंगी झाली । मग तो त्या गावच्या एका मानसा-  
जवळ जाऊन राहिला । त्यान त्यास आपल्या वावरात डुकर चारन्यास पाठवला ॥

## TRANSLITERATION AND TRANSLATION.

|                      |                   |                     |                    |                       |                        |                                    |
|----------------------|-------------------|---------------------|--------------------|-----------------------|------------------------|------------------------------------|
| Ēkā                  | mān'sās           | dōn                 | pōr                | hōtē.                 | Tyā-paikī              | lahān                              |
| <i>A-certain</i>     | <i>to-man</i>     | <i>two</i>          | <i>sons</i>        | <i>were.</i>          | <i>Them-from-among</i> | <i>the-younger</i>                 |
| bāpās                | mhanālā,          | 'bābā,              | mājhyā             | hiśśā-chī             | dzamā                  | ma-lā dē.'                         |
| <i>to-the-father</i> | <i>said,</i>      | <i>'father,</i>     | <i>of-me</i>       | <i>share-of</i>       | <i>property</i>        | <i>me-to give.'</i>                |
| Tyā-na               | āp'li             | dzamā               | tyāhās             | vātūn                 | dēlli.                 | Mag tyā-na                         |
| <i>Him-by</i>        | <i>his-own</i>    | <i>property</i>     | <i>to-them</i>     | <i>having-divided</i> | <i>was-given.</i>      | <i>Then him-by</i>                 |
| kāhik                | div'sā-na         | āp'li               | sarv               | dzamā                 | ghēūn                  | dus'ryā dūr'chyā                   |
| <i>some</i>          | <i>days-after</i> | <i>his-own</i>      | <i>all</i>         | <i>property</i>       | <i>having-taken</i>    | <i>another distant</i>             |
| gāvi                 | gēlā.             | Tētha               | dzāūn              | tyā-na                | āp'li                  | paśā-chī dhuḷ'ādhānī               |
| <i>to-village</i>    | <i>(he-)went.</i> | <i>There</i>        | <i>having-gone</i> | <i>him-by</i>         | <i>his-own</i>         | <i>wealth-of waste</i>             |
| kēli.                | Tyā-tsā           | sarv                | paśā               | sar'lyā-var           | tyā                    | gāvi mōṭhā                         |
| <i>was-made.</i>     | <i>Him-of</i>     | <i>all</i>          | <i>wealth</i>      | <i>expended-after</i> | <i>that</i>            | <i>in-village mighty</i>           |
| dukāl                | paḍ'lā,           | va                  | tyādz              | taṅgī                 | dzhālī.                | Mag tō tyā gāv'chyā                |
| <i>famine</i>        | <i>fell,</i>      | <i>and</i>          | <i>to-him</i>      | <i>difficulty</i>     | <i>became.</i>         | <i>Then he that of-the-village</i> |
| ēkā                  | mān'sā-dzavaḷ     | dzāūn               | rāhilā.            | Tyā-na                | tyās                   | āp'lyā vāv'rāt                     |
| <i>a-certain</i>     | <i>man-near</i>   | <i>having-gone</i>  | <i>lived.</i>      | <i>Him-by</i>         | <i>to-him</i>          | <i>his-own into-field</i>          |
| ḍuk'ra               | tsār'nyās         | pāṭhav'la.          |                    |                       |                        |                                    |
| <i>the-swine</i>     | <i>to-feed</i>    | <i>it-was-sent.</i> |                    |                       |                        |                                    |

In Balaghat Marāṭhī is spoken all over the southern part of the district, mostly side by side with Eastern Hindī, Marārī, and Gōṇḍī.

The lower classes use a mixed form of speech, locally known as Marhēṭī. This dialect will be separately dealt with below. See pp. 304 and ff.

The language of the upper classes, on the other hand, is pure Nāgpurī. We are not in a position to decide how many speakers are to be assigned to it. The local returns give the language of both as Marāṭhī.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes. It has been forwarded as representing the dialect of the women. It will, however, be seen that it is nothing else than ordinary Nāgpurī.

[No. 63.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT BALAGHAT.)

कोन्या एका मानसास दोन लेक होते । त्यातला लहान लेक बापास  
म्हनाला, बाबा जो धनाचा हिस्सा मज येईल तो दे । मग त्यान आपल धन त्यास  
वाटून देल्ल । मग लहान लेक थोड्या दिवसान सगळ धन घेऊन पर-मुलकात गेला ।  
मग तेथ वाटल तसा पैसा उडवला । मग सगळा त्याचा पैसा सरल्या-वर त्या  
मुलकात मोठा काळ पडला । तेव्हा त्यास मोठी तंगी होऊ लागली । तो त्या  
गावातल्या एका मोठ्या मानसा-पासी राहेला । त्यान आपले डुकर चारायासाठी  
आपल्या वावरात पाठवले ॥

Kōnyā ēkā mān'sās dōn lēk hōtē. Tyāt'lā lahān lēk  
Certain a to-man two sons were. Them-in-from the-younger son  
bāpās mhanālā, 'bābā, dzō dhanā-tsā hissā madz yēil  
to-the-father said, 'father, what the-wealth-of share me-to will-come  
tō dē.' Mag tyā-na āp'la dhan tyās vātūn  
that give.' Then him-by his-own wealth to-him having-divided  
dēlla. Mag lahān lēk thōdyā div'sā-na sag'la dhan  
was-given. Then the-younger son a-few days-after all the-wealth  
ghēūn par-mul'kāt gēlā. Mag tētha vāt'la tasā  
having-taken into-another-country went. Then there it-pleased(-him) so  
paisā udav'lā. Mag sag'lā tyā-tsā paisā sar'lyā-var  
the-money was-squandered. Then all him-of the-money was-spent-after  
tyā mul'kāt mōṭhā kāl paḍ'lā. Tēvhā tyās mōṭhī taṅgī  
that in-country mighty famine fell. Then to-him great difficulty  
hōū lāg'li. Tō tyā gāvāt'lyā ēkā mōṭhyā mān'sā-pāsī rāhēlā.  
to-be began. He that village-in-of one great man-near lived.  
Tyā-na āp'lō ḍuk'ra tsārāyāsāthī āp'lyā vāv'rāt pāṭhav'lā.  
Him-by his-own swine to-feed-for his-own into-field it-was-sent.

Marāṭhī is also spoken in the southern part of Seoni and Chhindwara, below the hills. It is the usual Nāgpurī form of the language, and it is not necessary to give any specimens.

In Raipur, Marāṭhī is spoken in villages to the south of Nandgaon. The dialect is essentially identical with Nāgpurī, though there are some traces of the influence of the neighbouring Chhattisgarhī. Compare *khāy-chī man'shā*, desire to eat; *khēt*, field. The neuter gender is on the point of disappearing. Compare *dōn lēk'rā* (neuter) *hōtē* (masc.), two sons were. The occasional writing of a cerebral *ṇ* is only a learned orthography, and does not represent a different pronunciation.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 64.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT RAIPUR.)

एका मनुष्याला दोन लेकरं होते । लहान्या पोरान म्हणल की, बाबा जिनगी-मधे माझा जो वाटा आहे तो मला द्या । मग त्यान आपली संपत्ति वाटून दिली । लहान लेकरान सारी जायदाद एका ठिकाणी करून आपण परदेशात चालला गेला । तेथे काही दिवस राहून-सत्या जे काही त्याज-जवळ होत ते त्यान उडवून दिले । जमा उडवून दिली अन तेथें दुकाळ पडला अन तो अनाथ होऊन गेला । जेव्हां तो उपाशी मरू लागला तेव्हां तो कोन्या गृहस्थाच्या घरी गेला । अन त्यान आपल्या खेता-मधे डूकर चारायस सांगितले । डूकर जो भूसा खातात तो खायची त्याची मनषा भाली, आणीक कोणी त्याला देत नव्हता । मग त्याला सुद भाली आणीक त्यान म्हणटल की, माझ्या बापाच्या येथें कही माणसाला पुश्कळ खायास मिळते अन मी उपाशी राहतो । मी उठून आता आपल्या बापा-पाशी जाईन आणीक मी त्याला म्हनीन की, हे बाबा, म्या देवाच्या विरुद्ध व तुझ्या समोर पाप केले । मी आपला लेक म्हनायच्या योग्य नाही । व मला आपल्या मजुरा-प्रमाने समजा । मग उठून आपल्या बापा-पाशी जाऊ लागला ॥

[No. 64.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT RAIPUR.)

## TRANSLITERATION AND TRANSLATION.

Ēkā manushyā-lā dōn lēk<sup>a</sup>rā hōtē. Lahānyā pōrā-na mhan<sup>a</sup>la  
*A-certain man-to two sons were. The-younger son-by it-was-said*  
 kī, 'bābā, jin<sup>a</sup>gi-madhē mādzhā dzō vātā āhē tō ma-lā dyā.'  
*that, 'father, the-property-in my what share is that me-to give.'*  
 Mag tyā-na āp<sup>a</sup>li sampatti vātūn dili. Lahān  
*Then him-by his-own property having-divided was-given. The-younger*  
 lēk<sup>a</sup>rā-na sārī jāy<sup>a</sup>dād ēkā-ṭhikāṇī karūn āpaṇ par-dēśāt  
*son-by all property together having-made himself into-another-country*  
 tsāl<sup>a</sup>lā gēlā. Tētha kāhī divas rāhūn-sanyā jē kābī tyādz-dzaval  
*moved went. There some days having-lived what anything of-him-near*  
 hōta tē tyā-na ud<sup>a</sup>vūn dila. Dzamā  
*was that him-by having-squandered was-given. The-property*  
 ud<sup>a</sup>vūn dili, an tēthā dukāl paḍ<sup>a</sup>lā, an tō anāth  
*having-squandered was-given, and there famine fell, and he destitute*  
 hōūn gēlā. Jēvhā tō upāśī marū lāg<sup>a</sup>lā, tēvhā tō  
*having-become went. When -he starvation-with to-die began, then he*  
 kōnyā grihasthā-chyā gharī gēlā. An tyā-na āp<sup>a</sup>lyā khētā-madhē  
*a-certain householder-of to-the-house went. And him-by his-own field-into*  
 ḍūk<sup>a</sup>ra tsārāy<sup>a</sup>s sāṅgit<sup>a</sup>la. Ḍūk<sup>a</sup>ra dzō bhūsā khātāt tō khāy-chī  
*the-swine to-feed it-was-told. The-swine which husks eat that eating-of*  
 tyā-chī man<sup>a</sup>shā dzhālī, āṇik kōṇī tyā-lā dēt navh<sup>a</sup>tā. Mag tyā-lā  
*him-of desire became, and anybody him-to giving was-not. Then him-to*  
 sud dzhālī, āṇik tyā-na mhan<sup>a</sup>ṭ<sup>a</sup>la kī, 'mājhyā bāpā-chyā yēthā  
*sense became, and him-by it-was-said that, 'my father-of here*  
 kabī mān<sup>a</sup>sā-lā puśkaḷ khāyās miḷ<sup>a</sup>tē; an mī upāśī rāhy<sup>a</sup>tō. Mī  
*how-many men-to much to-eat is-got; and I hungry live. I*  
 uṭhūn ātā āp<sup>a</sup>lyā bāpā-pāśī dzāin, āṇik mī tyā-lā mhanīn  
*having-arisen now my-own father-near shall-go, and I him-to shall-say*  
 kī, "hē bābā, myā Dēvā-chyā viruddha va tuhyā samōr pāp kēla.  
*that, "O father, by-me God-of against and of-thee before sin is-made.*  
 Mī āp<sup>a</sup>lā lēk mhanāy-chyā yōgya nāhī. Va ma-lā āp<sup>a</sup>lyā  
*I your-own son of-being-called worthy am-not. And me-to your-own*

majurā-pra.nānē    sam<sup>3</sup>dzā.'''    Mag    uthūn    āp<sup>3</sup>lyā    bāpā-pāśī    dzāū  
*servant-like    consider.'''    Then    having-arisen    his-own    father-near    to-go*  
 lāg<sup>3</sup>lā.  
*he-began.*

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### DHAN<sup>3</sup>GARĪ.

One thousand eight hundred individuals in Chhindwara have been reported as speaking Dhan<sup>3</sup>garī, *i.e.* 'shepherds' language.' The specimens which follow will, however, show that this dialect is nothing but the usual form of Marāṭhī current in the Central Provinces. The Dative takes the suffix *lē* as in Betul; thus, *mān<sup>3</sup>sā-lē*, to a man.

The only peculiarity of the so-called Dhan<sup>3</sup>garī is a tendency to drop the final *a* which corresponds to *ē* in Standard Marāṭhī. Thus, we find *tyān*, by him; *sagaḷ dhan*, all property, and so on. This tendency is, however, also found among the Dhan<sup>3</sup>gars of the Bombay Presidency; see above, p. 97.

Note also the polite forms of the imperative *yē-dzō*, please come; *pāhē-dzō*, please look; the imperfect *bas<sup>3</sup>lēt*, were sitting; the third person plural of the present tense, *khātē*, they eat; *dzātēt*, they go, etc.

On the whole, however, the Dhan<sup>3</sup>garī agrees with the Marāṭhī of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours. Compare pp. 97 and ff.

[ No. 65.]

### INDO-ARYAN FAMILY.

### SOUTHERN GROUP.

### MARĀṬHĪ.

DHAN<sup>3</sup>GARĪ DIALECT.

(DISTRICT CHHINDWARA.)

### SPECIMEN I.

कोन्या मानसाले दोन लेक होते । त्यातून लहान वापाले म्हनाला, बाबा आमच्या जो काही हिस्सा आहे तो वाटून दे । मंग त्यान त्याहिले धन वाटून दिले । मग थोड्या दिवसांत लहान लेक सगळं धन जमा करून कोनी कडे दूर गाँवी चालला गेला, आणि त्या देशांत जाऊन तो भिकारी झाला । धन उडून देऊन तऱ्हा त्या देशांत मोठा काळ पडला । मग त्याले मोठी गरीबी आली । तऱ्हा तो त्या गावातल्या एका मानसा जवळ जाऊन राहला । त्यान त्याले डुकर चारासाठी आपल्या वावरांत धाडले । मग त्यान म्हणलं का, डुकर जे साल खाते ते खाऊन आपण पोट भराव । आनीक त्याले कोन काही देऊ नाही ॥

[ No. 65.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

DHAN'GARĪ DIALECT.

(DISTRICT CHHINDWARA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnyā mān'sā-lē dōn lēk hōtē. Tyātūn lahān bāpā-lē  
*A-certain man-to two sons were. Them-in-from the-younger father-to*  
 mhanālā, 'bābā, ām-chyā dzō-kāhī hissā āhē tō vātūn dē.'  
*said, 'father, us-of whatever share is that having-divided give'*  
 Maṅg tyān tyāhi-lē dhan vātūn dila. Mag thōdyā  
*Then him-by them-to wealth having-divided was-given. Then a-few*  
 div'sāt lahān lēk saga! dhan dzamā karūn kōnī-kadē  
*in-days the-younger son all wealth together having-made elsewhere-to*  
 dūr gāvī tsāl'lā-gēlā, āni tyā dēsāt dzāūn tō bhikārī  
*far to-a-village went-away, and that in-country having-gone he a-beggar*  
 dzhālā; dhan udūn dēll, tēvhā tyā dēsāt mōthā  
*became; wealth having-squandered was-given, then that in-country mighty*  
 kāl paḍ'lā. Mag tyā-lē mōthī garibī āli. Tavhā tō tyā gāvāt'lyā  
*famine fell. Then him-to great poverty came. Then he that of-village*  
 ēkā mān'sā-dzava! dzāūn rāh'lā. Tyān tyā-lē dukar tsārāsāthī  
*one man-near having-gone lived. Him-by him-to the-swine to-feed-for*  
 āp'lyā vāv'rāt dhāḍ'la. Mag tyān mhaṭal kā, dukar  
*his-own into-field it-was-sent. Then him-by it-was-said that, the-swine*  
 jē sāl khātē tē khāūn āpan pōṭ bharāv. Ānik  
*what husks eat that having-eaten by-me belly should-be-filled. And*  
 tyā-lē kōn kāhī dēll nāhī.  
*him-to by-anybody anything was-given not.*

[ No. 66.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

DHAN<sup>a</sup>GARI DIALECT.

(DISTRICT CHHINDWARA.)

## SPECIMEN II.

## A POPULAR TALE.

एक धनगर होता। तो बकरे चारायले गेला। त्यान आपल्या मुनेले सांगी-  
तल, माही भाकर घेऊन येजो। बारा वाजाची येळा झाली, तिले त्या भाकरीची याद  
राहली नाही। एका वावरा-मंधी एक कुनबी आजत वाहत होता। तो  
धनगर त्याच्या-पाशी गेला, त्या कुनब्याले म्हणते की, माहे बकरे आंब्या खाले  
बसलेत। माहे बकरे पाहेजो। मी जेऊन येतो। तो जेवासाठी गेला। जेऊन पुनः  
आला, बकरे बसलेच होत्या। पुनः त्यान आपल्या बक्या घेऊन गेला चारायले ॥

## TRANSLITERATION AND TRANSLATION.

Ēk dhan<sup>a</sup>gar hōtā. Tō bak<sup>a</sup>rē tsārāy-le gēlā. Tyān āp<sup>a</sup>lyā  
*A shepherd there-was. He sheep to-graze went. Him-by his-own*  
sunē-lē sāngit<sup>a</sup>la, 'māhi bhākar ghēūn yē-dzō.' Bārā  
*daughter-in-law-to it-was-told, 'my bread having-taken come-please.' Twelve*  
vādzā-chi yēlā dzhālī, ti-lē tyā bhāk<sup>a</sup>ri-chi yād rāh<sup>a</sup>li nāhī.  
*striking-of time became, her-to that bread-of recollection remained not.*  
Ēkā vāv<sup>a</sup>rā-mandhī ēk kun<sup>a</sup>bī āūt vāhat hōtā. Tō dhan<sup>a</sup>gar  
*One field-in one cultivator plough driving was. That shepherd*  
tyā-chyā-pāśī gēlā, tyā kun<sup>a</sup>byā-lē mhan<sup>a</sup>tē kī, 'māhē bak<sup>a</sup>rē āmbyā-  
*him-of-near went, that cultivator-to says that, 'my sheep a-mango-tree-*  
khālē bas<sup>a</sup>lēt. Māhē bak<sup>a</sup>rē pāhē-dzō. Mī jēūn yētō.  
*under are-seated. My sheep look-after-please. I having-dined come.'*  
Tō jēvāsāthī gēlā. Jēūn punah ālā, bak<sup>a</sup>rē bas<sup>a</sup>lē-ts  
*He dinner-for went. Having-dined again came, the-sheep seated-even*  
hōtyā. Punah tyān āp<sup>a</sup>lyā bak<sup>a</sup>ryā ghēūn gēlā tsārāy-lē.  
*were. Again him-by his-own sheep having-taken he-went to-graze.*

## FREE TRANSLATION OF THE FOREGOING.

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come out and bring me bread.' At noon she had quite forgotten all about the bread. Now a peasant was driving his plough in a field (close by). The shepherd went to him and said, 'my sheep are lying under that mango-tree. Please keep an eye on them while I go home to eat.' He then went away to get something to eat, and when he came back his sheep were still on the same spot. He then took them out to graze.



### DZHĀRPĪ DIALECT.

This dialect has been returned as spoken by 5,000 people in Ellichpur. It is essentially identical with the ordinary Marāṭhī of the district. A peculiarity of the dialect is the substitution of a cerebral *l* for a cerebral *ḍ* when preceded by a vowel. Thus, *ghōlā*, a horse ; *vāhalē*, Standard *vāḍhē*, he served. Occasionally, however, we find forms such as *dhāḍlan*, it was sent. The genuine cerebral *l* is commonly pronounced as *r* ; thus, *kār*, famine ; *īr*, time, and the *l*, which is substituted for *ḍ*, is probably pronounced in a similar way. Thus, the name of the dialect is often given as *Jhāḍpī*.

In other respects the dialect calls for few remarks. Note forms such as *rākhāvālē*, in order to tend ; *dhāḍlan*, it was sent.

Two specimens have been received. The first, a version of the Parable of the Prodigal Son, has not been printed in full. The second, a local form of the famous tale of Gōpīchandra, contains poetical forms such as *bārā*, to my child ; *ghēūnī*, having taken, and also some Eastern Hindī forms, such as *bāl*, hair ; *Gōpichandan*, oblique form of *Gōpichanda*, etc. On the whole, however, it closely agrees with the dialect of the first specimen.

[ No. 67.]

### INDO-ARYAN FAMILY.

### SOUTHERN GROUP.

#### MARĀṬHĪ.

DZHĀRPĪ DIALECT.

(DISTRICT ELLICHPUR.)

#### SPECIMEN I.

एका मानसाले दोन पोर होते । त्यातला लाहान पोरगा बापास म्हने,  
बाबा माझ्या हिशाचा माल मले देऊन टाक । त्या वक्ती त्यान आपली जिनगी दोघा  
पोराले वाटून देली । मंग थोळ्याच दिवसा-मंधी लाहान्या पोरान आपली सारी  
जिनगी सावळली । मंग तो दुसऱ्या मुलखा-मंधी फिरावाले गेला । तथी त्यान चहूल-  
बाजीत आपला सारा पैसा उळवला । जव्हा जवळचा सारा पैसा सरला, त्या  
वखतीच त्या मुलकात कार पळला ; अन त्याले खावा पिवाची मोठी अळचन  
भाली । मंग तो त्या मुलका-मंध्या एका भल्या मानसाच्या घरी जाऊन त्याच्या-  
पार्शी राहिला । तव्हा त्यान त्याले आपल्या वावरात डुकर राखावाले धाडलन ॥

#### TRANSLITERATION AND TRANSLATION.

|           |           |          |       |          |              |         |              |
|-----------|-----------|----------|-------|----------|--------------|---------|--------------|
| Ēkā       | mān'sā-lē | dōn      | pōr   | hōtē.    | Tyāt'lā      | lāhān   | pōr'gā       |
| One       | man-to    | two      | sons  | were.    | Them-in-from | younger | son          |
| bāpās     | mhanē,    | 'bābā,   | māhyā | hiśā-tṣā | māl          | ma-lē   | dēūn         |
| to-father | said,     | 'father, | my    | share-of | property     | me-to   | having-given |
|           |           |          |       |          |              |         | throw.'      |

Tyā-vakti    tyā-na    āp<sup>li</sup>    jin<sup>gi</sup>    dōghā    pōrā-lē    vāṭūn  
*At-that-time   him-by   his-own   property   both   sons-to   having-divided*  
 dēli.    Maṅ    thōlyā-ts    div<sup>sā</sup>-mandhī    lāhānyā    pōrā-na    āp<sup>li</sup>  
*was-given.   Then   a-few-only   days-in   the-younger   son-by   his-own*  
 sārī    jin<sup>gi</sup>    sāva<sup>li</sup>.    Maṅ    tō    dus<sup>ryā</sup>    mul<sup>kā</sup>-mandhī  
*all   property   was-collected.   Then   he   another   country-into*  
 phirāvā-lē    gēlā.    Tathī    tyā-na    tsahūl-bājīt    āp<sup>lā</sup>    sārā  
*journeying-to   went.   There   him-by   in-wantonness   his-own   all*  
 paisā    ulav<sup>lā</sup>.    Dzavhā    dzava<sup>l</sup>-tsā    sārā    paisā    sar<sup>lā</sup>,    tyā  
*money   was-squandered.   When   near-of   all   money   was-spent, that*  
 vakh<sup>ti</sup>-ts    tyā    mul<sup>kāt</sup>    kār    pa<sup>lā</sup>,    an    tyā-lē    khāvā-pivā-chī  
*time-very   that   in-country   famine   fell,   and   him-to   eating-and-drinking-of*  
 mōṭhī    a<sup>tsan</sup>    dzhālī.    Maṅ    tō    tyā    mul<sup>kā</sup>-mandh<sup>chyā</sup>    ēkā    bhalyā  
*great   difficulty   became.   Then   he   that   country-in-of   one   well-to-do*  
 mān<sup>sā</sup>-chyā    gharī    dzāūn    tyā-chyā-pāśī    rāhilā.    Tavhā    tyā-na  
*man-of   to-house   having-gone   him-of-near   lived.   Then   him-by*  
 tyā-lē    āp<sup>lyā</sup>    vāv<sup>rāt</sup>    ḍukar    rākhāvā-lē    dhāḍ<sup>lan</sup>.  
*him-to   his-own   in-field   swine   to-tend   it-was-sent.*

[No. 68.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

DZHĀRPĪ DIALECT.

(DISTRICT ELLICHPUR.)

## SPECIMEN II.

A POPULAR SONG.

गोपिचंद राजियाचे सोनियाचे बाल ।  
 बिजल्या घोळि-वर सार भाला ॥  
 आंगी लेला भगावागा कानी कुंडल लिकलेला ।  
 चेला गोसायाचा भाला ॥  
 माता बोलली मैनावंती जोगदंड नोको घेऊ ।  
 राज कोनाले देऊ भोवर बंगल्याचा ॥  
 गोपिचंद जाते वना रयत रळते डुरडुर ।  
 नाही नेतराले जल मैनावंतिच्या ॥  
 गोपिचंद जाते वना रयत मनी गयवरली ।  
 मनी खुशाल भाली मैनावंती ॥  
 बारा गोपिचंदा जोगदंड देईन ।  
 पुळ चालवून घेईन भोवर बंगल्याच राज ॥  
 लळू नोको भुरू नोको चंफावंती बहेनी ।  
 आला जोग घेऊनी गोपिचंद राजा ॥  
 गोपिचंदन भाया पोरा आला सन ।  
 बैला जेवू वाहळे कोन बहीन बोलली चंफावन ॥  
 गोपिचंदन भाया आसीन आला सन ।  
 पाटी बसवल कोन माच्या काशीच्या वरजुन ॥  
 गोपिचंदन माच्या भाया दिवारी आला सन ।  
 बोरवन करल कोन सजना वाचुन ॥

बारा वरस भाले गोपिचंदाच्या ज्यानीले ।  
मुंदुरका येनीले बहीनी चंफावंतीच्या ॥  
भाया माझ्या गोपिचंदा बारा वरसाची तुही जानी ।  
कोन देईल पानी तुझ्या आंघोरीले ॥  
गोपिचंद बोलला बारा वरसाची माही जानी ।  
अरुचा वरसाची माही रानी देईल मले पानी आंघोरीले ॥  
भाया माझ्या गोपिचंदा कोवरी तुही जानी ।  
तुझ्या आंघोरीले कोऱ्या घागरीचा पानी ॥

[ No. 68.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

MARĀṬHĪ.

DZHĀRPĪ DIALECT.

(DISTRICT ELLICHPUR.)

## SPECIMEN II.

A POPULAR SONG.

## TRANSLITERATION AND TRANSLATION.

Gōpichanda rājīyā-chē sōniyā-chē bāla,  
*Gōpichanda king-of gold-of hair,*  
 Bijalyā ghōḷi-vara sāra dzhālā.  
*(Swift-as-) lightning mare-on mounted became.*

Angī lēlā dzhagā-bāgā kāni kuṇḍala likalēlā;  
*On-the-body was-taken robe-etcetera in-the-ear earring was-put ;*

Chēlā gōsāyā-tsā dzhālā.  
*Disciple ascetic-of he-became.*

Mātā bōlali Maināvantī, ' dzōga-daṇḍa nō-kō ghēū.  
*The-mother said Maināvantī, 'world-renunciation not-should take.*

Rādza kōnā-lē dēū bhōvara Bangalyā-tsā ?'  
*Kingdom whom-to shall-I-give large Bengal-of ?'*

Gōpichanda dzātē vanā; rayat raḷatē dura-dura.  
*Gōpichanda goes into-forest; subjects cry bitterly.*

Nāhī nētarā-lē dzala Maināvantī-chyā.  
*Not eyes-to water Maināvantī-of.*

Gōpichanda dzātē vanā; rayat manī gayavaralī.  
*Gōpichanda goes into-forest; subjects in-mind grieve.*

Manī khuśāla dzhālī Maināvantī.  
*In-mind happy became Maināvantī.*

' Bārā Gōpichandā dzōga-daṇḍa dēina;  
*'To-my-child to-Gōpichanda renunciation I-shall-give ;*

Puḷa tsālavūna ghēina bhōvara Bangalyā-tsā rādza.'  
*Hereafter having-conducted I-shall-take wide Bengal-of kingdom.'*

‘ Laḷū nōkō, dzhurū nōkō Champhāvantī bahēnī.  
 ‘ *Cry do-not, pine do-not Champhāvantī sister.*

Ālā dzōga ghēūnī Gōpichanda rādzā.’  
*Came meditation having-taken Gōpichanda king.’*

‘ Gōpichandana bhāyā, Pōrā ālā sana.  
 ‘ *Gōpichanda brother, Pōrā has-come festival.*

Bailā jēvū vāhaḷē kōna ?’ bahīna bōlalī Champhāvana.  
*Bullock to-eat will-serve who ?’ sister said Champhāvana.*

‘ Gōpichandana bhāyā, Āsīna ālā sana ;  
 ‘ *Gōpichanda brother, of-Āsīn came festival ;*

Pāṭī basavala kōna māhyā Kāśī-chyā varadzuna ?  
*On-seat will-place who my Kāśī-of except ?*

‘ Gōpichandana māhyā bhāyā, Divārī ālā sana.  
 ‘ *Gōpichanda my brother, Divārī came festival.*

Bōravana karala kōna sadzanā vātsuna ?’  
*Giving-away will-make who good-person except ?’*

Bārā varasa dzhālē Gōpichandā-chyā jyānī-lē.  
*Twelve years became Gōpichanda-of youth-to.*

Mundurakā yēnī-lē bahīnī Champhāvantī-chyā.  
*Ornaments braid-to sister Champhāvantī-of.*

‘ Bhāyā māhyā Gōpichandā, bārā varasā-chī tuhī jānī.  
 ‘ *O-brother mine O-Gōpichanda, twelve years-of thy youth.*

Kōna dēila pānī tuhyā ānghōrī-lē ?’  
*Who will-give water thy bath-for ?’*

Gōpichanda bōlalā, ‘ bārā varasā-chī māhī jānī,  
*Gōpichanda said, ‘ twelve years-of my youth,*

Alatsā varasā-chī māhī rānī, dēila ma-lē pānī ānghōrī-lē.’  
*Two-and-a-half years-of my queen, will-give me-to water bath-for.’*

‘ Bhāyā māhyā Gōpichandā, kōvarī tuhī jānī ;  
 ‘ *O-brother mine O-Gōpichanda, delicate thy youth ;*

Tuhyā ānghōrī-lē kōryā ghāgarī-tsā pānī.’  
*Thy bathing-for new jar-of water.’*

### FREE TRANSLATION OF THE FOREGOING.

The golden haired king Gōpichanda mounted his horse, which was swift like the lightning. He put on a robe and earrings in his ears. He went and became the disciple

of an ascetic. Said Maināvantī, his mother, 'Do not renounce the world. To whom shall I then give the kingdom over wide Bengal?'

Gōpichanda went into the forest. His subjects cried bitterly, but no tears came in Maināvantī's eyes. Gōpichanda went into the forest. His subjects felt grief in their minds, but Maināvantī became happy at heart. 'I will let my child Gōpichanda renounce the world,' she thought, 'and then I will myself wield the sceptre of wide Bengal.'

'Do not weep, do not pine, sister Champhāvantī. King Gōpichanda has renounced the world.'

Said his sister Champhāvan, 'O my brother Gōpichanda, the Pōlā<sup>1</sup> festival has come. Who will serve food to the bullocks?'

'O my brother Gōpichanda, the festival of the Āśvin month has come. Who will place me on my seat except my Kāśī?'

'O Gōpichanda, my brother; the Dīvālī festival has come. Who will send me to the husband's house, except the good friend?'

Twelve years of Gōpichanda's youth passed. Rings were put into the braided hair of his sister Champhāvantī.

'O my brother Gōpichanda, you are now twelve years of age. Who will give you water for your bathing?'

Said Gōpichanda, 'my age is twelve years; my queen is two and a half, and she will give me water for my bathing.'

'O my brother Gōpichanda, your youth is delicate, and you get water for your bathing from a new jar.'

### GŌVĀRI.

The Gōvārs or cowherds are often stated to speak a separate dialect, called Gōvārī. In reality, however, no such form of speech exists. The Gōvārs of Hoshangabad speak Bundēli, in Chhindwara and Chanda they speak the usual Marāṭhī of the Central Provinces, and in Bhandara some of them speak Bundēli and others Marāṭhī. The estimated number of Marāṭhī-speaking Gōvārs is as follows:—

|            |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |       |
|------------|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|-------|
| Chhindwara | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | 2,000 |
| Chanda     | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | 500   |
| Bhandara   | . | . | . | . | . | . | . | . | . | . | . | . | . | . | . | 150   |
| TOTAL      |   |   |   |   |   |   |   |   |   |   |   |   |   |   | . | 2,650 |

No specimens have been received from Chanda. There cannot, however, be any doubt that the Gōvārs speak the ordinary Marāṭhī current in the district.

The so-called Gōvārī of Chhindwara is the usual Marāṭhī of the Central Provinces, with very few peculiarities.

The final *a* in strong neuter bases, in the case of the agent, and in verbal forms, corresponding to *ē* in Standard Marāṭhī, is often dropped; thus *tyān*, by him, *pōṭ bharāv*, the belly should be filled; *bhukan*, with hunger. Similarly also *sāman*, Standard *sām<sup>a</sup>nē*, before.

<sup>1</sup> The Pōlā is a festival in honour of cattle, celebrated on the day of the new moon of Śrāvaṇa or Bhādrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

*Ē* is sometimes substituted for *i*, and *ō* for *u*; thus, *dēll* and *dīla*, given; *tōhā*, thy. In *it<sup>a</sup>kē vars dzhālē*, so many years have past, *vars* has become masculine, the influence of the neighbouring Bundēlī having occasioned the disappearance of the neuter gender. In *tyān tē sarv dhan vātūn dēllī*, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter. A similar confusion seems to occur in *hyā pōryā*, this son, where *hyā* apparently is the neuter form *hē*; compare *pāhē*, see.

*Ā* corresponds to Standard Marāṭhī *ē* in forms such as *bhukan*, with hunger; *tyā vēlas*, at that time; *rāh<sup>a</sup>las*, thou livest.

The cerebral *ṇ* is very irregularly used; thus, *mhan<sup>a</sup>la* and *mhan<sup>n</sup>la*, it was said. It is probably always pronounced as a dental *n*.

The cerebral *l* is regularly used. The only exception is *kāl*, famine, which seems to be a Hindī loan-word.

Characteristic words occurring in the specimen are *tut*, thou; *tutyā*, i.e., *tuckyā*, thy (oblique); *tē khātē*, they eat.

The Gōvārs in the Bundēlī-speaking tract of Chhindwara speak Bundēlī, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marāṭhī of the Central Provinces.



[ No. 69.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

GŌVĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

कोन मानसाले दोन पोर होते । त्यातल्या लाहन्यान बापाले म्हणल बापा माहा जो हिस्सा येईल तो मले दे । त्यान ते सर्व धन त्याहीले वाटून देली । लहान भावान सगळ धन जमा करून दुसऱ्या गाँवात चाल्ला गेला । तेथ त्यान बदमासीत सर्व पैसा उडून देला । मग त्या गावात काल पडला । मग तो मोठा मीकारी भाला । तऱ्हा तो एका मानसा जवळ चाकर राहला । त्यान त्याले डुकर चारासाठी वावरात धाडल । मंग त्यान म्हणल की डुकर जे खाते ते खाउन आपण पोट भराव । आन त्याले कोन काही देल नाही । मग त्यान म्हणल की, माझ्या बापाच्या घरी कीर्तीक लोकाले चांगली भाकर मिळते । आन मी भुकन मरतो । मी आता आपल्या बापा पासी जातो, आन त्याले म्हणीन की, मी मोठ पाप केल आता मी तुहा पोरानोहे । मी तुझ्या घरचा चाकर आहे । मंग तो तेथून आपल्या बापा पासी गेला । मग त्याच्या बापान त्याले पाहल । तऱ्हा तो त्याच्या जवळ धावत आला, आन त्याच्या गळ्याले विलगून गेला, आनिक त्याचा मुका घेतला । मंग त्याचा पोरान त्याले म्हणल, बाबा म्या तुल्या सामन मोठ पाप केल । आता तू मले आपला पोण्यामानू नको । पन बापान आपल्या चाकराले सांगतल की चांगल आंगरख आन, आन ह्याले घालून दे, आनिक त्याच्या बोटांत मुंदी घाल, आनिक पायांत जोडा घाल, मंग आपन अन खाऊ । काहून की ह्या माहा पोण्या दूतके दिवस मेला होता आता तो जीता भाला, आनिक हरपला होता तो सापडला मून त्याले मोठी खुसी भाली ॥

त्या वेळस त्याचा वडील पोरग वावरात होत । मंग जऱ्हा तो घरी आला तऱ्हा त्यान नाच पाहेला । तऱ्हा त्यान एका चाकराले बलावल आनिक म्हणल की हे काय होय, तऱ्हा त्यान सांगतल की तुहा भाऊ आता आला आन तो आपल्या बापा पासी गेला म्हून त्यान मोठ जेवन देल । तऱ्हा तो मंधी जात नऱ्हाता । तऱ्हा त्याचा बाप बाहीर आला आन त्याले समजोल । पन त्यान बापाले म्हणल की पाहे दूतके वर्स भाले मी तुही चाकरी करतो आन म्या तुह बोलन कधी ही तोडल

नाही । तरी तून मी आपल्या दोस्ता बरोबर खेलाव म्हणून मले बकरीच पीलू देछ नाहीस । आनिक ज्यान तुह सर्व धन किसवीनी बराबर उडून देछ तो तुहा पोऱ्या आला मून तून सर्वाले मोठ जेवन देछ । तऱ्हा त्यान त्याले म्हनल की पोरा तुत माहा बराबर सदाई राहतस आन माहा सर्व धन तोहच आहे । पन खुसी कराव हे बराबर आहे काहून का ह्या तुहा भाऊ मेला होता तो आता जीता भाला आन हरपला होता तो आता सापडला ॥

[No. 69.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

GŌVĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

## TRANSLITERATION AND TRANSLATION.

Kōn mām̐sā-lē dōn pōr hōtē. Tyāt<sup>lyā</sup> lāh<sup>nyān</sup>  
*A-certain man-to two sons were. Them-in-from the-younger-by*  
 bāpā-lē mhaṇ<sup>la</sup>, 'bāpā, mām̐hā dzō hissā yēil tō ma-lē dē.'  
*the-father-to it-was-said, 'father, my what share will-come that me-to give.'*  
 Tyān tē sarv dhan tyāhī-lē vātūn dēlli. Lahān  
*Him-by that all wealth them-to having-divided was-given. The-younger*  
 bhāvān sagaḷ dhan jamā karūn duṣ<sup>ryā</sup> gāvāt tsāllā  
*brother-by all wealth together having-made another into-village moved*  
 gēlā. Tētha tyān bad<sup>māsīt</sup> sarv paisā udūn  
*went. There him-by in-debauchery all money having-squandered*  
 dēllā. Mag tyā gāvāt kāl paḍ<sup>lā</sup>. Mag tō mōthā bhikārī  
*was-given. Then that into-village famine fell. Then he great a-beggar*  
 dzhālā. Tavhā tō ēkā mām̐sā-dzavaḷ tsākar rāh<sup>lā</sup>. Tyān tyā-lē ḍukar  
*became. Then he one man-near a-servant lived. Him-by him-to the-swine*  
 tsārāsāthī vāv<sup>rāt</sup> dhāḍ<sup>la</sup>. Maṅg tyān mhaṭal kī, ḍukar  
*feeding-for into-the-field it-was-sent. Then him-by it-was-said that, the-swine*  
 jē khātē tē khāūn āpaṇ pōṭ bharāv. Ān tyā-lē  
*what eat that having-eaten by-himself the-belly should-be-filled. And him-to*  
 kōn kāhī dēll nāhī. Mag tyān mhaṇ<sup>la</sup> kī, 'māhyā  
*by-anybody anything was-given not. Then him-by it-was-said that, 'my*  
 bāpā-chyā gharī kitik lōkā-lē tsāng<sup>li</sup> bhākar miḷ<sup>tē</sup>, ān mī  
*father-of in-house how-many people-to good bread is-got, and I*  
 bhukan mar<sup>tō</sup>. Mī ātā āp<sup>lyā</sup> bāpā-pāsi dzātō, ān tyā-lē mhaṇin  
*hunger-with die. I now my-own father-near go, and him-to will-say*  
 kī, "mī mōth pāp kēl. Ātā mī tuhā pōrā nōhē. Mī  
*that, "by-me great a-sin was-made. Now I your son not-am. I*  
 tuhyā ghar<sup>tsā</sup> tsākar āhō." 'Maṅg tō tēthūn āp<sup>lyā</sup> bāpā-pāsi  
*your house-staying servant am."* 'Then he there-from his-own father-near  
 gēlā. Mag tyā-chyā bāpān tyā-lē pāhal, tavhā tō tyā-chyā-dzavaḷ  
*went. Then him-of father-by him-to it-was-seen, then he him-of-near*  
 dhāvat ālā, ān tyā-chyā gaḷyā-lē bil<sup>gūn</sup> gēlā, ānik tyā-tsā  
*running came, and him-of the-neck-to having-clung went, and him-of*

mukā ghēt<sup>a</sup>lā. Maṅg tyā-chyā pōrān tyā-lē mhaṭal, 'bābā, myā a-kiss was-taken. Then him-of the-son-by him-to it-was-said, 'father, by-me tutyā sāman mōṭh pāp kēl. Ātā tū ma-lē āp<sup>a</sup>lā pōryā mānū thee-of before great a-sin is-made. Now thou me-to thy-own son consider na-kō.' Pan bāpān āp<sup>a</sup>lyā tsāk<sup>a</sup>rā-lē sāngatal kī, 'tsāng<sup>a</sup>la should-not.' But the-father-by his-own servant-to it-was-told that, 'good āngar<sup>a</sup>kha ān, ān hyā-lē ghālūn dē, ānik tyā-chyā bōṭ<sup>a</sup>āt a-coat bring, and this-to having-put-on give, and him-of on-the-finger mundi ghāl, ānik pāyāt dzōdā ghāl, maṅg āpan an khāū. a-ring put, and on-feet a-shoe put, then we food shall-eat. Kāhūn kī, hyā mähā pōryā it<sup>a</sup>kē divas mēlā hōtā, ātā tō jītā Because that, this my son so-many days dead was, now he alive dzhālā; ānik harap<sup>a</sup>lā hōtā, tō sāpaḍ<sup>a</sup>lā.' Mūn tyā-lē mōṭhi khusi became; and lost was, he is-found.' Therefore them-to great joy dzhālī. became.

Tyā vēlas tyā-tsā vaḍil pōrag vāv<sup>a</sup>rāt hōt. Maṅg dzavhā tō That at-time him-of eldest son in-the-field was. Then when he gharī ālā, tavhā tyān nāts pāhēlā. Tavhā tyān ēkā to-the-house came, then him-by a-dance was-seen. Then him-by one tsāk<sup>a</sup>rā-lē balāval, ānik mhan<sup>a</sup>la kī, 'hē kāy hōy'? Tavhā servant-to it-was-called, and it-was-said that, 'this what is'? Then tyān sāngatal kī, 'tuhā bbāū ātā ālā, ān tō āp<sup>a</sup>lyā him-by it-was-told that, 'thy brother now came, and he your-own bāpā-pāsī gēlā, mhūn tyān mōṭh jēv<sup>a</sup>n dēll.' Tavhā tō father-near went, therefore him-by great a-feast was-given.' Then he mandhi dzāt navhatā. Tavhā tyā-tsā bāp bāhir ālā, ān tyā-lē into going was-not. Then him-of father out came, and him-to sam<sup>a</sup>dzōl; pan tyān bāpā-lē mhan<sup>a</sup>la kī, 'pāhē, it<sup>a</sup>kē vars entreated; but him-by the-father-to it-was-said that, 'see, so-many years dzhālē, mī tuhi tsāk<sup>a</sup>ri kar<sup>a</sup>tō, ān myā tuh bōlan kadhi hī tōdal became, I thy service do, and by-me thy speech ever even was-transgressed nāhi; tari tūn, mī āp<sup>a</sup>lyā dōstā-barōbar khēlāv, mhanūn not; still by-thee, by-me my-own friends-with it-should-be-played, having-said ma-lē bak<sup>a</sup>ri-ts pīlū dēll nāhis; ānik jyān tuh sarv me-to a-goat-of a-young-one was-given not; and whom-by thy all dhan kis<sup>a</sup>binī-barābar udūn dēll, tō tuhā pōryā ālā, wealth harlots-with having-squandered gave, that thy son came, mūn tūn sarvā-lē mōṭh jēv<sup>a</sup>n dēll.' Tavhā tyān tyā-lē therefore by-thee all-to great a-feast was-given.' Then him-by him-to mhan<sup>a</sup>la kī, 'pōrā, tut mähā barābar sadāi rāh<sup>a</sup>tas; ān mähā sarv it-was-said that, 'son, thou of-me with always livest; and my all

dhan tōha-ts āhē; pan khusī karāv hē barābar āhē, kāhūn  
*wealth thine-alone is; but joy should-be-made this proper is, because*  
 kā, hyā tuhā bhāū mēlā hōtā, tō ātā jītā dzhālā; ān harap<sup>a</sup>lā hōtā,  
*that, this thy brother dead was, he now alive became; and lost was,*  
 tō ātā sīpad<sup>a</sup>lā.  
*he now is-found.'*

It has already been remarked that some of the Gōvārs of Bhandara speak Bundēli and others Marāṭhī. During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect. The specimen printed below will show that this dialect is in reality the usual Marāṭhī of the district. It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood.

The Anunāsika is usually dropped; thus, *ātā*, now; *tavhā*, then. Sometimes, however, it is preserved or changed to *n*; thus, *ātā*, now; *karūn*, we shall make.

The cerebral *ṭ* has always been written as *ṭh*; thus, *pōṭh*, belly; *vāṭhā*, share.

The cerebral *n* is very irregularly used; thus, *māṇ<sup>a</sup>sā-lē*, to a man; *pānī*, water.

The cerebral *l* is always distinguished from the corresponding dental sound. It is pronounced as everywhere in the Central Provinces; thus, *dzaval* and *dzavar*, near; *mīr<sup>a</sup>lā*, he was found.

The neuter gender is constantly confounded with the masculine; thus, *hā kā āhē*, what is this? *it<sup>a</sup>lē varsā dzhālē*, so many years passed; *āp<sup>a</sup>lā kāmā-ts*, our business.

The dative takes the suffix *lē*; thus, *bāpā-lē*, to a father. 'To him' is *tyā-lā* and *tyā-lē*; 'their' *tyāhi-tsā*. The suffix of the agent-instrumental is *nē* or *na*; thus, *bhukē-nē*, with hunger; *bāpā-na*, by the father.

The verb substantive is *āhā* and *āhō*, I am; *āhē* and *āhēs*, thou art; *āhē* and *āhēt*, they are, etc.

The present tense of finite verbs is usually formed as in the common Marāṭhī of the district; thus, *mī mar<sup>a</sup>tō*, I die; *tē mār<sup>a</sup>tē(t)*, they strike. Irregular forms are *mī dzātū*, I go; *mī mār<sup>a</sup>tā*, I strike; *āmhi dzāhun*, we go. The final *n* of the latter form is probably for the Anunāsika.

The past tense of intransitive verbs is regular. *Mī ālun*, I have come, stands for *mī ālō*. *Mī gēlā*, I went, is apparently a perfect.

The past tense of transitive verbs is sometimes regularly formed; thus, *tyā-nē vāṭhā karūn dēlā*, him-by division having-made was given. The first person singular, however, ends in *lō*, the third person singular often in *lan*, and the first person plural in *lū*; thus, *mī pāp kēlō*, I did sin; *tyā-na tyā-lē dhāḍ<sup>a</sup>lan*, him-by him it-was-sent; *āmhi mār<sup>a</sup>lū*, we struck; *āp<sup>a</sup>lī sampat khōūn dēllan*, he squandered his property. It will be seen that the construction is sometimes active, and there is a distinct tendency to disregard the difference between the two conjugations. Thus we also find *tō gēlan*, he went.

Forms such as *mī asūn*, I shall be, I may be; *mī mārūn*, I should strike, which are reported to exist, do not occur in the specimen.

In other respects the dialect will be seen to agree with the usual Marāṭhī of the district.

[ No. 70.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

GŌVĀRĪ DIALECT.

(DISTRICT BHANDARA.)

एका माणसाले दोघ लेक होते । दोघा पोरा-मंधील लहान पोऱ्या बापालि बोलला । बाबा जो पैसा आहे त्याचा वाठा माझा मालि दे । मंग त्यानि पैसाचा

वाठा करून देला । मग थोड्या दिवसानं लहान पोरगा समदा पैसा घेऊन दूर गाँवाले चालला गेला । तेथे जाऊन-सऱ्या बेजाहा खर्च करून आपली संपत्त खोजून देऊन । सर्व पैसा खर्चून-सनी मंग त्या गाँवांत मोठा फाका पडला । माहाग पडला तर त्याले अडचन झाली । तो त्या गाँवाच्या भात्या माणसा-जवळ जाऊन राहिला । त्यान आपल्या वावरात त्याले डुकर चारावाले धाडलन । तऱ्हा डुकर जे फोल खात होते ते खाऊन आपला पोठ भरावा अस त्याले वाठला । त्याला कोणी काँही नाही देलन । मंग तो अकलित आला आणि म्हणलन, माझ्या बाबाच्या घरी चाकर माणसाले बहु भाकर खायाले आहे । आता मी भुकेने मरतो । मी उठून आपल्या बापा जवळ जाईन, अन त्याला म्हणीन, बाबा मी देवा-जवळ अन तुझ्या सामने पाप केलो असीन, आज-पासून तुझ्या लेका-परमाण नाही राहलो । चाकरा-परमाण आता मले ठेव । मंग आपल्या बाबा-जवळ गेला । तऱ्हा दुरनच पाहून-सनी बापाले दया आली । तेथून उठून गेलन लेकाच्या गळ्याले भोंबून-सनी चुमा घेतला । मंग पोरान म्हणलन । मी देवा-जवळ आणि तुझ्या सामने पाप केलो । आज-पासून तुम्हा लेक म्हणवाचा योगत काँही राहलो नाहीं । मंग बापान आपल्या चाकराले सांगलन चांगला आंगडा याले घालावाले द्या । याच्या बोठात आंगुठी (मुदी) ठाकावाले द्या , जोडा बी पायांत ठाकावाले द्या । खाऊन आतां आम्ही खुशी करून । हा लेक मेला होता, जिता होऊन-सनी आला । दवडला होता तो आला । तऱ्हा ते अनन्द करू लागले ॥

या वेळेस त्याचा मोठा लेक वावरात होता । मंग यान घरा-जवळ येऊन उभा राहून आवाज एकलन । तऱ्हा एका माणसाले बोलावून-सनी खबर घेतली, हा का आहे । त्यान सांगलन, हा तुम्हा भाऊ आला आहे, तुझ्या बापाले हा सुखरीत मिरला । मंग मोठा पाहुणचार केलन । तऱ्हा त्याले मोठा राग आला । तर घरांत नाहीं गेला । त्याचा बाप बाहेर आला, अन त्याले समजवु लागला । मंग त्यान बापाले उत्तर देलन, इतले वरसा झाले मी तुम्ही चाकरी करतो । अगा मी तुम्हा हुकूम काँही मोडलो नाहीं । मी सग्याची खुशी करावाले काँही बकरा देल्या नाहीं । अन यान समदा पैसा किजवीण-बराबर उडवून-सऱ्या आणखीन बापा-जवळ आला, त्याच्यासाठी मोठा जेवण केलन । मंग तऱ्हा बापान म्हणलन, पोरान तु हमेशा माझ्या-बरोबर आहेस । हा आतां जितली धन-दौलत घरांत आहे ती तुम्हीच आहे । आतां खुशी करावाचा आपला कामच हो । हा तुम्हा भाऊ मेला होता आतां जिता झाला, दवडला होता तो सांपडला आहे ॥

[ No. 70.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

GŌVĀRĪ DIALECT.

(DISTRICT BHANDARA.)

## TRANSLITERATION AND TRANSLATION.

Ēkā māṇ<sup>a</sup>sā-lē dōgha lēk hōtē. Dōghā pōrā-mandhīl lahān  
*A-certain man-to two sons were. Both sons-from-among the-younger*  
 pōryā bāpā-lē bō<sup>l</sup>lā, ‘bābā, dzō paisā āhē tyā-tsā vāthā mādzhā mā-lē  
*son the-father-to spoke, ‘father, what money is that-of share my me-to*  
*dē.’ Maṅg tyā-nē paisā-tsā vāthā karūn dēlā. Maṅg thōdyā*  
*give.’ Then him-by the-money-of share having-made was-given. Then a-few*  
 div<sup>a</sup>sā-nā lahān pōr<sup>g</sup>ā sam<sup>a</sup>dā paisā ghēūn dūr gāvā-lē tsāl<sup>l</sup>ā  
*days-in the-younger son all money having-taken far a-village-to moved*  
 gēlā. Tētha dzāūn-sanyā bē-jāhā kharts karūn āp<sup>a</sup>lī sampat  
*went. There having-gone misplaced expense having-made his-own property*  
 khōūn dēllan. Sarv paisā khartsūn-sanī maṅg tyā gāvāt mōthā  
*having-squandered gave. All money having-spent then that in-village great*  
 phākā paḍ<sup>l</sup>lā. Māhāg paḍ<sup>l</sup>lā, tar tyā-lē ad<sup>a</sup>tsan dzhālī. Tō tyā  
*famine fell. Dearness fell, then him-to a-difficulty became. He that*  
 gāv<sup>a</sup>chyā bhalyā māṇ<sup>a</sup>sā-dzavaḷ dzāūn rāhilā. Tyā-na āp<sup>a</sup>lyā  
*village-inhabiting well-to-do man-near having-gone lived. Him-by his-own*  
 vāv<sup>a</sup>rāt tyā-lē ḍukar tsārāvā-lē dhāḍ<sup>a</sup>lan. Tavhā ḍukar jē phōl khāt  
*in-a-field him-to the-swine feed-to it-was-sent. Then the-swine what husks eating*  
 hōtē tē khāūn āp<sup>a</sup>lā pōth bharāvā asa tyā-lē vāth<sup>l</sup>lā.  
*were that having-eaten his-own belly should-be-filled so him-to it-appeared.*  
 Tyā-lā kōṇī kāhī nāhī dēlan. Maṅg tō ak<sup>a</sup>lēt ālā, āṇī  
*Him-to by-anybody anything not was-given. Then he in-senses came, and*  
 mhaṇ<sup>a</sup>lan, ‘mājhyā bābā-chyā gharī tsākar māṇ<sup>a</sup>sā-lē bahu bhākar khāyā-lē  
*it-was-said, ‘my father-of in-house servants men-to much bread to-eat*  
 āhē. Ātā mī bhukē-nē mar<sup>a</sup>tō. Mī uṭhūn āp<sup>a</sup>lyā bāpā-dzavaḷ  
*is. Now I hunger-with die. I having-arisen my-own father-near*  
dzāin an tyā-lā mhaṇī, “bābā, mī Dēvā-dzavaḷ an  
*will-go and him-to will-say, “father, by-me God-near and*  
 tujhyā sām<sup>a</sup>nē pāp kēlō asīn, ādz-pāsūn tujhyā lēkā-par<sup>a</sup>māṇ nāhī  
*of-thee before a-sin done will-be, to-day-from thy son-like not*  
 rāh<sup>a</sup>lō, tsāk<sup>a</sup>rā-par<sup>a</sup>māṇ ātā ma-lē thēv.”’ Maṅg āp<sup>a</sup>lyā bābā-dzavaḷ  
*I-remained, a-servant-like now me place.”’ Then his-own father-near*



gēlā. Tavhā dur<sup>a</sup>na-ts pāhūn-sani bāpā-lē dayā āli.  
*he-went. Then from-a-distance-even having-seen the-father-to compassion came.*  
 Tēthūn uṭhūn gēlan, lēkā-chyā gaḷyā-lē dzhōmbūn-sanī  
*There-from having-arisen he-went, the-son-of the-neck-to having-embraced*  
 tsumā gēt<sup>a</sup>lā. Maṅg pōrā-na mhaṇ<sup>a</sup>lan, 'mī Dēvā-dzavaḷ āṇik tujhyā  
*a-kiss was-taken. Then the-son-by it-was-said, 'by-me God-near and of-thee*  
 sām<sup>a</sup>nē pāp kēlē. Ādz-pāsūn tudzhā lēk mhaṇ<sup>a</sup>vā-tsā yōgat kāhī  
*before sin was-done. To-day-from thy son being-called-of fit at-all*  
 rāh<sup>a</sup>lō nāhī.' Maṅg bāpā-na āp<sup>a</sup>lyā tsāk<sup>a</sup>rā-lē sāṅg<sup>a</sup>lan, 'tsāṅg<sup>a</sup>lā  
*I-lived not.' Then the-father-by his-own servant-to it-was-told, 'good*  
 āṅg<sup>a</sup>dā yā-lē ghālāvā-lē dyā. Yā-chyā bōṭhāt āṅguṭhī (muudī)  
*coat this-one-to to-put-on give. This-of on-a-finger a-ring (a-ring)*  
 ṭhākāvā-lē dyā, dzōdā bī pāyāt ṭhākāvā-lē dyā. Khāūn  
*to-put-on give, a-shoe also on-feet to-put-on give. Having-eaten*  
 ātā āmhī khuṣī karūn. Hā lēk mēlā hōtā, jītā hōūn-sanī  
*now we rejoicing shall-make. This son dead was, alive having-become*  
 ālā; davad<sup>a</sup>lā hōtā, tō ālā.' Tavhā tē anand karu lāg<sup>a</sup>lē.  
*came; lost was, he came.' Then they joy to-make began.*

Yā vēlē tyā-tsā mōṭhā lēk vāv<sup>a</sup>rāt hōtā. Maṅg yā-na  
*This at-time him-of the-elder son in-the-field was. Then this-one-by*  
 gharā-dzavaḷ yēūn ubhā rāhūn āvādz ēk<sup>a</sup>lan. Tavhā ēkā  
*the-house-near having-come standing having-remained music was-heard. Then one*  
 māṇ<sup>a</sup>sā-lē bōlāvūn-sanī khabar ghēt<sup>a</sup>li, 'hā kā āhē?' Tyā-na sāṅg<sup>a</sup>lan,  
*man-to having-called news was-taken, 'this what is?' Him-by it-was-told,*  
 'hā tudzhā bhāū ālā āhē. Tujhyā bāpā-lē hā sukh-rit mir<sup>a</sup>lā. Maṅg  
*'this thy brother come is. Thy father-to this safe was-met. Then*  
 mōṭhā pāhūn<sup>a</sup>tsār kēlan.' Tavhā tyā-lē mōṭhā rāg ālā.  
*great hospitable-reception was-made.' Then him-to great anger came.*  
 Tar gharāt nāhī gēlā. Tyā-tsā bāp bāhēr ālā, an tyā-lē  
*And into-house not he-went. Him-of father out came, and him-to*  
 sam<sup>a</sup>dzavu lāg<sup>a</sup>lā. Maṅg tyā-na bāpā-lē uttār dēlan, 'it<sup>a</sup>lē  
*to-entreat began. Then him-by the-father-to reply was-given, 'so-many*  
 var<sup>a</sup>sā dzhālē, mī tujhī tsāk<sup>a</sup>rī kar<sup>a</sup>tō. Agā, mī tudzhā hukūm kāhī  
*years became, I thy service do. O, by-me thy order ever*  
 mōḍ<sup>a</sup>lō nāhī. Mī sāṅgyā-chī khuṣī karāvā-lē kāhī bak<sup>a</sup>rā dēlyā  
*was-broken not. I the-friends-of pleasure make-to ever a-goat was-given*  
 nāhī. An yā-na sam<sup>a</sup>dā paisā kidz<sup>a</sup>bīn-barābar uḍ<sup>a</sup>vūn-sanyā āṇ<sup>a</sup>khīn  
*not. And this-one-by all money harlot-with having-squandered again*  
 bāpā-dzavaḷ ālā, tyā-chyāsāṭhī mōṭhā jēvaṇ kēlan.' Maṅg  
*the-father-near came, him-of-for great a-feast is-made.' Then*

tavhā      bāpā-na      mhan<sup>a</sup>lan,      'pōrā,      tu      hamēśā      mājhyā-barōbar  
*at-that-time   the-father-by   it-was-said,   'son,   thou   always   of-me-with*  
 āhēs.   Hā   ātā   jit<sup>a</sup>lī   dhan-daulāt   gharāt   āhē   tī   tujhī-ts   āhē.  
*art.   This   now   as-much   wealth   in-house   is   that   thine-alone   is.*  
 Ātā   khuśī   karāvā-tsā   āp<sup>a</sup>lā   kāma-ts   hō.   Hā   tudzhā   bhāū   mēlā  
*Now   merriment   to-make   our   duty-veryly   is.   This   thy   brother   dead*  
 hōtā,   ātā   jitā   dzhālā;   davad<sup>a</sup>lā   hōtā,   tō   sāpad<sup>a</sup>lā   āhē.'  
*was,   now   alive   became;   lost   was,   he   found   is.'*

### KŌSHṬĪ DIALECT.

This is the dialect of the Kōshṭīs or weavers of Berar. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey :—

|                     |              |
|---------------------|--------------|
| Akola . . . . .     | 300          |
| Ellichpur . . . . . | 500          |
| Buldana . . . . .   | 2,100        |
| TOTAL . . . . .     | <u>2,900</u> |

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Kōshṭīs of Akola is merely the ordinary Marāṭhī of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows :—

[No. 71.]

### INDO-ARYAN FAMILY.

### SOUTHERN GROUP.

#### MARĀTHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT AKOLA.)

एका मनुष्याला दोघ पोर होते । त्या-पैकी लहान पोरान आपल्या बापाला म्हणल, बा, जो माभ्या वाव्याला जिनगीचा हिस्सा येईल तो मला दे । बापान आपली जिनगी पोराला वाटून दिली । लई रोज भाल नाहींत तोच लहान पोरान सर्व जिनगी एका ठिकानी केली, आनिक दूर देशाला चालला गेला । आनिक तेथे उधळेपनाने वागून सर्व जिनगी नास केली । आनिक ज्या वक्ती सर्व पैसा त्यान खर्च केला, त्या वक्ती त्या देशांत मोठा काय पडला, व त्याला गरज पडू लागली । आनिक तो गेला, आनिक त्या देशांतील रहवाशाच्या घरी नौकर राहिला, व त्यान आपल्या वावरा-मंदी त्याला डूकर चारायाला धाडल । आनिक जो कोंडा डुकराय-न खाल्ला त्याच कोंड्याने त्यान आपल पोटा आनंदान भरल असत । आनिक एका-हि मनुष्यान त्याले काही दिल नाही । आनिक ज्या वक्ती त्यान अकल धरली त्या वक्ती तो म्हणाला, माभ्या बापाच्या किती घरी ठेवलेल्या नोकराना भाकर खाउनी-श्यानी उरल्या-इतक । असेल, व मी तर उपाशी मरतो ॥

[No. 71.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT AKOLA.)

## TRANSLITERATION AND TRANSLATION.

Ēkā manushyā-lā dōgha pōr hōtē. Tyā-paikī lahān pōrā-na  
*One man-to two sons were. Them-from-among the-younger son-by*  
 āp<sup>l</sup>yā bāpā-lā mhaṭ<sup>l</sup>ā, 'bā, dzō mājhyā vātyā-lā jin<sup>a</sup>gī-tsā  
*his-own father-to it-was-said, 'father, what my share-to the-property-of*  
 hissā yēil tō ma-lā dē.' Bāpā-na āp<sup>l</sup>i jin<sup>a</sup>gī pōrā-lā  
*share will-come that me-to give.' The-father-by his-own property the-sons-to*  
 vātūn dilī. Lai rōdz dzhāla nāhīt, tō-ts lahān  
*having-divided was-given. Many days became not, then-just the-younger*  
 pōrā-na sarv jin<sup>a</sup>gī ēkā thikānī kēli ānik dūr dēsā-lā  
*son-by all property one in-place was-made and far country-to*  
 tsāl<sup>a</sup>lā gēlā; ānik tēthē udhalē-panā-nē vāgūn sarv jin<sup>a</sup>gī nās  
*moved went; and there riotousness-with having-behaved all property waste*  
 kēli. Ānik jyā vaktī sarv paisā tyā-na kharts-kēlā  
*was-made. And which at-time all money him-by was-spent*  
 tyā vaktī tyā dēsāt mōthā kāy pad<sup>a</sup>lā, va tyā-lā garadz  
*that at-time that in-country mighty famine fell, and him-to want*  
 padū lāg<sup>a</sup>li. Ānik tō gēlā, ānik tyā dēsātīl rah<sup>a</sup>vāsā-chyā  
*to-fall began. And he went, and that country-in-from an-inhabitant-of*  
 gharī naukar rāhy<sup>a</sup>lā, va tyā-na āp<sup>l</sup>yā vāv<sup>a</sup>rā-mandī tyā-lā dūkkar  
*in-house a-servant lived, and him-by his-own field-into him swine*  
 tsārāyā-lā dhād<sup>a</sup>la. Ānik dzō kōṇḍā duk<sup>a</sup>rāy-na khāllā tyā-ts  
*to-feed it-was-sent. And what husk swine-by was-eaten those-even*  
 kōṇḍyā-nē tyā-na āp<sup>a</sup>la pōt ānandā-na bhar<sup>a</sup>la as<sup>a</sup>ta; ānik  
*husks-with him-by his-own belly gladness-with filled might-have-been; and*  
 ēkā-hi manushyā-na tyā-lē kāhī dila nāhī. Ānik jyā vaktī  
*one-even man-by him-to anything was-given not. And which at-time*  
 tyā-na akkal dhar<sup>a</sup>li tyā vaktī tō mhanālā, 'mājhyā bāpā-chyā kitī  
*him-by sense was-held that at-time he said, 'my father-of how-many*  
 gharī thēv<sup>a</sup>lēlyā nōk<sup>a</sup>rā-nā bhākar khāunī-śyānī ur<sup>a</sup>nyā-it<sup>a</sup>kī mīlat  
*in-house kept servants-to bread having-eaten to-spare-so-much obtained*  
 asēl, va mī tar upāśī mar<sup>a</sup>tō.  
*might-be, and I then hungry die.'*

In Ellichpur the so-called Kōshṭī is identical with the so-called Raṅgārī, the dialect of the Raṅgāris or dyers. Each has been reported to be spoken by 250 individuals. Neither of them is a separate dialect, but only the ordinary Marāṭhī spoken by the lower classes in the district. As in the so-called Dzhārpī, a cerebral *ḍ* between vowels is pronounced as *l*; thus, *ghōlā*, a horse. The cerebral *l* has been transliterated as *l*, *y*, and *ḍ*; thus, *ḍōlā* and *ḍōyā*, an eye; *ḍzōl* and *ḍzōḍ*, near. It must be inferred that the pronunciation of *ḍ* does not materially differ from that of *l*. Occasionally we also find forms such as *paḍ<sup>a</sup>lā*, he fell, where the *ḍ* has been preserved. *Ava* and *avi* are pronounced as *ō*, as is also the case in the so-called Kuṇbī of Buldana and other vulgar forms of speech. Thus, *ḍzōl*, near; *samda dhan uḍōla*, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the so-called Kōshṭī of Ellichpur is not different from the ordinary Marāṭhī of the district.

[No. 72.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT ELLICHPUR.)

### TRANSLITERATION AND TRANSLATION.

एका मानसाले दोन पोर व्हते। त्यातील लाहेना बापाले म्हनते बावा जो  
जिनगीचा हिस्सा फिरल तो मले दे। मंग त्यान त्या दोघाले राशद वाटून देल्ली।  
मंग काहीका दिसान लाहेना पोरग अवघ धन गोया करून बु दूर ग्येला। अन  
तथी समद धन उडोल। अवघ सरल्या-वर तथी दुकय पडला। तवा त्याले मोठ  
कोड पडल। मंग तो तथी एका गिरस्ता-जोड राहिला। त्यान त्याले डुकर चाराले  
आपल्या वावरा-मंधी पाठोल। तवा डुकर जे फोतर खात व्हते ते खाऊन-शेन्या  
राहाव अस त्याले कयल। अन त्याले कोन काही खायाले बी देल नाही। मंग-  
सन्या तो सुदी-वर आला अन म्हनाला, माभ्या बापाच्या इथीं किती भन पोट-  
भर खात असतील अन मी अथी भुकेन मरतो। मी उठून-सन्या बापा-जोड जाईन,  
अन त्याले म्हनील, अरे बावा, म्या देवा-सामने व तुच्या सामने मोठ पाप केल।  
अथून-सन्या तुच्या पोरग म्हन्या लायक मी नाही। मले तुच्या नवकरा-परमान ठिव ॥

[ No. 72.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT ELLICHPUR.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mār<sup>a</sup>sā-lē dōn pōr vhatē. Tyātil lāhēnā bāpā-lē mhan<sup>a</sup>tē, 'bāvā,  
*One man-to two sons were. Of-them younger father-to says, 'father,*  
 dzō jin<sup>a</sup>gī-tsā hissā phiral tō ma-lē dē.' Maṅg tyā-na tyā dōghā-lē rāsād  
*which estate-of share will-fall that me-to give.' Then him-by those both-to estate*  
 vātūn dēlli. Maṅg kāhikā disā-na lāhēnā pōr<sup>a</sup>ga av<sup>a</sup>gha dhan  
*having-divided was-given. Then some days-after younger son whole wealth*  
 gōyā-karūn bu dūr gyēlā. An tathī sam<sup>a</sup>da dhan udōla. Av<sup>a</sup>gha  
*having-collected very far went. And there all property was-wasted. All*  
 sar<sup>a</sup>lyā-var tathī dukay paḍ<sup>a</sup>lā. Tavā tyā-lē mōṭha kōḍa paḍ<sup>a</sup>la. Maṅg  
*being-spent-on there famine fell. Then him-to great difficulty fell. Then*  
 tō tathī ēkā girastā-dzōḍ rāhilā. Tyā-na tyā-lē ḍukar tsārā-lē āp<sup>a</sup>lyā  
*he there one householder-near lived. Him-by him swine to-feed his-own*  
 vāv<sup>a</sup>rā-mandhī pāṭhōla. Tavā ḍukar jē phōṭ<sup>a</sup>ra khāt vhatē tē  
*field-in it-was-sent. Then swine what husks eating were those*  
 khāūn-sēnyā rāhāva asa tyā-lē kay<sup>a</sup>la. An tyā-lē kōna  
*having-eaten it-should-be-lived so him-to it-appeared. And him-to by-anyone*  
 kāhī khāyā-lē bī dēla nāhī. Maṅg-sanyā tō sudī-var ālā an  
*anything to-eat also was-given not. Afterwards he senses-on came and*  
 mhanālā, 'mājhyā bāpā-chyā-ithī kitī dzhan pōṭ-bhar khāt as<sup>a</sup>tīl. An  
*said, 'my father's-in how-many persons belly-full eating may-be. And*  
 mī athī bhukē-na mar<sup>a</sup>-tō. Mī uṭhūn-sanyā bāpā-dzōḍ dzāin, an tyā-lē  
*I here hunger-by die. I having-arisen father-near will-go, and him-to*  
 mhanīl, "arē bāvā, myā Dēvā-sām<sup>a</sup>nē an tuhyā-sām<sup>a</sup>nē mōṭha pāp kēla.  
*will-say, "O father, by-me God-before and of-thee-before great sin was-made.*  
 Athūn-sanyā tuhyā pōr<sup>a</sup>ga mhan<sup>a</sup>yā lāyak mī nāhī; ma-lē tuhyā nav<sup>a</sup>k<sup>a</sup>rā-par<sup>a</sup>māna  
*Henceforth thy son to-be-called fit I am-not; me thy servant-like*  
 ṭhiv."'  
 keep."'

KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhārī, *i.e.* potters' language. The following are the revised figures:—

|            |   |   |   |   |   |   |   |   |   |   |   |   |                |
|------------|---|---|---|---|---|---|---|---|---|---|---|---|----------------|
| Akola      | . | . | . | . | . | . | . | . | . | . | . | . | 4,500          |
| Buldana    | . | . | . | . | . | . | . | . | . | . | . | . | 580            |
| Chhindwara | . | . | . | . | . | . | . | . | . | . | . | . | 4,400          |
| Chanda     | . | . | . | . | . | . | . | . | . | . | . | . | 1,000          |
| Bhandara   | . | . | . | . | . | . | . | . | . | . | . | . | 30             |
|            |   |   |   |   |   |   |   |   |   |   |   |   | Total . 10,510 |

The specimens forwarded from the districts show that the Kumbhārī dialect is a mere fiction. The Kumbhārs of Akola speak the ordinary Marāṭhī of Berar, while those of Buldana use a form of Bundēli. In Chhindwara some of them speak Bundēli and others the usual Marāṭhī dialect of the Central Provinces. The potters of Chanda are now reported to speak Kōmṭāū, a broken dialect of Telugu, and the Kumbhārī of Bhandara is a broken form of Baghēli.

In this place we have only to deal with the Marāṭhī speaking Kumbhārs of Akola and Chhindwara. The dialects of the others will be described in their proper places.

The Kumbhāri of Akola is identical with the form of Marāṭhī spoken by the Kun<sup>a</sup>bīs and others in the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[ No. 73.]

## INDO-ARYAN FAMILY.

**SOUTHERN GROUP.**

MARĀTHĪ.

KUMBHĀRĪ DIALECT.

(DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर होते । त्यातला एक लहान बापाले म्हने,  
बा, जो जिनगीचा हिस्सा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून दिला ।  
मंग थोड्या दिसान लहान पोरान पैसा जमा केला आन दूर मुलका-वर गेला । मंग  
तथी उधक्यापनान राहला, आन आपला सारा पैसा गमावला । मंग त्यान  
सारा पैसा गमावल्या-वर, त्या मुलकांत महागी पडली । त्या-मुये त्याले विचार  
पडला । तव्हा तो त्या मुलकातल्या एका मानसा-जोळ जाऊन राहला । त्यान  
त्याले डुकर चाऱ्याले आपल्या बावरात धाडल ॥

[No. 73.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KUMBHĀRĪ DIALECT.

(DISTRICT AKOLA.)

Kōnyā ēkā mān<sup>a</sup>sā-lē dōn pōr hōtē. Tyāt<sup>a</sup>lā ēk lahān bāpā-lē  
*Certain one man-to two sons were. Them-in-from one younger father-to*  
 mhanē, 'bā, dzō jin<sup>a</sup>gī-tsā hissā ma-le yēil tō dē.' Maṅg tyā-na  
*said, 'father, what property-of share me-to will-come that give.' Then him-by*  
 tyā-lē paisā vātūn dilā. Maṅg thōdyā disā-na lahān pōrā-na  
*him-to money having-divided was-given. Then a-few days-in the-younger son-by*  
 paisā dzamā kēlā, ān dūr mul<sup>a</sup>kā-var gēlā. Maṅg tathī udh<sup>a</sup>lyā-panā-na  
*money together was-made, and far country-into went. Then there riotousness-with*  
 rāh<sup>a</sup>lā, ān āp<sup>a</sup>lā sārā paisā gamāv<sup>a</sup>lā. Maṅg tyā-na sārā paisā  
*lived, and his-own all money was-squandered. Then him-by all money*  
 gamāv<sup>a</sup>lyā-var tyā mul<sup>a</sup>kāt mahāgī paḍ<sup>a</sup>li, tyā-muyē tyā-lē vitsār  
*was-squandered-after that in-country dearness fell, therefore him-to consideration*  
 paḍ<sup>a</sup>lā. Tavhā tō tyā mul<sup>a</sup>kāt<sup>a</sup>lyā ēkā mān<sup>a</sup>sā-dzō! dzāūn rāh<sup>a</sup>lā. Tyā-na  
*fell. Then he that country-in-of one man-near having-gone lived. Him-by*  
 tyā-lē ḍukkar tsāryā-lē āp<sup>a</sup>lyā vāv<sup>a</sup>rāt dhāḍ<sup>a</sup>la.  
*him-to swine to-feed his-own into-field it-was-sent.*

The Kumbhārs of Chhindwara speak, some Bundēli, and some Marāṭhī. It is not possible to decide how many of the 4,400 speakers should be assigned to each language, and the whole total has, therefore, been put down as belonging to Bundēli. See Vol. IX, Part I.

The Marāṭhī dialect of Kumbhārī in Chhindwara is identical with other Marāṭhī dialects of the neighbourhood, such as Dhan<sup>a</sup>garī, Gōvārī, etc., and the first lines of the Parable of the Prodigal Son which follow will show that it is in reality only a form of Nāgpurī.

[No. 74.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KUMBHĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

एका मानसाले दोन पोर होते। त्यातून लहान बापास म्हनाला, बाबा  
 जो आमचा हिस्सा आहे तो आम्हाले दे। त्यान ते सगळी संपत्त दोघा पोराले



वाटून देल्ली । लहान भाऊ सगळ धन जमा करून दूसऱ्या देशात निघून गेला ।  
 तेथ जाऊन बाधवाई पैसा खर्च करून उडवून देला । तेथ त्यान ते सगळ खर्चून  
 टाकल्या-वर त्या देशात मोठा दुकाळ पडला । मग त्याले अडचन पडू लागली ।  
 तका तो एका भल्या मानसा-पासी जाऊन राहला । त्यान आपल्या वावरात  
 डुकर चाराले लावले । तका डुकर जे साल खात होते तेच खाऊन आपन  
 आपल पोटा भराव अस त्यास वाटल, अन कोन काही त्याले देल नाही ॥

## TRANSLITERATION AND TRANSLATION.

|                          |                        |                          |                      |                     |                       |                      |                      |
|--------------------------|------------------------|--------------------------|----------------------|---------------------|-----------------------|----------------------|----------------------|
| Ēkā                      | mān <sup>a</sup> sā-lē | dōn                      | pōr                  | hōtē.               | Tyātūn                | lahān                | bāpās                |
| One                      | man-to                 | two                      | sons                 | were.               | Them-in-from          | the-younger          | to-the-father        |
| mhanāla,                 | 'bābā,                 | dzō                      | ām-tsā               | hissā               | āhē,                  | tō                   | āmhā-lē              |
| said,                    | 'father,               | what                     | of-us                | share               | is,                   | that                 | us-to                |
| Tyā-na                   | tē                     | sag <sup>a</sup> li      | sampat               | dōghā               | pōrā-lē               | vātūn                | dēlli.               |
| Him-by                   | that                   | all                      | property             | both                | sons-to               | having-divided       | was-given.           |
| Lahān                    | bhāū                   | saga!                    | dhan                 | dzamā               | karūn                 | dūs <sup>a</sup> ryā |                      |
| The-younger              | brother                | all                      | wealth               | together            | having-made           | another              |                      |
| dēsāt                    | nighūn                 | gēlā.                    | Tēth                 | dzāūn               | bādh <sup>a</sup> vāi | paisā                |                      |
| into-country             | having-gone            | went.                    | There                | having-gone         | riotously             | the-money            |                      |
| kharts                   | karūn                  | ud <sup>a</sup> vūn      | dēllā.               | Tēth                | tyā-na                | tē                   |                      |
| expense                  | having-made            | having-squandered        | was-given.           | There               | him-by                | that                 |                      |
| saga!                    | khartsūn               | ṭāk <sup>a</sup> lyā-var | tyā                  | dēsāt               | mōṭhā                 | dukā!                |                      |
| all                      | having-spent           | being-thrown-after       | that                 | in-country          | mighty                | famine               |                      |
| pad <sup>a</sup> lā.     | Mag                    | tyā-lē                   | ad <sup>a</sup> tsan | padū                | lāg <sup>a</sup> li.  | Tavhā                | tō                   |
| fell.                    | Then                   | him-to                   | difficulty           | to-fall             | began.                | Then                 | he                   |
| mān <sup>a</sup> sā-pāsi | dzāūn                  | rāh <sup>a</sup> lā.     | Tyā-na               | āp <sup>a</sup> lyā | vāv <sup>a</sup> rāt  | ḍukar                |                      |
| man-near                 | having-gone            | lived.                   | Him-by               | his-own             | into-field            | swine                |                      |
| tsārā-lē                 | lāv <sup>a</sup> lē.   | Tavhā                    | ḍukar                | jē                  | sāl                   | khāt                 | hōtē,                |
| feed-to                  | it-was-sent.           | Then                     | the-swine            | what                | husks                 | eating               | were,                |
| khāūn                    | āpan                   | āp <sup>a</sup> la       | pōṭ                  | bharāv              | asa                   | tyās                 | vāt <sup>a</sup> la, |
| having-eaten             | by-himself             | his-own                  | belly                | should-be-filled    | so                    | to-him               | it-appeared,         |
| an                       | kōn                    | kāhī                     | tyā-lē               | dēll                | nāhī.                 |                      |                      |
| and                      | by-anybody             | anything                 | him-to               | was-given           | not.                  |                      |                      |



[No. 75.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KUN<sup>a</sup>BĀṬ DIALECT.

(DISTRICT CHANDA.)

## TRANSLITERATION AND TRANSLATION.

Kōni ēkā mān<sup>a</sup>sā-lē dōgha lēk<sup>a</sup>ra hōtē. Tyā-paikī lahān  
*A-certain one man-to two sons were. Them-from-among the-younger*  
 bāpā-lē mhan<sup>a</sup>tē, 'bāpā, mākā māl<sup>a</sup>matte-tsā hissā ma-lē yēvā-tsā tō  
*father-to says, 'father, my the-property-of the-share me-to to-come that*  
*dē.' Maṅg tyā-na lēkā-lē dhan vātūn dēllā. Maṅg thōdyā*  
*give.' Then him-by sons-to wealth having-divided was-given. Then a-few*  
 rōdzā-na lahān lēk<sup>a</sup>ru sāra jamā karūn dūr<sup>a</sup>chyā mul<sup>a</sup>khāt  
*days-in the-younger son all together having-made far-off into-country*  
 gēlā. Ānik tyā thikānī udh<sup>a</sup>lē-panā karūn āp<sup>a</sup>li jamā  
*went. And that at-place spendthriftness with his-own property*  
 bar<sup>a</sup>bāt kēli. Maṅg tyā-chī sārī jin<sup>a</sup>gī bar<sup>a</sup>bāt dzhālyā-var  
*squandered was-made. Then him-of all property squandered becoming-on*  
 tyā mul<sup>a</sup>khāt mōthā mākāgr pad<sup>a</sup>lā Tyā-karitā tyā-lē nupar pad<sup>a</sup>li.  
*that in-country mighty dearness fell That-for him-to difficulty fell.*  
 Tavhā tō tyā mulūkh<sup>a</sup>chyā ēkā mōthyā mān<sup>a</sup>sā-chyā-dzavar dzāūn  
*Then he that country-inhabiting one great man-of-near having-gone*  
 rāhēlā. Maṅg tyā-na tyā-lē dukar tsārā-lē āp<sup>a</sup>lyā vāv<sup>a</sup>rāt pāthav<sup>a</sup>lā. Tavhā  
*lived. Then him-by him-to pigs to-graze his-own into-field was-sent. Then*  
 dukar tōkar khāt hōtē, tyā-var tyā-na āp<sup>a</sup>la pōt bharāva asa  
*pigs husks eating were, that-on him-by his-own belly should-be-filled so*  
 tyā-lē vāt<sup>a</sup>la; mhanūn kōnī-ts tyā-lē kāhī dēlla nāhī.  
*him-to it-appeared; therefore (by-)any body-even him-to anything was-given not.*  
 Maṅg tō sudī-var yēūn mhanālā, 'mājhyā bāpā-chyā gharī kitikā-ts  
*Then he senses-on having-come said, 'my father-of at-house several*  
 tsāk<sup>a</sup>rā-lē pōt-bhar bhākar mī<sup>a</sup>tē; va mī bhukē-na mar<sup>a</sup>tō. Mī yēthūn  
*servants-to belly-full bread is-got; and I hunger-with die. I here-from*  
 āp<sup>a</sup>lyā bāpā-kaḍa dzāūn tyā-lē mhanīl kī, "yē, bāpā, mī  
*my-own father-to having-gone him-to will-say that, "oh father, (by-) me*  
 Dēvā-chyā virudh va tujhyā sām<sup>a</sup>nē pāp kēla āhē. Ādz-pāsūn tudzhā  
*God-of against and of-thee before sin made is. To-day-from thy*  
 lēk mhanā-lē mī yōgy nāhī. Tū āp<sup>a</sup>lyā yēkā tsāk<sup>a</sup>rā-vānī ma-lē thēv."'  
*son say-to I worthy am-not. Thou thy-own one servant-like me place."'*  
 Maṅg tō uṭhūn āp<sup>a</sup>lyā bāpā-kaḍa gēlā.  
*Then he having-arisen his-own father-to went.*

## MĀHĀRĪ.

The Mahārs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc. They are often also called Parvāris and Dhēds, and their dialect has been returned as Māhārī or Dhēdī. In reality, however, the Mahārs everywhere speak the dialect of their neighbourhood. The Mahārs of Thana thus use the current Marāṭhī of the Konkan, and the dialect of the Mahārs of Bastar is the common Hal<sup>a</sup>bi of the district. See pp. 157 and ff., and 351 and ff.

Māhārī has been returned from Chhindwara and Chanda. The revised figures are as follows :—

|            |   |   |   |   |   |   |   |   |   |   |   |        |
|------------|---|---|---|---|---|---|---|---|---|---|---|--------|
| Chhindwara | . | . | . | . | . | . | . | . | . | . | . | 9,000  |
| Chanda     | . | . | . | . | . | . | . | . | . | . | . | 10,000 |
|            |   |   |   |   |   |   |   |   |   |   |   | <hr/>  |
| TOTAL      |   |   |   |   |   |   |   |   |   |   |   | 19,000 |

The Māhārī of Chhindwara is, in all essential points, identical with the usual Marāṭhī dialects of the district. Compare forms such as *istū*, fire; *īs*, twenty; *ḍōrē*, eyes, *pānī*, water; *mī asal*, I shall be; *tō mārīn*, he will strike. The cerebral *ḍ* between vowels is pronounced as a cerebral *r*; thus, *paṛ<sup>a</sup>lā*, he fell. Note forms such as *mār<sup>a</sup>tan*, they kill; *mān<sup>a</sup>sā-na tyā-lē tēv<sup>a</sup>lan*, the man kept him; *uṭh<sup>a</sup>lōn*, he arose. Transitive verbs sometimes use the active construction in the past tense; thus, *mī tuhī tsāk<sup>a</sup>rī kēlō*, I did thy service.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhārī of Chhindwara.

[No. 76.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## MĀHĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

येका मानसाले दोघे पोर होते । त्यात लहान पोरग बापाले म्हनते की, बापा, आमचा हिस्सा आमाले दे । तऱ्हा त्यान आपल्या मालाचा हिस्सा दोघा पोराले करून देला । मग लाहऱ्या पोरान आपला हिस्सा घेतला, मग तो दुसऱ्या मुलखा-मंघी फीराले गेला । तेथी त्यान आपला हिस्सा ख्याल तमाशात उडून देछा । जऱ्हा जवरचा समदा पैसा सरला, तऱ्हा त्या मुलखांत मोठा कार पडला । तऱ्हा त्याले खावा पीयाले मोठी बीपत गेली । मग तो त्या मुलखांत भल्या मानसाची चाकरी कराले लागला । मग त्या भल्या मानसान त्याले आपल्या वावराचे डुकर राखाले टेवलन । त्याँ खेपी डुकर जो भुसा खात होते तेच भुस तो खावाले राजी भाला । तेभी भुस कोनी खावाले न दे । मग त्याचे डोरे उघडले । मग त्यान म्हतले की, माहा बापाचे येथी लागेत चाकर आहत ;

त्याइले पोटा-पकसा जास्त खावाले भेटते, व मी येथे भुकेन मरतो । तव्हा मी आता बापाचे येथी जातो, अन त्याले म्हणतो की, मी तुम्हा देवाचा चोर आहे । या-वर मी तुम्हा पोरग होय अस म्हणतलन तर बर नाही । तु मले आपल्या येथी चाकर ठेव । अस बोलून उठलों अन बापा जवर आलो ॥

### TRANSLITERATION AND TRANSLATION.

Yekā mān<sup>sā</sup>-lē dōghē pōra hōtē. Tyāt lahān pōr<sup>ga</sup> bāpā-lē  
*Certain a-man-to two sons were. In-them the-younger son father-to*  
 mhan<sup>tē</sup> kī, 'bāpā, ām-tsā hissā āmā-lē dē.' 'Tavhā tyā-na āp<sup>lyā</sup>  
*says that, 'father, our share us-to give.' Then him-by his-own*  
 mālā-tsā hissā dōghā pōrā-lē karūn dēlā. Mag lāh<sup>nyā</sup> pōrā-na  
*property-of a-share two sons-to having-made was-given. Then the-younger son-by*  
 āp<sup>lā</sup> hissā ghēt<sup>lā</sup>; mag tō dus<sup>ryā</sup> mul<sup>khā</sup>-mandhī phirā-lē gēlā. Tēthī  
*his-own share was-taken; then he another country-into journey-to went. There*  
 tyā-na āp<sup>lā</sup> hissā khyāl-tamāsāt udūn dēllā. Dzavhā dzavar<sup>tsā</sup>  
*him-by his-own share in-play-and-pleasure having-wasted was-given. When near-being*  
 sam<sup>dā</sup> paisā sar<sup>lā</sup>, tavhā tyā mul<sup>khāt</sup> mōthā kār par<sup>lā</sup>.  
*all money was-finished, then that in-country mighty famine fell.*  
 Tavhā tyā-lē khāvā-piyā-lē mōthī bīpat gēlī. Mag tō  
*Then him-to eat-drink-to great difficulty went. Then he*  
 tyā mul<sup>khāt</sup> bhalyā mān<sup>sā</sup>-chī tsāk<sup>ri</sup> karā-le lāg<sup>lā</sup>. Mag tyā  
*that in-country well-to-do a-man-of service make-to began. Then that*  
 bhalyā mān<sup>sā</sup>-na tyā-lē āp<sup>lyā</sup> vāv<sup>rā</sup>-chē ḍukar rākhā-lē tēv<sup>lan</sup>. Tyā-  
*well-to-do man-by him-to his-own field-of swine keep-to it-was-set. At-that-*  
 khēpi ḍukar dzō bhusā khāt hōtē tē-ts bhus tō khāvā-lē rāji  
*time the-swine what chaff eating were that-very chaff he eat-to ready*  
 dzhālā. Tē-bhī bhus kōnī khāvā-lē na-dē. Mag tyā-chē ḍorē  
*became. That-even chaff anybody eat-to not-gave. Then him-of eyes*  
 ughar<sup>lē</sup>. Mag tyā-na mhat<sup>lē</sup> kī, 'māhā bāpā-chē yēthī lāgēt tsākar  
*opened. Then him-by it-was-said that, 'my father-of here how-many servants*  
 āhat; tyāi-lē pōtā-pak<sup>sā</sup> jāst khāvā-lē bhēt<sup>tē</sup>, va mī yētha bhukē-na  
*are; them-to belly-than more eat-to meets, and I here hunger-with*  
 mar<sup>tō</sup>. Tavhā mī ātā bāpā-chē yēthī dzātō, an tyā-lē mhan<sup>tō</sup> kī, "mī  
*die. Therefore I now father-of here go, and him-to I-say that, "I*  
 tudzhā Dēvā-tsā tsōr āhē. Yā-var mī tuh pōr<sup>ga</sup> hōy asa mhanat<sup>lan</sup>  
*thy God-of thief (offender) am. This-upon I thy son am so it-was-said*  
 tar bara nāhī. Tu ma-lē āp<sup>lyā</sup> yēthī tsākar thēv<sup>lā</sup>." Asa bōlūn  
*then proper not. Thou me thy-own at-place servant keep."* Thus having-said  
 uṭh<sup>lōn</sup> an bāpā dzavar ālō.  
*he-arose and father near came.*

The dialect of the Mahārs of Chanda is still more closely connected with the current Marāṭhī of the district. There is the same tendency as in Natakānī to confound the genders; thus, *sampat dēlhā*, property was given; *dōgghē lek<sup>a</sup>ra hōtē*, two sons (*lit.* children) were. Note also forms such as *mōllā*, for *mōḍ<sup>a</sup>lā*, broken, in *tudghā hukam kadhī mōllā nāhē*, thy command was never broken.

The beginning of the Parable of the Prodigal Son will be sufficient to show the general character of this dialect.

[No. 77.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

MĀHĀRĪ DIALECT.

(DISTRICT CHANDA.)

कोना येक्या माणसाले दोग्घे लेकर होते। त्यातला धाकटा बापाले म्हनाला, बापा जो मालमत्तेचा वाटा माले येवाचा असल तो दे। मंग त्यान त्याले संपत वाटून देल्हा। मंग थोड्या दिवसान धाकटा लेक सगरी जमा करून दूर देसास गेला। मंग तेथी उठरपनान राहून आपली जमा उडवली। मंग त्यान अवघ खरचल्या-वर त्या देसात मोठा दुकार पडला। त्यासकून त्याले अडचन पडु लागली। त्हा तो त्या देसातील येक्या भले मानसा-जवर जाऊन राहला। त्यान तर त्याले दुकर चारास आपल्या वावरात पाठवल। त्हा दुकर टोकर खात होते, त्या-वर त्यान पोठ भराव अस त्याले वाटल। मंग कोन त्याले काँही देल्ल नाही ॥

### TRANSLITERATION AND TRANSLATION.

Kōnā yēkyā māṇ<sup>a</sup>sā-lē dōgghē lek<sup>a</sup>ra hōtē. Tyāt<sup>a</sup>lā dhāk<sup>a</sup>tā  
A-certain one man-to two sons were. Them-in-from the-younger  
bāpā-lē mhanālā, 'bāpā, dzō māl-mattē-tsā vātā mā-lē yēvā-tsā  
the-father-to said, 'father, what the-property-of share me-to coming  
asal tō dē.' Maṅg tyā-na tyā-lē sampat vātūn dēlhā.  
might-be that give.' Then him-by him-to property having-divided was-given.  
Maṅg thōḍyā div<sup>a</sup>sā-na dhāk<sup>a</sup>tā lēk sag<sup>a</sup>rī dzamā karūn dūr  
Then a-few days-in the-younger son all together having-made distant  
dēsās gēlā. Maṅg tēthī uḍhar<sup>a</sup>panā-na rāhūn āp<sup>a</sup>li dzamā  
to-a-country went. Then there spendthriftness-with having-lived his-own property  
uḍav<sup>a</sup>li. Maṅg tyā-na av<sup>a</sup>gha kharats<sup>a</sup>lyā-var tyā dēsāt mōṭhā  
was-squandered. Then him-by whole being-spent-upon that in-country mighty

dukār paḍ<sup>a</sup>lā. Tyās<sup>a</sup>kūu tyā-lē aḍ<sup>a</sup>tsan paḍu lāg<sup>a</sup>li. Tavhā tō tyā  
*famine fell. Therefore him-to difficulty to-fall began. Then he that*  
 dēsātil yēkyā bhalē mām<sup>a</sup>sā-dzavar dzāūn rāh<sup>a</sup>lā. Tyā-na  
*country-in-from one well-to-do man-near having-gone lived. Him-by*  
 tar tyā-lē ḍukar tsārās āp<sup>a</sup>lyā vāv<sup>a</sup>rāt pāṭhav<sup>a</sup>la. Tavhā ḍukar  
*then him-to swine to-feed his-own into-field it-was-sent. Then the-swine*  
 ṭōkar khāt hōtē tyā-var tyā-na pōṭ bharāva asa tyā-lē vāṭ<sup>a</sup>la.  
*chaff eating were that-upon him-by belly should-be-filled, so him-to it-appeared.*  
 Maṅg kōṇa tyā-lē kāhī dēlla nāhī.  
*Then by-anybody him-to anything was-given not.*

## MARHĒṬĪ.

Marāṭhī is spoken in the southern part of Balaghat. The number of speakers has been estimated at 98,700.

The higher classes speak the same dialect as that current in Nagpur,—see p. 267 above. The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marhēṭī, where the neighbouring dialects of Eastern Hindī have, to some extent, influenced the language.

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral *l* is always distinguished from the dental one, and it sounds like an *r*; thus, *yēr*, time; *yēr*, a trinket; *javar*, near. *Ṇ* becomes *n*; thus, *man<sup>a</sup>lā*, he said. *ṽ* is dropped before *i*, *ī*, and *ē*; thus, *irudh*, against; *yēr*, Marāṭhī *vēl*, a kind of ornament worn on the elbow, and so on.

In some respects, however, the pronunciation of Marhēṭī differs. The pronunciation of the palatals is the same as in Hindī; thus, *chākar*, a servant; *javar*, near. The cerebral *ḍ* after vowels is given as *ṛ* in the second specimen; thus, *jhār*, a tree. In the Parable we find *ḍ*; thus, *paḍ<sup>a</sup>lā*, he fell. The pronunciation of aspirated letters does not seem to be very marked. Compare *man<sup>a</sup>lā*, he said; *ḍōb<sup>a</sup>nī*, a pool, Standard Marāṭhī *ḍōbhan*.

The neuter gender is constantly confounded with the masculine. Thus, *chāṅg<sup>a</sup>lā* *pāṅgh<sup>a</sup>rūn*, a good cloth; *jō kāhī mājhā āhē tō tujhā āhē*, whatever is mine that is thine; *āp<sup>a</sup>lā pōṭ bharāvā*, his belly should be filled. In *dōn lēk<sup>a</sup>rā hōtē*, two sons were, *lēk<sup>a</sup>rā* is the neuter plural, Standard Marāṭhī *lēk<sup>a</sup>rē*, but it is treated as a masculine, and *hōtē* is the third person plural masculine. The confusion between the two genders is especially apparent in the demonstrative pronouns. Thus, we find *hē bhāu*, this brother; *hā kā hōy*, what is this? There are, however, some traces of the ordinary Marāṭhī neuter; thus, *dhan dīlē*, property was given; (*ḍōs<sup>a</sup>kā*) *uph<sup>a</sup>lē nakō*, (the head) should not float up.

The case suffixes are the same as in Nagpur. In the dative we find both *lā* and *lē*; thus, *pōryā-lā* and *pōrā-lē*, to the son. Note also *jhāḍā-var-nā*, from on the tree; *dōhī hātā-nā*, with both hands; *tyāsnī* and *tyā-sīn*, to him, etc.

The inflection of verbs is, on the whole, regular. In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent. Thus, *mī pāp kēlō*, I did sin; *bāpā-nē dayā kēlā*, the father made compassion; *mī tyā-lē khāl<sup>a</sup>tā pāllo* (i.e. *pāḍ<sup>a</sup>lō*), I knocked him down. The regular passive construction, however, apparently also occurs; thus, *tumhī pāṭh<sup>a</sup>rū bhī nāhī dīlā*, by-thee a-kid even not was-given; *tyā-nī dhan dīlē*, he gave his property; (*mī*) *garā mur<sup>a</sup>ḍūn dēlā*, I wrung his neck.

The future *manīn*, I will say, also occurs in Nagpur; *jāhīn*, I will go, is probably written for *jāīn*.

To the influence of Eastern Hindī are due forms such as *bhukā*, hungry; *chālā*, gone; *pāṅgh<sup>a</sup>rāv*, put on, etc.

Note also the form *mānāvī*, i.e. *mānāvē* in *mā-lā āp<sup>a</sup>lē maj<sup>a</sup>durā-sār<sup>a</sup>khē mānāvī*, consider me as your servant.

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.



[No. 78.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT.

(DISTRICT BALAGHAT.)

## SPECIMEN I.

कोन्ही मानसाचे दोन लेकरा होते। त्याच मधुन नाहन्यानेँ बापास मनला, हे बाप, धना-मधुन जो माभा हीस्सा आहे तो माले दे। तऱ्हा त्यानी त्याले आपला धन वाटुन दिले। बहुत दिवस नाही भाले कि नाहन लेकरू समदा काही जमा करुन परदेशात नीघुन गेला आनी तेथी छीचोरी-बाजी-मधी दीवस गुमा-उन-सन्या आपला पैसा खोउन देला। जऱ्हा त्याने सर्वा काही खोउन वसला तऱ्हा त्या देशा-मधी मोठा कंताल पडला अनीख तो कंगाल भाला। अनीख तो जाउन-सनि त्या मुलकाचे येकाचे घरी राहु लागला। त्याने त्यास आपले वावरात डुकर चारावास पाठवला। अनीख तो त्या फुलकास डुकर खात होते आपला पोट भरावा चाहात होता। त्याले कोन्ही काही खाउ नाही देत होते। तऱ्हा त्याले चेत भाला अनीख त्याने मनला, माझे बापाचे येथी कीतीक मजुरा-करता जेवन्या-सीन अधीक सैपाक होतित अनीख मी भुखा मरतो। मी उठुन-सनी आपले बापा-पासी जाहीन, अनीख त्याचे-सीन मनीन की, हे बाप मी ईश्वराचे दूरूध अनीख आपले समोर पाप केलु। मी आता आपला लेक मनन्या सारखा नाही, माला आपले मजदुरा सारखे मानावी। तऱ्हा तो उठुन-स्थानी आपले बापाचे-पासी चालला। तेऱ्हा दुरच होता की त्याचा बापाने त्यास पाहुन-स्थानी दया केला, जऱ्हा धाउन-सनी गन्यास पीतरानी चुमा घेतला। लेकाना त्यासनि मनला, हे बाप मी ईश्वराचे दूरूध अनीख आपले समोर पाप केलो। मी आता आपला लेक मनना सारखा नाही। मग बापाने आपले चाकरास सांगीतला, समध्याहुन चांगला पांघरून काटुन-सन्या त्याला पांघराव। अनीख त्याचे हाता-मधी मुदी अनीख पायात पायतन टाका। अनीख आम्ही खाउ आनी आनंद करु। काहुन का हा आमचा पुत्र मेला होता आता जीवत भाला, खोउन गेला होता आता मीरला आहे। तेऱ्हा ते आनंद करु लागले॥

त्याचा मोठा लेकरू वावरात होता। जेव्हा तो येत होता अनीख घराचे जवर पोहचला तेव्हा वाज्याचा वो नाचाचा आवाज आर्दकला। तो त्याने आपले चाकरा-मधुन येक चाकरास आपले जवर बुलाउन-सनी पुसला, हा का होय। त्याने त्यासीन सांगीतला की, तुमचा भाऊ आला आहे। तर तुमचे बापाने चांगला भोजन केला आहे। काहुन की त्याले चांगला पावला। मग तो गुसा झाला। तव्हा तो आत-मधी नाही गेला। याचे-लार्दक त्याचा बाप बाहर येउन-सानी त्यास मनाउ लागला। त्याने बापास जबाब देला की, पहा मी द्रुतले वर्स झाला आपली सेवा करतो अनीख मी तुमचे कोन्ही बात नाही टारलो। अनीख तुम्ही मला येक सेरीचा पाठरू भी नाही दीला की मी आपले मीताचे-संगा खुसी करतो। आपला हे लेकरू जो खराव रांडार्दके-संगा तुमचा धन खाउन वसला, जेव्हा आला तेव्हा तुमी त्याचा करीता चांगला भोजन केले। बापाने त्यास मनला, हे बेटा, तु सदा माझे-संगा आहेस। जो काही माझा आहे तो तुझा आहे। आनंद करावा वो खुशी करावा जरूरत होता। काहुन की, हे तुझा भाऊ मेला होता, आता जीवत झाला, खोउन गेला होता, आता मीरला आहे ॥

[No. 78.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

MARHĒTĪ DIALECT.

(DISTRICT BALAGHAT.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnhi mǎn'sā-chē dōn lēk'rā hōtē. Tyā-ch-madhun nāh'nyā-nē  
*A-certain man-of two sons were. Them-in-from the-younger-by*  
 bāpās man'lā, 'hē bāp, dhanā-madhun jō' mājhā hīssā āhē tō  
*to-the-father was-said, 'O father, the-money-from what my share is that*  
 mā-lē dē.' Tavhā tyā-nī tyā-lē āp'lā dhan vātun dilē.  
*me-to give.' Then him-by them-to his-own money having-divided was-given.*  
 Bahut divas nāhi jhālē ki nāhan lēk'rū sam'dā kāhi jamā  
*Many days not became that the-younger son all whatever together*  
 karun par-dēsāt nighun gelā, ānī tēthī chhīchōri-bāji.  
*having-made into-other-country having-gone went, and there frivolousness-*  
 madhi divas gumāun-sanyā āp'lā paisā khōun dēllā. Javhā  
*in days having-passed his-own money having-lost was-given. When*  
 tyā-nē sarvā kāhi khōun vas'lā, tavhā tyā dēsā-madhi mōṭhā kantāl  
*him-by all whatever having-wasted lived, then that country-in mighty famine*  
 pad'lā, anīkh tō kaṅgāl jhālā. Anīkh tō jāun-sani tyā mul'kā-chē yēkā-chē  
*fell, and he a-beggar became. And he having-gone that country-of one-of*  
 gharī rāhu lāg'lā. Tyā-nē tyās āp'lē vāv'rāt ḍukar chārāvās  
*in-the-house to-live began. Him-by to-him his-own into-the-field the-swine to-feed*  
 pāṭhav'lā. Anīkh tō tyā phul'kās ḍukar khāt hōtē āp'lā pōt  
*was-sent. And he that husks the-swine eating were his-own belly*  
 bharāvā chāhāt hōtā; tyā-lē kōnhi kāhi khāu nāhi dēt hōtē.  
*should-be-filled wishing was; him-to anybody anything to-eat not giving were.*  
 Tavhā tyā-lē chēt jhālā, anīkh tyā-nē man'lā, 'mājhē bāpā-chē  
*Then him-to consciousness became, and him-by it-was-said, 'my father-of*  
 yēthi kitik majurā-kar'tā jēv'nyā-sin adhik saipāk hōtēt, anīkh  
*at-place how-many servants-for eating-than more cookings become, and*  
 mī bhukhā mar'tō; mī uṭhun-sani āp'lē bāpā-pāsī jāhin, anīkh tyā-chē-sin  
*I hungry die; I having-arisen my-own father-near will-go, and him-of-to*  
 manin ki, "hē bāp, mī Īśv'rā-chē irūdh anīkh āp'lē samōr pāp  
*will-say that, "O father, I the-Lord-of against and your-own before a-sin*  
 kēlu, mī ātā āp'lā lēk man'nyā sār'khā nāhi. Mā-lā āp'lē  
*made, I now you-own son to-be-called like am-not. Me-to your-own*

maj<sup>a</sup>durā-sār<sup>a</sup>khē mānāvi.”’ Tāv<sup>a</sup>hā tō uṭhun-syānī āp<sup>a</sup>lē bāpā-chē-  
*servant-like should-be-considered.*”’ Then he having-arisen his-own father-of-  
 pāsī chāl<sup>a</sup>lā. Tēv<sup>a</sup>hā dura-ch hōtā kī tyā-chā bāpā-nē tyās pāhun-  
*near went. Then at-a-distance (he-)was that him-of father-by to-him having-*  
 syānī dayā kēlā, javhā dhāun-sanī garyās pīt<sup>a</sup>rā-nī chumā ghēt<sup>a</sup>lā.  
*seen pity made, then having-run to-the-neck the-father-by kiss was-taken.*  
 Lēkā-nā tyās-nī man<sup>a</sup>lā, ‘hē bāp, mī Īśv<sup>a</sup>rā-chē irūdh anīkh āp<sup>a</sup>lē samōr  
*The-son-by to-him it-was-said, ‘O father, I the-Lord-of against and your-own before*  
 pāp kēlō. Mī ātā āp<sup>a</sup>lā lēk man<sup>a</sup>nā sār<sup>a</sup>khā nāhī.’ Mag bāpā-nē  
*sin made. I now your-own son to-be-called like am-not.’ Then the-father-by*  
 āp<sup>a</sup>lē chāk<sup>a</sup>rās sāngīt<sup>a</sup>lā, ‘sam<sup>a</sup>dhyā-hun chāng<sup>a</sup>lā pāngh<sup>a</sup>rūn kādhun-sanyā  
*his-own to-servant it-was-told, ‘all-than good covering having-taken-out*  
 tyā-lā pāngh<sup>a</sup>rāv; anīkh tyā-chē hātā-madhī mudī anīkh pāyāt pāy<sup>a</sup>tan ṭākā;  
*him-to put-on; and him-of the-hand-on a-ring and on-the-feet a-shoe put;*  
 anīkh āmhi khāu ānī ānand karu. Kāhun kā hā ām-chā putra  
*and we shall-eat and joy shall-make. Because that this our son*  
 mēlā hōtā, ātā jīvat jhālā; khōun gēlā hōtā, ātā mīr<sup>a</sup>lā āhē.’ Tēv<sup>a</sup>hā tē ānand  
*dead was, now alive became; lost gone was, now got is.’ Then they joy*  
 karu lāg<sup>a</sup>lē.  
*to-make began.*

Tyā-chā mōṭhā lēk<sup>a</sup>rū vāv<sup>a</sup>rāt hōtā. Jēv<sup>a</sup>hā tō yēt hōtā anīkh  
*Him-of the-elder son in-the-field was. When he coming was and*  
 gharā-chē-javar pōhach<sup>a</sup>lā tēv<sup>a</sup>hā vājyā-chā vō nāchā-chā āvāj āik<sup>a</sup>lā.  
*the-house-of-near arrived then music-of and dancing-of sound was-heard.*

Tō tyā-nē āp<sup>a</sup>lē chāk<sup>a</sup>rā-madhun yēk chāk<sup>a</sup>rās āp<sup>a</sup>lē-javar bulāun-sanī  
*Then him-by his-own servants-from-among one to-servant of-himself-near having-called*  
 pus<sup>a</sup>lā, ‘hā kā hōy?’ Tyā-nē tyā-sin sāngīt<sup>a</sup>lā kī, ‘tum-chā bhāu ālā-āhē.  
*it-was-asked, ‘this what is?’ Him-by him-to it-was-told that, ‘your brother come-is.*

Tar tum-chē bāpā-nē chāng<sup>a</sup>lā bhōjan kēlā-āhē. Kāhun kī tyā-lē  
*Therefore your father-by good a-feast made-is. Because that him-to*  
 chāng<sup>a</sup>lā pāv<sup>a</sup>lā.’ Mag tō gusā jhālā. Tāv<sup>a</sup>hā tō āt-madhī nāhī gēlā.  
*safe is-found.’ Then he angry became. Then he inside not went.*

Yā-chē-lāik tyā-chā bāp bāhar yēun-sānī tyās manāu lāg<sup>a</sup>lā. Tyā-nē  
*Therefore him-of father out having-come to-him to-entreat began. Him-by*

bāpās jabāb dēlā kī, ‘pahā, mī it<sup>a</sup>lē varsa jhālā āp<sup>a</sup>lī  
*to-the-father reply was-given that, ‘see, I so-many years became your-own*  
 sēvā kar<sup>a</sup>tō, anīkh mī tum-chē kōnhī bāt nāhī ṭār<sup>a</sup>lō; anīkh tumhī  
*service do, and I your any speech not avoided; and you*  
 ma-lā yēk sērī-chā pāṭh<sup>a</sup>rū bhī nāhī dilā kī mī āp<sup>a</sup>lē mitā-chē  
*me-to one she-goat-of a-young-one even not gave that I my-own friends-of*  
 saṅgā khusī kar<sup>a</sup>tō. Āp<sup>a</sup>lā hē lēk<sup>a</sup>rū jō kharāb rāṇḍāi-chē  
*with pleasure might-make. Your-own this son who bad harlots-of*

saṅgā tum-chā dhan khāun vas<sup>a</sup>lā, jēvhā ālā tēvhā tumī  
*with your money having-eaten lived, when came then by-you*  
 tyā-chā-karītā chāṅg<sup>a</sup>lā bhōjan kēlē.' Bāpā-nē tyās man<sup>a</sup>lā, 'hē bēṭā,  
*him-of-for good a-feast was-made.' The-father-by to-him it-was-said, 'O son,*  
 tu sadā mājhē-saṅgā āhēs; jō-kāhī mājhā āhē tō tujhā āhē. Ānand  
*thou always of-me-with art; whatever mine is that thine is. Joy*  
 karāvā vō khuśī karāvā jarūrat hōtā. Kāhun kī hē  
*should-be-made and pleasure should-be-made necessary was. Because that this*  
 tujhā bhāū mēlā hōtā, ātā jīvat jhālā; khōun gēlā hōtā, ātā mīr<sup>a</sup>lā-āhē.'  
*thy brother dead was, now alive has-become; lost gone was, now got-is.'*

[ No. 79.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

MARHĒTĪ DIALECT.

(DISTRICT BALAGHAT.)

## SPECIMEN II.

मी त्या पोयाला आपल्या सांगात जांबुर खावाले नेलो होतो। मी येका मोठ्या भाडा-पासी गेलो, मंग त्या भाडा-वर चंगलो। पोरगा भाडा-च्या खाली उभा होता। मी वरताऊन जांबुर टाकत होतो, पोरगा काही जांबुर खात होता अन काही ठेवत होता। मी मंग भाडा वरना उतरलो अन त्या पोराले घेऊन घरा-कड येत होतो। मोठ्या त्या-पासी आलो, मंग मी त्याचा गरा दोही हाताना धरून त्याले खालता पाहो, त्याच्या गया-वर टोंघरा ठेऊन गरा मुरडून देला। थोड्या येरा-मंधी पोरगा फडफडून मरून गेला। तो मेला तव्हा त्याच्या कानातल्या दोन बाया अन हातातल्या तीन येरा काढाल्या अन कव्यात ठेवल्या। मंग त्या पोराले उचलून डोवनीत फेकून देलो, त्याचा डोसका मंग चिखलात दाबून देलो, उफले नको म्हणून, मंग मी आपल्या घराले चाला गेलो। येक कलार माभ्या घराले आला अन मले दारूच्या दुकाना-वर घेऊन गेला। तेथ त्या पोराचा बाप तलास करत आला अन माभ्या-सीन पुसू लागला, पोरगा तुभ्या सांगा-मंधी जांबुर खावाले आला होता तो कोठी गेला। मी म्हंतलो मी नाही जानत। बहू लोक जमा झाले। समदे मिरून पोराले त्या-वर पाहिले गेले। तेंधा-वर मी आपल्या घराले पळून गेलो। एक रोज माहाराच्या वाडीत लपून होतो। मंग दूसऱ्या रोजी तेथून निघून तिन दीसात मंडल्या मंधी गेलो। तेथ पोलीसान मला धरला ॥

[ No. 79.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

MARHĒTĪ DIALECT.

(DISTRICT BALAGHAT.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Mi tyā pōryā-lā āp<sup>lyā</sup> sāngāt jāmbur khāvā-lē nēlō-hōtō.  
*I that boy-to of-myself with the-jāmun-fruit eat-to brought-had.*  
 Mi yēkā mōthyā jhārā-pāsī gēlō, maṅg tyā jhārā-var chaṅg<sup>lō</sup>.  
*I a big tree-near went, then that tree-upon climbed.*  
 Pōr<sup>gā</sup> jhārā-chyā-khāli ubhā hōtā. Mi var<sup>tāūn</sup> jāmbur  
*The-boy of-the-tree-under standing was. I above-from jāmun-fruit*  
 tākāt hōtō, pōr<sup>gā</sup> kāhī jāmbur khāt hōtā, an kāhī t̥hēvat  
*throwing was, the-boy some jāmun-fruit eating was, and some keeping*  
 hōtā. Mi maṅg jhārā-var<sup>nā</sup> utar<sup>lō</sup>, an tyā pōrā-lē ghēūn  
*was. I then the-tree-from descended, and that boy-to having-taken*  
 gharā-kara yēt hōtō. Mōthyā taryā-pāsī ālō, maṅg mī tyā-chā  
*house-to coming was. The-great tank-near came, then I him-of*  
 garā dōhī hātā-nā dharūn tyā-lē khāl<sup>tā</sup> pālō, tyā-chyā garyā-var  
*neck both hands-with having-caught him-to down felled, his neck-on*  
 tōngh<sup>rā</sup> t̥hēūn garā mur<sup>dūn</sup> dēlā. Thōryā yērā mandhī  
*the-knee having-placed the-neck having-twisted was-given. A-little time within*  
 pōr<sup>gā</sup> phar-pharūn marūn gēlā. Tō mēlā tavhā tyā-chyā kānāt<sup>lyā</sup>  
*the-boy having-gurgled having-died went. He died then his ear-in-from*  
 dōn būryā an hātāt<sup>lyā</sup> tīn yērā kāhālyā, an  
*two ear-rings and hands-in-from three armlets were-taken-out, and*  
 kadhyāt t̥hēv<sup>lyā</sup>. Maṅg tyā pōrā-lē uch<sup>lūn</sup> dōb<sup>nīt</sup>  
*in-the-waist-band were-put. Then that boy-to having-lifted in-the-pool*  
 phēkūn dēlō, tyā-chā dōs<sup>kā</sup> maṅg chikh<sup>lāt</sup> dābūn  
*having-thrown gave, his head then in-mud having-pressed*  
 dēlō, uph<sup>lē</sup> nakō mhanūn, maṅg mī ap<sup>lyā</sup> gharā-lē chālā  
*gave, float-up should-not therefore, then I my-own house-to gone*  
 gēlō. Yēk kalār mājhyā gharā-lē ālā, an ma-lē dārū-chyā  
*went. One kalār my house-to came, and me-to liquor-of*  
 dukānā-var ghēūn gēlā. Tētha tyā pōrā-chā bāp talās karat  
*shop-to having-taken went. There that boy-of father enquiry making*  
 ālā; an mājhyā-sīn pusū lāg<sup>lā</sup>, 'pōr<sup>gā</sup> tujhyā-sāngā-mandhī  
*came; and of-me-with to-ask began, 'the-boy of-thee-with*

|                        |                       |            |                       |                       |        |                 |                     |
|------------------------|-----------------------|------------|-----------------------|-----------------------|--------|-----------------|---------------------|
| jāmbur                 | khāvā-lē              | ālā        | hōtā                  | tō                    | kōṭhī  | gēlā ?          | Mi                  |
| jāmun-fruit            | eat-to                | come       | was                   | he                    | where  | went ?          | I                   |
| mhanṭ <sup>1</sup> lō, | 'mī                   | nahī       | jānat.'               | Bahū                  | lōk    | jamā            | jbālē.              |
| said,                  | 'I                    | not        | know.'                | Many                  | people | gathered        | became.             |
|                        |                       |            |                       |                       |        |                 | Sam <sup>1</sup> dē |
|                        |                       |            |                       |                       |        |                 | All                 |
| mirūn                  | pōrā-lē               | taryā-var  | pāvā-lē               |                       | gēlē.  | Tendhā-var      | mī                  |
| together               | boy-to                | tank-on    | see-to                |                       | went.  | In-the-meantime | I                   |
| āp <sup>1</sup> lyā    | gharā-lē              | parūn      | gēlō.                 |                       | Ēk     | rōj             | māhārā-chyā         |
| my-own                 | house-to              | having-run | went.                 |                       | One    | day             | a-mahār-of          |
|                        |                       |            |                       |                       |        |                 |                     |
| vārit                  | lapūn                 | hōtō.      | Maṅg                  | .dūs <sup>1</sup> ryā | rōjī   | tēthūn          |                     |
| in-a-courtyard         | having-hidden         | I-was.     | Then                  | the-second            | in-day | there-from      |                     |
| niṅhūn                 | tin                   | disāt      | Maṇḍ <sup>1</sup> lyā | mandhī                | gēlō.  | Tētha           | pōlisā-na           |
| having-gone            | three                 | in-days    | Mandla                | into                  | went.  | There           | the-police-by       |
| ma-lā                  | dhar <sup>1</sup> lā. |            |                       |                       |        |                 |                     |
| me-to                  | it-was-caught.        |            |                       |                       |        |                 |                     |

## FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmun-fruit. I went and climbed a big tree, and the boy stood under the tree. I threw the fruits down from above, and the boy ate some of them and put others by. Then I descended from the tree and went with the boy towards the house. When I came to a big tank, I seized the boy's neck with both hands and knocked him down. Then I put my knee on his neck and wrung it, and the boy gurgled and died. After he had died I took two ear-rings from his ears and three trinkets from his hands and put them in my waistband. Then I lifted the boy and threw him into the pool, and pressed his head down into the mud in order that it should not float up. After that I went home. Then a Kalār (liquor-merchant) came to my house and took me to a liquor-shop. There the boy's father came to make enquiries, and he asked me, 'my boy went with you to eat jāmun-fruit; where has he gone?' I answered that I did not know. Then many men gathered and went together to the tank and found the boy. In the meantime I had run to my house. Then I hid for a day in the courtyard of a Mahār. The next day I went and stayed for three days in Mandla, and there the police caught me.



## NATAKĀNĪ.

This dialect is spoken by about 180 individuals in the Sironcha Tahsil of the Chanda district, the principal language of which is Telugu. Its base is the common Marāṭhī of the Central Provinces. The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech.

Short *a* is often pronounced as an open *o*, and *ō* is sometimes written instead ; thus, *mōṇṭ<sup>l</sup>lōn* and *maṇṭ<sup>l</sup>lan*, it was said ; *na-kō* and *nō-kō*, it is not proper.

Long vowels are constantly shortened ; thus, *mi*, I ; *ti*, she ; *tyā-cha bāp*, his father.

It has not been possible to ascertain how the palatals are pronounced. They have, therefore, been transliterated as *ch*, *j*, etc., throughout.

Aspirated letters very commonly lose their aspiration. Thus, *mājā* and *mājhā*, my.

The various genders are no longer correctly distinguished. Thus, we find *tyā-lē dayā ālā*, him-to pity came ; *tyā-lē rāg āli*, him-to anger came.

There are no instances of the relative pronoun, participles being apparently used instead ; thus, *ḍuk<sup>r</sup>rā khāllā pōtu-nē*, swine eaten husks-with, with the husks which the swine ate ; *tū sāṅ<sup>g</sup>lāsa aikat*, thou said-such hearing, hearing what you said.

In the inflection of verbs it should be noted that several forms end in *n* ; thus, *mi jātan* and *gyātō*, I go ; *mi mantōn*, I say ; *tujhā bhāū ālan*, thy brother has come ; *māhag paḍ<sup>l</sup>lan*, a famine arose.

The past tense of transitive verbs only occurs in the neuter form ending in *lan* ; thus, *mi pāp kēlan*, I did sin ; *mi vāṭ pāh<sup>l</sup>lan*, I looked at the way ; *tū pilu nahi dēlan*, thou didst not give a kid ; *tō* (and *tyā-na*) *maṇṭ<sup>l</sup>lan*, he said, and so forth.

Note also forms such as *khāunu*, we should eat ; *rāhunu* and *rāhun*, we should remain ; *pāyē*, see ; *jyāy*, go. The final *u* in *khāunu*, etc., is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow.

[No. 80.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NATAKANI DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN I.

एका मानसाले दोघे लेकरे राहिले। त्यातला लाहान बापा-संगा मंटलन, बापा, माज्या तन्निमीचा माल मले दे। त्यास माल समदा वाटून घातलन। मंग लाहान लेकरू आपला माल घेउन दूर देसाले निंगून गेला। दिमाक काम करून माल दवडलन। समदा माल दवडला-वर ते देसात मोठा माहग पडलन। त्याले काहि नव्हतन। ते देसातले एका मानसा-पासि जाउन नवकर राहिलन। त्याले त्यान दण्डात डुकरे चाराले धाडून देलन। डुकरा खाला पोतुने पोटा भरलन। त्याले कोनि काहि नाहि देलन। तवार त्यान मंटलन, माझे बापा-जवर किति नवकरले खायले पियले आहे। मी अन्ना नाहिसो मरून जातन। मी उठून बापा-जवर ज्यातो त्याले मन-तोन, बापा मि तुम्हे-पुरे आकाशा-पुरे पाप केलन। आज-पासून तुजे लेकर मनु नोको। तुजे नवकरा-मंदे मले कर। तो उठला, बापा-जवर गेला। तो दूर आहे तवर त्याले त्याडने पाहलन। त्याले दया आला। धाउन गया-वर पडलन, मूका घेतलन। त्याले लेकरू मनाला, बापा मि आकाशा-पुरे तुजे-पुरे पाप केलन। आज-पासून तुजे लेकर मनु नको। बाप नवकराले मनाला धड फडकि घेउन ये, त्याले घाल। त्याले हाताले मुंदि घाल, पायाले वाहना घाल। आम्हि खाउनु सुखा-कुन राहुनु। काहेले मनाल तर मक्का लेकर मरून गेला फिरून वाचला, सुटून गेला फिरून मिरारा। ते सुख पडू लागले ॥

त्याचा मोठा लेकर दण्डात होता। तो जवर घरा-जवर आला, नाच गाना ऐकलन। एक नवकराले बोलावलन, काय मनून खबर घेतलन। तो त्याले मनाला, तुम्हा भाऊ आलन, तुम्हे बाप खाना वाडलन, तो चांगला आला मनून। त्याले राग आलि, आत नाही जाउन त्याचा बाप बाहिर आला, त्याले बत-मिलाडनन। तो बापा-संगा मंटलन, मि भू रोज-पासून तुम्हे-जवर आहे। तू संगलास ऐकत आहे। तरि-पन तू दोस्तितोन सन्तोष पडाले मनून एक सेरिच पिलु नही देलन। अता तुम्हा लेकर आल्यासाठी, तो माल राण्डाले घातलन, त्याले तू अन्ना घातलन। तो मनाला, लेका, तू माजे-संगा आहेस। मज-जवर आहे समद तुजाच। आपन सुखा-कुन राहुन संभमकुन राहुन। काहेले मंटल्यास तुम्हा भाऊ मरून गेला फिरून वाचला, सुटून गेला फिरून सपडला ॥

[ No. 80.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēkā mān'sā-lē dōghē lēk'rē rāhilē. Tyāt'lā lāhān bāpā-saṅgā  
*One man-to two sons were. Them-in-from younger father-to*  
 maṇṭlan, 'bāpā, mājyā takshimī-chā māl ma-lē dē.' Tyās māl sam'dā  
*said, 'father, of-me division-of property me-to give.' To-them property all*  
 vātūn ghātlan. Maṅg lāhān lēk'rū āp'lā māl ghēūn dūr  
*having-divided put. Then the-younger son his-own property having-taken far*  
 dēsā-lē niṅūn gēlā. Dimāk kām karūn māl davad'lān.  
*a-country-to having-gone-forth went. Riotous work having-done property he-squandered.*  
 Sam'dā māl davad'lā-var tē dēsāt mōthā māhag paḍlan.  
*Whole property being-wasted-upon that in-country great dearness fell.*  
 Tyā-lē kāhi navh'tan. Tē dēsāt'lē ēkā mān'sā-pāsi jāūn  
*Him-to anything was-not. That country-in-from one man-near having-gone*  
 nav'kar rāhīlan. Tyā-lē tyā-na daṇḍāt dukrē chārā-lē dhādūn dēlan.  
*servant (he-)lived. Him-to him-by into-field swine graze-to having-sent was-given.*  
 Dukrā khāllā pōtu-nē pōṭ bharlan. Tyā-lē kōni kāhi nāhi dēlan.  
*Swine eaten husks-with belly (he-)filled. Him-to anyone anything not gave.*  
 Tavār tyā-na maṇṭlan, 'mājhē bāpā-javar kiti nav'kar-lē khāy-lē piy-lē  
*Then him-by it-was-said, 'my father-near how-many servants-to eat-to drink-to*  
 āhē. Mī annā nāhisō marūn jātan. Mī uṭhūn bāpā-javar  
*is. I food having-not-got having-died am-going. I having-arisen father-near*  
 jyātō tyā-lē mantōn, "bāpā, mī tujhē-purē ākāśā-purē pāp kēlan.  
*go him-to will-say, "father, by-me of-thee-before heaven-before sin is-done.*  
 Āj-pāsūn tujē lēk manu nōkō. Tujē nav'karā-mandē ma-lē kar." 'Tō uṭh'lā,  
*Today-from thy son say do-not. Thy servants-among me-to make." 'He arose,*  
 bāpā-javar gēlā. Tō dūr āhē tavar tyā-lē tyāi-nē pāhālan. Tyā-lē dayā  
*father-near went. He far is then him-to him-by it-was-seen. Him-to compassion*  
 ālā. Dhāūn garyā-var paḍlan, mūkā ghētlan. Tyā-lē lēkru manālā, 'bāpā,  
*came. Having-run neck-upon he-fell, kiss took. Him-to son said, 'father,*  
 mī ākāśā-purē tujē-purē pāp kēlan. Āj-pāsūn tujē lēk manu  
*by-me heaven-before of-thee-before sin is-done. Today-from thy son say*

nakō.' Bāp nav<sup>a</sup>karā-lē manālā, 'dhaḍ phad<sup>a</sup>ki ghēūn yē, tyā-lē do-not.' *The-father servant-to said, 'best robe having-taken come, him-to ghāl. Tyā-lē hātā-lē mundi ghāl; pāyā-lē vāh<sup>a</sup>nā ghāl. Āmhi khāunu put. Him-to hand-to a-ring put; feet-to shoes put. We will-eat sukhā-kun rāhunu. Kāhē-lē manāl tar, majhā lēk marūn gēlā, pleasure-with let-us-live. Why (if-)you-will-say then, my son having-died went, phirūn vāch<sup>a</sup>lā; suṭūn gēlā, phirūn mirārā.'* Tē sukh-paḍū lāg<sup>a</sup>lē. *again was-saved; lost went, again was-obtained.' They to-be-merry began.*

Tyā-chā mōṭhā lēk daṇḍāt hōtā. Tō javar gharā-javar ālā, nāch-gānā *His elder son in-field was. He when house-near came, dancing-singing aik<sup>a</sup>lan. Ēk nav<sup>a</sup>karā-lē bōlāv<sup>a</sup>lan, kāy manūn khabar ghēt<sup>a</sup>lan. Tō tyā-lē heard. One servant-to he-called, what saying news he-took. He him-to manālā, 'tujhā bhāū ālan, tujhē bāp khānā vād<sup>a</sup>lan, "tō chāng<sup>a</sup>lā ālā," said, 'thy brother came, thy father dinner served, "he good came," manūn.'* Tyā-lē rāg āli; āt nāhī jāūn, tyā-chā bāp bāhir ālā, *having-said.' Him-to anger came; inside not having-gone, his father out came, tyā-lē bat-milād<sup>a</sup>nan. Tō bāpā-saṅgā maṇṭ<sup>a</sup>lan, 'mi bhū rōj-pāsūn him words-caused-to-unite. He father-to said, 'I many days-from tujhē-javar āhē; tū sāṅg<sup>a</sup>lāsa aikat āhē; tari-pan tū dōsti-tōn of-thee-near am; thou told-so hearing I-am; still thou friends-with santōsh paḍā-lē manūn ēk sēri-cha pilu nahī dēlan. Atā tujhā merriment enjoy-to therefore one she-goat-of young-one not gavest. Now thy lēk ālyāsāṭi, tō māl rāṇḍā-lē ghāt<sup>a</sup>lan, tyā-lē tū annā ghāt<sup>a</sup>lan.' Tō son coming-for, he property harlots-to put, him-to thou food puttest.' He manālā, 'lēkā, tū mājē-saṅgā āhēs; maj-javar āhē, sam<sup>a</sup>da tujā-ch. Āpan said, 'son, thou of-me-with art; me-with is, all thine-alone. We sukhā-kun rāhun sambhram-kun rāhun; kāhē-lē maṇṭ<sup>a</sup>lyās, happiness-with should-remain eagerness-with should-remain; why if-you-say, tujhā bhāū marūn gēlā, phirūn vāch<sup>a</sup>lā; suṭūn gēlā, phirūn sapad<sup>a</sup>lā.' thy brother having-died went, again lived; lost went, again was-found.'*

[ No. 81.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN II.

A POPULAR TALE.

एके गावा-मंदे वीरप्पा मनाचा लेकर राहिलन । एके दिसि त्याचे बाप त्याले  
बोलाविलन । त्याले भाजेचि टोपलि देलन । आपले दोस्तिले देयाले सांगितलन ।  
मंग वीरप्पा टोपलि डोकि-वर घेतलन, अभिरामम्मा-जवर जाऊन ते तिले दिलन ।  
भाजे घेऊन अभिरामम्मा मनालि, माझे लरका वीरप्पा तूसाठि भू रोज भयाले वाट  
पाहलन । तूसाठि चांगला इनाम राखलन । वीरप्पा मनाला, बये, कयचा इनाम ।  
ति मनालि काहि रोजा-मंगे तू दोन गोरवड्क पाखरे मांगितलन, तुले हेतु नाहि  
का । तवर त्याने हेतु आहे मंटलन, कोठे आहे मनून खबर घेतलन । हे पाये,  
दोन पाखरे पंजरा-मंदे आहे मंटलन । या-मंदे तुले येक दूसरे तुझे भावाले ।  
आपले घरालि बेस ज्याय, वाटे-वर आलस करू नकु । तू घराले जाऊन तवर पंजरा  
भाकून ठेव । मंग वीरप्पा कुसीने गेलन । तो आपले दोस्तिले मनाला, या पंजरात  
दोन चांगले पाखरे आहेत ॥

## TRANSLITERATION AND TRANSLATION.

Ēkē gāvā-mandē Virappā manā-chā lēk'rū rāhilaṇ. Ēkē disī tyā-chē  
One village-in Virappā called a-boy lived. One day his  
bāp tyā-lē bōlāvilan; tyā-lē bhājē-chi ṭōp'li dēlan; āp'lē dōsti-lē  
father him-to called; him-to vegetable-of a-basket gave; his-own friend-to  
dēyā-lē sāngit'lan. Maṅg Virappā ṭōp'li ḍōki-var ghēt'lan, Abhirāmammā-javar  
give-to he-told. Then Virappā the-basket head-upon took, Abhirāmammā-near  
jāūn tē ti-lē dilan. Bhāji ghēūn Abhirāmammā manāli,  
having-gone that her-to gave. Vegetable having-taken Abhirāmammā said,  
'mājhē larkā Virappā, tūsāṭhi bhū rōj jhyālē vāṭ pāh'lan,  
'my (dear) boy Virappā, thee-for many days became (thy-)way was-looked-at,  
tūsāṭhi chāṅg'lā inām rākh'lan.' Virappā manālā, 'bayē, kay-chā inām?'  
thee-for good reward was-kept.' Virappā said, 'lady, what-of reward?'

Ti manāli, 'kāhi rōjā-maṅgē tū dōn gōr'vaṅka pākḥ'rē māṅgit'lan, tu-lē  
*She said, 'some days-ago thou two gōrvaṅk birds didst-ask, thee-to*  
 hētu nāhi kā?' Tavar tyā-nē, 'hētu āhē,' maṅt'lan, 'kōṭhē  
*recollection not what?' Then him-by, 'recollection is,' it-was-said, 'where*  
 āhē,' manūn khabar ghēt'lan. 'Hē pāyē, dōn pākḥ'rē pañj'rā-mandē  
*is,' so-saying news was-taken. 'This see, two birds cage-in*  
 āhē,' maṅt'lan. 'Yā-mandē tu-lē yēk dūs'rē tujhē bhāvā-lē. Āp'lē  
*are,' (she) said. 'These-among thee-to one the-other thy brother-to. Thy-own*  
 gharā-lē bēs jyāy, vātē-var ālas karū-na-ku. Tū gharā-lē  
*house-to well (carefully) go, the-way-on laziness do-not-make. Thou house-to*  
 jāūn tavar pañj'rā jhākūn ṭhēv.' Maṅg Vīrappā kusi-nē  
*having-gone then the-cage having-closed keep.' Then Vīrappā gladness-with*  
 gēlan. Tō āp'lē dōsti-lē manālā, 'yā pañj'rāt dōn chāṅg'lē pākḥ'rē  
*went. He his-own friend-to said, 'this in-cage two good birds*  
 āhēt.'  
*are.'*

#### FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a boy called Vīrappā. One day his father gave him a basket full of vegetables and asked him to carry it to his friend. Vīrappā took the basket on his head, went to Abhirāmammā and gave it to her. She took the vegetables and said, 'my dear Vīrappā, I have been on the look-out for you for many days. I have a good reward for you.' Vīrappā said, 'my lady, what is that?' She said, 'some days ago you asked for two Gōrvaṅka birds. Don't you remember?' Then he said that he did remember, and asked where they were. 'Look here, the two birds are in this cage,' she said, 'one of them is for you and the other for your brother. Go carefully home, and don't be slow on the road. Keep the cage closed till you are at home.' Now Vīrappā went happy away and said to his friend, 'two good birds are in this cage.'

## KATIA OR KATIYĀĪ.

The Katiās are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent. of the population.

The Katiās probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyāī in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows :—

|                       |        |
|-----------------------|--------|
| Chhindwara . . . . .  | 18,000 |
| Narsinghpur . . . . . | 700    |
|                       | <hr/>  |
| TOTAL . . . . .       | 18,700 |
|                       | <hr/>  |

Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāṭhī and Hindī. The phonetical system is Hindī, and not Marāṭhī. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marāṭhī rather than Hindī, especially in Chhindwara.

The case suffixes are partly Marāṭhī and partly Hindī; thus, *ghōryā-chā*, of a horse; *jhāḍ-kē*, of a tree; *gharī*, *gharāt*, and *ghar-mē*, in the house; *kis<sup>a</sup>banō-chē sāth*, in company with harlots.

The same is the case with the personal pronouns, thus, *mē*, *mī* and *maī*, I; *mē-nē*, by my; *mājhā* and *māhā*, my; *ham* and *āmhī*, we; *tyā-nē* and *tā-nē*, by him; *tis-mē-sē* and *tin-mē-sē*, from among them; *tēn-chā*, their, etc. In Narsinghpur *jō* and *jab* are often demonstratives, meaning 'that,' 'then,' respectively. Compare Bundēli.

The verb substantive usually takes the Marāṭhī form; thus, *āhē*, he is; *hōtē*, they were. Occasionally, however, we also find forms such as *hai*, he is; *thā*, he was.

The past tense of finite verbs is usually formed by adding an *l*-suffix; thus, *gēlā*, he went; *kar<sup>a</sup>lē*, I did; *kēlā*, he did. A common form of the third person singular in Chhindwara ends in *an* or *tan*; thus, *bōlan*, he said; *karan*, he did; *dētan*, and once *dētān*, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.

[No. 82.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KATYĀI OR KATIĀ DIALECT.

(DISTRICT CHHINDWARA.)

## SPECIMEN I.

कोई आदमीचे दोन लेंकरे होते। तिसमेंसे नहानने बापला बोलन, दादा संपतमेंसे जो हिस्सा हो तो माला दे। तब ताने अपनी संपत दोनई-ला बाटी देतम। मुतक दिन नहीं जाले के नहान लेकर सबला एकट्ठा करीसन दूर देसला चाला गेला और तथी लच्चापनमें दिन खोई देतन अपनी संपतला उड़ई देतन। जब तो सब कुछ उड़ई देतन तब तो देसमें बड़ा काल पड़ी गेला और तो कंगाल बनी गेला। और तो जाईसन तो देसचे आदमीचे बीचमें एकच्या इथी राहू लागला ज्याने ताला आपला खेतमें सोरी चरउला पोहोचु देतलेन। और तो तें कोदेस जो सोरी खाता है अपना पोट भरा चाहत था। और ताला कोई कुछ नहीं देत था। तब ताचे दिलमें समज आली और ताने बोलन के, माभा बापचे कितके चाकराला पोट लुक भाकरी बनत होती, और मैं भुक लुकक मरते आय। मैं उठीसन अपने बाप जोरे जाईसन और ताला बोलिन, दादा मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। मैं फिर तुमचा लेकर कहावनेचा लायक नइया, माला तुमच्या मजूरमि-लुक एकचे बराबर करा। तब तो उठीसन अपने बाप जोरे चालला। पर तो दूरी होता के ताचे बापाने ताला देखीसन दरेग आला और दौड़ीसन ताचे गरामें मिलीसन चुमा घेतन। लेकरने ताला बोलन, दादा, मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। और फिर तुमचा लेकर मैं बोलीच्या लायक नइया। पर बापाने आपला नौकरला सांगले सब लुक चांगला कपड़ा निकारीसन ताला लिवाई द्या और ताचे हाथमें मुंदी और पावमें मोचरी लिवाई द्या, और हम अच्छा खाईसन और खुशी करा, का की हा माभा लेकर मरी गेला होता फिर जीता जाला, ख्वाही गेला होता फिर मिला आहे। तब ते खुशी करो लागले ॥

ताचा बड़ा लेकर खेतमें होता। और जब तो येत होता और घरचे जोरे पोहचला तब बाजा और नाचचा आवाज ऐकन। और ताने अपने नौकरमि-लुक एकला आपने जोरे बुलाईसन पूछन, हा काय होई राहिला है। ताने ताला बोलन



के, तुम्हा भाऊ आला है और तुमचा बापने चांगला खावला बनवला है। हाचे लिये के ताला अच्छा मिला है। पर ताने क्रोध करन और भीतर जाना नहीं चाहून। हाचे लिये ताचा बापने बाहेर निकरीसन ताला मनऊ लागला। ताने बापला जवाब देतन के, देखो मैं इतले बरस लुके आपची सेवा करत होते और कभी आपची बातला मेने नहीं तोड़ली। और माला तुमने कभी एक ठोला पाठ भी नहीं दितले के मैं अपने दोस्ताचा साथ खुशी करता। पर तुमचा हा लेकर के जाने किसबनोचे साथ आपची संपत खदया करन जब तो आला तब आपन ताचे लाने अच्छा खावला केला है। बापने ताला बोलन, लेकर तु हमेस माझे जोरे राहता और जो कुछ माभा है सो तुम्हा है। पर खुशी होना और खुशी करना चाहिये होता। कहा की, हा तुम्हा भाऊ मरी गेला होता सो फिर जीता जाला आहे खोवार्द गेला होता फिर मिला है ॥

[No. 82.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KATİYĀĪ OR KATIĀ DIALECT.

(DISTRICT CHHINDWARA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōi ād<sup>a</sup>mī-chē dōn lēk<sup>a</sup>rē hōtē. Tis-mē-sē nahān-nē bāp-lā  
*A-certain man-of two sons were. Them-in-from the-younger-by the-father-to*  
 bōlan, 'dādā, sampat-mē-sē jō hissā hō tō mā-lā dē.' Tab  
*it-was-said, 'father, property-in-of which portion may-be that me-to give.' Then*  
 tā-nē ap<sup>a</sup>nī sampat dōn-i-lā bāṭi dētām. Mut<sup>a</sup>kē din nahī jālē kē  
*him-by his property both-to having-divided was-given. Many days not became that*  
 nahān lēkur sab-lā ēkaṭṭhā kari-san dūr dēs-lā chālā gēlā, aur  
*the-younger son all together having-made far country-to departed went, and*  
 tathī lachchāpan-mē din khōi-dētan, ap<sup>a</sup>nī sampat-lā urāi dētan.  
*there debauchery-in days passed, his property having-squandered gave.*  
 Jab tō sab kuchh urāi dētan tab tō dēs-mē barā kāl  
*When he all anything having-squandered gave then that country-in great famine*  
 parī gēlā, aur tō kangāl banī gēlā. Aur tō jāi-san tō  
*having-fallen went, and he destitute having-become went. And he having-gone that*  
 dēs-chē ād<sup>a</sup>mī-chē bīch-mē ēk-chyā ithī rāhū lāg<sup>a</sup>lā, jyā-nē tā-lā āp<sup>a</sup>lā khēt-  
*country-of men-of midst-in one-of there to-live began, whom-by him his field-*  
 mē sōrī charaū-lā pōhōchu dēt<sup>a</sup>lēn. Aur tō tē kōdēs jō sōrī khātā  
*in swine feeding-for to-attain was-given. And he that husk which swine eating*  
 hai āp<sup>a</sup>nā pōṭ bharā chāhat thā. Aur tā-lā kōi kuchh nahī dēt thā.  
*are his belly to-fill wishing was. And him-to anybody anything not giving was.*  
 Tab tā-chē dil-mē samaj āli, aur tā-nē bōlan kē, 'mājhā bāp-chē  
*Then his heart-in sense came, and him-by it-was-said that, 'my father-of*  
 kit<sup>a</sup>chhē chāk<sup>a</sup>rā-lā pōṭ luk bhāk<sup>a</sup>ri banat hōti, aur māi bhuk-lukak  
*how-many servants-to belly than bread being-obtained was, and I hunger-with*  
 mar<sup>a</sup>tē āy. Māi uṭhī-san ap<sup>a</sup>nē bāp jōrē jāisan aur tā-lā bōlin,  
*dying am. I having-arisen my father near having-gone again him-to will-say,*  
 "dādā, mē-nē Bhag<sup>a</sup>vān-chē gharī aur tum-chē sām<sup>a</sup>nē pāp kar<sup>a</sup>lē āhē. Māi  
*'father, me-by God-of in-house and you-of before sin done is. I*  
 phir tum-chā lēkur kahāvanē-chā lāyak nāiyā. Mā-lā tum-chyā majūr-mi-luk  
*again your son being-called-of worthy not-am. Me your servants-of*

ěk-chē barābar karā.”” Tab tō uṭhī-san ap<sup>nē</sup> bāp jōrē chāl<sup>lā</sup>. Par tō  
*one-of like make.”” Then he having-arisen his father near went. But he*  
 dūri hōtā kē tā-chē bāpā-nē tā-lā dēkhī-san darēg ālā, aur dauṛī-san  
*far was that his father-by him having-been compassion came, and having-run*  
 tā-chē garā-mē mili-san chumā ghētan. Lēkur-nē tā-lā bōlan,  
*his neck-on having-joined kiss was-taken. The-son-by him-to it-was-said,*  
 ‘dādā, mē-nē Bhag<sup>vān</sup>-chē gharī aur tum-chē sām<sup>nē</sup> pāp kar<sup>lē</sup> āhē. Aur  
*‘father, me-by God-of in-house and you-of before sin done is. And*  
 phir tum-chā lēkur maī bōli-chyā lāyak naiyā.’ Par bāpā-ne āp<sup>lā</sup>  
*again your son I saying-of worthy not-am.’ But the-father-by his*  
 naukar-lā sāng<sup>lē</sup>, ‘sab luk chāng<sup>lā</sup> kap<sup>rā</sup> nikārī-san tā-lā  
*servants-to it-was-said, ‘all than good cloth having-brought him-to*  
 livāi dyā, aur tā-chē hāth-mē mundī aur pāv-mē mōch<sup>rī</sup>  
*having-applied give, and him-of hand-on ring and feet-on shoes*  
 livāi dyā, aur ham achēhā khāi-san aur khuśī karā, kā-kī  
*having-applied give, and we good having-eaten again merry make, because*  
 hā mājhā lēkur marī gēlā hōtā, phir jītā jālā; khvāhī gēlā  
*this my son having-died gone was, again alive became; lost gone*  
 hōtā, phir millā āhē.’ Tab tē khuśī karō lāg<sup>lē</sup>.  
*was, again found is.’ Then they merriment to-make began.*

Tā-chā barā lēkur khēt-mē hōtā. Aur jab tō yēt hōtā  
*His elder son field-in was. And when he coming was*  
 aur ghar-chē jōrē pōbach<sup>lā</sup>, tab bājā aur nāch-chā āvāj aikan.  
*and house-of near arrived, then playing and dance-of sound was-heard.*  
 Aur tā-nē ap<sup>nē</sup> naukar-mi-luk ěk-lā āp<sup>nē</sup> jōrē bulāi-san pūchhan,  
*And him-by his servants-from one-to his near having-called it-was-asked,*  
 ‘hā kāy hōi rāhilā hai?’ Tā-nē tā-lā bōlan kē,  
*‘this what having-become being is?’ Him-by him-to it-was-said that,*  
 ‘tujhā bhāu ālā hai, aur tum-chā bāp-nē chāng<sup>lā</sup> khāv-lā  
*‘thy brother come is, and your father-by good eating-for*  
 banav<sup>lā</sup>-hai, hā-chē liyē kē tā-lā achēhā millā-hai.’ Par tā-nē krōdh  
*arranged-is, this-of for that him-to well met-is.’ But him-by anger*  
 karan, aur bhītar jā-nā nahī chāhūn. Hā-chē liyē tā-chā bāp-nē  
*was-made, and inside to-go not wished. This-of for his father-by*  
 bāhēr nikārī-san tā-lā manaū lāg<sup>lā</sup>. Tā-nē bāp-lā javāb dētan  
*out having-gone him to-entreat began. Him-by father-to answer was-given*  
 kē, ‘dēkhō, mē it<sup>lē</sup> baras lukē āp-chī sēvā karat hōtē,  
*that, ‘see, I so-many years from your-Honour’s service doing was,*  
 aur kabhī āp-chī bāt-lā mē-nē nahī tōṛ<sup>lī</sup>. Aur mā-lā tum-  
*and ever your-Honour’s word me-by not was-broken. And me-to you-*

nē kabhī ēk ṭhōla pāṭh bhī nahī dīt<sup>l</sup>ē, kē mē ap<sup>n</sup>ē dōstā-chā  
*by ever one single kid even not was-given, that I my friends-of*  
 sāth khuśī kar<sup>t</sup>ā. Par tum-chā hā lēkur kē jā-nē kis<sup>a</sup>banō-chē  
*with merry might-make. But your this son that whom-by harlots-of*  
 sāth āp-chī sampat khaiyā karan, jab tō ālā tab  
*with your-Honour's property devoured was-made, when he came then*  
 āpan tā-chē lānē achēhā khāv-lā kēlā hai.' Bāp-nē tā-lā  
*your-Honour-by him for good feast-to made is.' The-father-by him-to*  
 bōlan, 'lēkur, tu hamēs mājhē jōrē rāh<sup>t</sup>ā, aur jō-kuchh mājhā  
*it-was-said, 'son, thou always me-of near art, and whatever mine*  
 hai, sō tujhā hai. Par khuśī hōnā aur khuśī kar<sup>a</sup>nā chāhiyē hōtā,  
*is, that thine is. But merry to-be and merry to-make proper was,*  
 kahā-kī hā tujhā bhāū marī gēlā hōtā, sō phir jītā jālā  
*because this thy brother having-died gone was, he again alive become*  
 āhē; khōvāī gēlā hōtā, phir millā hai.'  
*is; being-lost gone was, again found is.'*

[No. 83.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KATİYĀĪ OR KATĪĀ DIALECT.

(DISTRICT NARSINGHPUR.)

## SPECIMEN II.

एक भना-चँ दोन लेकरे होते । तिनमेँसे छोटे लेकरने अपने बापला बोलले के, जो घरी जो धन आहे सो माँभा हिस्सा सो माना दुन दे । तब बापने तिल्ले अपना धन बाँटु दिलले । ककु दिनोंचँ पीछूँ नाहुन लेकर अपना धन-दौलत घुँके परदेशला चला गेला । तेचूँ गँवारी चालसे सब धन बरबाद करू दिलले । जब कोरा रहूँ गेला तो देश-पे बड़ा काल पड़ला । तहीं तो भूखों मरों लगला । तहीं तो कोई देसु-आदमी-खाँ नौकर लगु गेला । ताह्ना ताने सुँगरियाँ चरोँला राखले । जब तो सुँगरियोंचीं खाँवची जूठनपेनू अपना पोटु भरोँ चाहले, कोई आदमी ताह्ना ककु न देत होता । जब तो खबर-पे आला तब बोलो लगला, ऐ माँभे दैय्या, जब माँभे बाप-खाँ कितते आदमोंला पोटु-भर खाँवला मिलत होता, और बचु रहत होता । और मैं भूखों मरते आहँ । अब मैं उठकेँ बापचें जोरे जाँतें और अब बोलहों, दादा मीने तूजे साम्हने परमेश्वरचा दोष करले है । अब भी तूजे लेकर बोललों लाखतूँ नहीं टाले । अपने नौकरोँ एक घाँई माना सोई राँखू घेआ । जब तो उठुँके ठाड़ा जाला, और अपने बापचें जोरे गेला । बापने दूरेनू आवत देखूँ घिल्ले ताँचा-ऊपर दया करले, और ताह्ना दौरजँके गल्लसे लगुँअँ घिल्ले और चूमा घिल्ले । तब लेकरने बोलले, हे दादा मीने तूजे साम्हने परमेश्वरचाँ कसूर करले हैं । मी तूजे लेकर कहाँले लोग नहीं राले । पै बापने अपने नौकरोँला हुक्म दिलले, नौनेचे नौने उन्हेँ आन्ह ताह्ना नोन्हेँ पहरन देआ । और एक जोड़ी पनन्हेँ पाँवला । चला सब जेवाँ, और मँजा करियेँ । काँयसेँ अब हा लेकरचा नया जन्म जाला । हा हथनु जाँतूँ राला होता, फिर मिछा । हाँ तरहतूँ मौज सब करोँ लगले ॥

जेठा लेकर ते वक्त खेतपे होता । लौटचीं घर आवतीं वक्त ताह्ना नाँच गाँनचा ऐरा मुन पड़ला । नौकरोँ-पे एक भनाँलाँ ठरेँके ताह्ना पूछले जो काया है । तब ताँने जवाप दिलले, तूजा नाहिन भैया एँकू गेला है । और ताँचे बापनूँ ताह्ना नोनहा

भला लौटला देखूंचे खुशी भलो मनोले । तब तो हाँ मुनूँके तो गुस्सा जानह, और घरूँ नहीं जाय चाहें । जब ताचा बाप निकरूंचे ताह्या मनो लगला । लेकरने बोलले, जब मी दादा तूँजी बरसोंती गोसल करले हैं । जब मीने तुमसे कही कोई नहीं टारली । जब तूने नाह्या बोकरा कबहुँ नहीं दिलस, तो चन-संग खुशी मनोते । जब नाहिन लेकरते तब ताँने तुमचा धन गँवारीमें खो दिलले जबसें मुरकूँके घरी आह्ये, तुम सबला पुन्य आटूराले आहा । जब तो बापने ज्वाप दिलले हे बेटा, तूँ रात-दिन माँभे जोरे आसे, तो धन माँभे-जोरे आह्ये, सो सब तूजा आह्ये । तूजा नाहिन भाऊ मरू गेल्ला होता लोफिर जी उठला तबतो हिराजुँ गेल्ला होता, तब मिळ्हा होता । तैसे आ खुशी मनोआ और खुशी जान्हे ॥

[No. 83.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KATIIYĀI OR KATIĀ DIALECT.

(DISTRICT NARSINGHPUR.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk jhanā-chē dōn lēkurē hōtē. Tin-mē-sē chhōtē lēkur-nē  
*One person-of two sons were. Them-in-from the-younger son-by*  
 ap<sup>n</sup>ē bāp-lā bōl<sup>l</sup>ē kē, 'jō gharī jō dhan āhē sō  
*his-own father-to was-said that, 'what in-the-house what wealth is that*  
 mājhā hissā sō mā-nā dun-dē.' Tab bāp-nē til-lē ap<sup>n</sup>ā  
*my share that me-to give.' Then the-father-by them-to his-own*  
 dhan bāṭu dil<sup>l</sup>ē. Kachhu dinō-chē pīchhū nāhun lēkur ap<sup>n</sup>ā  
*wealth dividing was-given. A-few days-of after the-younger son his-own*  
 dhan-daulat ghū-kē par-dēs-lā challā gēlā. Tēchū gāvārī-  
*property having-taken foreign-country-to moved went. There vulgar-*  
 chāl-sē sab dhan bar<sup>n</sup>bād-karū dil<sup>l</sup>ē. Jab kōrā rahū  
*conduct-in all wealth having-squandered was-given. When destitute to-become*  
 gēllā tō dēs-pē barā kāl pa<sup>n</sup>lā. Tahī tō bhūkhō marō  
*went then the-country-in great famine fell. Then he of-hunger to-die*  
 lag<sup>l</sup>ā. Tahī tō kōi dēsu-ād<sup>n</sup>mī-khā naukār lagu-gēllā. Tā-lhā  
*began. Then he a-certain country-man-of a-servant to-be-employed-went. Him-to*  
 tā-nē sūgariyā charō-lā rākh<sup>l</sup>ē. Jab tō sūgariyō-chī khāv-chī jūṭhan-pēnū  
*him-by swine to-graze was-kept. Then he swine-of eating-of remains-with*  
 ap<sup>n</sup>ā pōṭu bharō chāh<sup>l</sup>ē. Kōi-ād<sup>n</sup>mī tā-lhā kachhu na dēt hōtā.  
*his-own belly to-fill desired. Anybody him-to anything not giving was.*  
 Jab tō khabar-pai ālā tab bōlō lag<sup>l</sup>ā, 'ai mājhē Daiyyā, jab  
*When he senses-on came then to-speak began, 'O my God, since*  
 mājhē bāp-khā kit<sup>t</sup>tē ād<sup>n</sup>mō-lā pōṭu-bhar khāv-lā milat hōtā;  
*my father-with how-many men-to belly-full eat-to obtained was;*  
 aur bachu rahāt hōtā. Aur māī bhūkhō mar<sup>t</sup>tē āhē. Ab māī  
*and saved remaining was. And I of-hunger dying am. Now I*  
 ūṭh-kē bāp-chē jōrē jāṭē aur ab bōl<sup>h</sup>ō, "dādā, mī-nē tūjē  
*having-arisen father-of near go and now will-say, "father, me-by of-thee*  
 sām<sup>h</sup>nē Par<sup>n</sup>mēśvar-chā dōsh kar<sup>l</sup>ē hai. Ab-bhī tūjē lēkur bōl<sup>l</sup>ō lākh<sup>t</sup>ū  
*before God-of sin done is. Now-also thy son to-call worthy*

nahĩ t̃alē; ap<sup>nē</sup> nauk<sup>rō</sup> ēk ghāĩ mā-nā sōĩ rākhū ghēā.”  
*not became; thy-own servants-among one like me-to also keeping take.”*

Jab tō uṭhū-kē ṭhārā jālā, aur ap<sup>nē</sup> bāp-chē jōrē gēllā.  
*Then he having-arisen standing became, and his-own father-of near went.*

Bāp-nē dūrē-nū āvat dēkhū-ghillē t̃ā-chā-upar dayā kar<sup>lē</sup>; aur  
*The-father-by from-a-distance coming to-see-was-taken him-upon pity was-made; and*  
 tā-lhā dauraū-kē galla-sē lagūā-ghillālē aur chūmā ghillē. Tab  
*him-to having-run the-neck-by it-was-embraced and kiss was-taken. Then*

lēkur-nē bōl<sup>lē</sup>, ‘hē dādā, mī-nē tūjē sām<sup>h</sup>nē Par<sup>mē</sup>svar-chā  
*the-son-by it-was-said, ‘O father, me-by of-thee before God-of*

kasūr kar<sup>lē</sup> haĩ, mī tūjē lēkur kahā-lē lōg nahĩ rālē.’ Pai bāp-nē  
*offence done is, I thy son to-say fit not lived.’ But the-father-by*

ap<sup>nē</sup> nauk<sup>rō</sup>-lā hukm dil<sup>lē</sup>, ‘nōnē-chē nōnē unhē  
*his-own servants-to order was-given, ‘good-of good a-cloth*

ānh tā-lhā nōnhē pah<sup>ran</sup> dēā, aur ēk jōrī pan<sup>nhē</sup> pāv-lā. Chalā sab  
*bring him-to good clothes give, and one pair shoes for-the-feet. Come all*

jēvā aur mājā kariyē. Kāy-sē ab hā lēkur-chā nayā janm  
*let-us-eat and merriment make. Because now this son-of new birth*

jālhā. Hā hāthan-nu jātū rālā hōtā, phir millā. Hā  
*has-become. This hands-from going become was, again was-obtained. This*

tarah-tū mauj sab karō lag<sup>lē</sup>.  
*manner-in merriment all to-make began.*

Jēthā lēkur tē-vakt khēt-pē hōtā. Laut<sup>chī</sup> ghar āv<sup>tī</sup>  
*The-elder son at-that-time the-field-in was. Returning to-home coming*  
 vakt tā-lhā nāch gān-chā airā sun-parh<sup>lā</sup>. Nauk<sup>rō</sup>-pē  
*at-the-time him-to dancing singing-of sound to-his-hearing-fell. The-servants-from*

ēk jhanā-lā ṭarē-kē tā-lhā pūchh<sup>lē</sup>, ‘jō kāyā hai.’ Tab t̃ā-nē jvāp  
*one person-to having-called him-to it-was-asked, ‘this what is.’ Then him-by reply*

dil<sup>lē</sup>, ‘tūjā nāhin bhaiyā ēkū gēllā hai; aur t̃ā-chē bāp-nū tā-lhā  
*was-given, ‘thy younger brother having-come gone is; and his father-by him-to*

nōn<sup>hā</sup> bhalā laut<sup>lā</sup> dēkhū-chē khuśī bhalō manōlē.’ Tab tō hā sunū-kē  
*good well returned having-seen happy good considered.’ Then he this having-heard*

tō gussā jānah, aur gharū nahĩ jāy chāhē. Jab tā-chā bāp nik<sup>rū</sup>-chē  
*he angry became, and in-the-house not to-go wished. Then his father coming-out*

tā-lhā manō lag<sup>lā</sup>. Lēkur-nē bōl<sup>lē</sup>, ‘jab mī, dādā, tūjī bar<sup>sō</sup>-tī gōsal  
*him-to to-entreat began. The-son-by it-was-said, ‘while I, father, thy for-years service*

kar<sup>lē</sup>-haĩ; jab mī-nē tum-sē kahī kōī nahĩ ṭār<sup>lī</sup>, jab tū-nē nānhā bōk<sup>rā</sup>  
*have-done; while me-by thy word ever not was-transgressed, still thee-by small a-goat*

kab-hū nahĩ dilas, tō chan-saṅg khuśī manōtē. Jab  
*ever not was-given, so-that friends-with merry I-might-have-made. When*



nāhin lēkur-tē tab tã-nē tum-chā dhan gāvāri-mē khō-dil<sup>alē</sup>,  
*the-younger son then him-by your wealth vulgar-living-in is-squandered,*  
 jab-sē mur<sup>a</sup>kũ-kē gharī ālhē tum sab-lā punya ātūrālē-āhā.' Jab-tō  
*as-soon-as having-retained to-home has-come by-you all-to a-feast given-is.' Then*  
 bāp-nē jvāp dil<sup>alē</sup>, 'hē bētā, tũ rāt-din mājhē-jōrē āsē, tō  
*the-father-by answer was-given, 'O son, thou night-and-day of-me-near art, what*  
 dhan mājhē-jōrē āhai sō sab tūjā āhai. Tūjā nāhin bhāū marū-gēllā hōtā,  
*wealth of-me-near is that all thine is. Thy younger brother dead-gone was,*  
 lō-phir jī uṭh<sup>alā</sup>; tab-tō hirāũ gēllā hōtā, tab millā hōtā. Taisē ā  
*again alive arose; then lost gone was, then obtained was. Therefore now*  
 khuśī-manōā, aur khuśī jānhē.'  
*merriment-celebrate, and merry shall-make.'*

### BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marāṭhī is surrounded by Chhattisgarhī and other dialects of Eastern Hindī in the north, and by Gōṇḍī and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marāṭhī with any of these dialects.

Farther to the east we find another Aryan language, Oṛiyā. A dialect of this language, Bhatrī, is spoken in the Bastar State, and forms a kind of connecting link between Oṛiyā and the language of the central portion of Bastar. This latter is known as Hal<sup>a</sup>bī, and is a curious mixture of Oṛiyā, Chhattisgarhī, and Marāṭhī. Some minor dialects in Raipur and Kanker, such as Bhunjā, Nāharī, and Kamārī, have several points of analogy with Hal<sup>a</sup>bī, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows :—

|                               |                |
|-------------------------------|----------------|
| Hal <sup>a</sup> bī . . . . . | 104,971        |
| Bhunjā . . . . .              | 2,000          |
| Nāharī . . . . .              | 482            |
| Kamārī . . . . .              | 3,743          |
| TOTAL . . . . .               | <u>111,196</u> |

These dialects are the only one which can claim to be intermediary between Marāṭhī and Oṛiyā. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

### HAL<sup>a</sup>BĪ.

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypore zamindari of Madras (1,887) and from Berar (2,841). In Madras they are classed as a sub-division of the Gōṇḍs. In Berar they are weavers, and most of them are found in Ellichpur.

Hal<sup>a</sup>bī, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Berar. It differs from the other Hal<sup>a</sup>bī specimens, and it will therefore be separately dealt with.

The number of speakers in the Central Provinces has been estimated for this Survey as follows :—

|                    |                |
|--------------------|----------------|
| Bastar . . . . .   | 96,181         |
| Kanker . . . . .   | 5,000          |
| Chanda . . . . .   | 3,500          |
| Bhandara . . . . . | 150            |
| Raipur . . . . .   | 140            |
| TOTAL . . . . .    | <u>104,971</u> |

Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Mah<sup>a</sup>rī. This dialect has, however, proved to be identical with Hal<sup>a</sup>bī. It is probably the dialect returned as Mēharī in the 1891 Census Report. According to the same authority the Hal<sup>a</sup>bī of Bastar comprises several minor dialects, Adkuri, Bastarī, Chandārī, Gachikolo, Mēharī, Mirgānī, Muria, and Śunḍī. No information is available with regard to these so-called dialects. Bastarī simply means the language of Bastar, and of the 3,500 speakers of Hal<sup>a</sup>bī returned from Chanda 1,300 have been stated to speak Bastarī and not Hal<sup>a</sup>bī. Mēharī is the language of the low-caste Mēhars or Mahārs. The Murias or Marias are mentioned by Colonel Glasfurd in his *Papers relating to the Dependency of Bustar...Selections* from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, p. 37. They inhabit the more cultivated plains around Jagdalpur, in the heart of the Hal<sup>a</sup>bī district and live as cultivators. Most of them speak a Gōṇḍ dialect. The Śunḍīs are spirit-dealers. It may safely be assumed that none of the names mentioned above connotes any separate dialect.

The Halbas have hitherto been considered to be a sub-division of the Gōṇḍ. The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house servants of the Oṛiyā Rajas. Their sections are partly totemistic, but include the names of two or three Oṛiyā castes. The Halbas of Raipur are looked upon and consider themselves as of Gōṇḍ descent. In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōṇḍ.

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hinduism and an Aryan language.

Their dialect is a curious mixture of Oṛiyā, Chhattīsgarhī, and Marāṭhī. In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāṭhī and not as Hal<sup>a</sup>bī. No specimens have been received from Chanda and Raipur, and the remarks on Hal<sup>a</sup>bī grammar which follow are, therefore, based on the specimens forwarded from Bastar and Kanker.

Colonel C. L. R. Glasfurd, in his *Papers relating to the Dependency of Bustar*, quoted above, pp. 46 and f., describes it as follows:—

‘The first [*i.e.* Hal<sup>a</sup>bī] closely resembles the Chuteesghirree dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindostanee word is taken and a Muratha termination added; thus the Mooreas around the Jugdulpore say *mī daklō nahī*, I did not see. Here we have the pronoun Muratha and the verb, a Hindostanee word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindee words; grammar and idioms all jumbled up into indescribable confusion. It is spoken by the Hulbas and Mooreas, and may be said to be subdivided into the Purja or Tugara and Bhuttra dialects. It is spoken by all in Jugdulpore, from the Rajah to the lowest of his subjects.’

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp. 91 and ff., of the same publication. It has not, however, anything to do with Hal<sup>a</sup>bī.

**Pronunciation.**—The short *a* is probably often pronounced as an *o*, and *a* and *ō* are therefore sometimes interchangeable; thus, *ballō* and *bōllō*, he said; *ma-kē* and *mō-kē*, to me. Similarly *ai* interchanges with *ui*; thus, *mai* and *mui*, I; *bailā* and *builā*, an ox. Compare also *būbā* and *bābā*, a father.

*E* is always marked as long. It is however probably short in words such as *ebē*, now; compare *abē* and *ibe*.

*ai* and *ē*, *au* and *ō*, respectively, are sometimes interchanged; thus, *maĩ* and *mē*, I; *gailō* and *gēlō*, he went; *kaunī* and *kōnī*, somebody.

The *Anunāsika* is very faintly sounded, and its use is rather irregular. Thus we find *hūn* and *hun*, he; *jānē* and *jānē*, I know.

The palatals are pronounced as in Hindī, and not as in Marāthī; thus, *mō-chō*, my; *puchh<sup>al</sup>lō*, he asked. *Chh* seems, however, to be occasionally pronounced as *s*, for in the specimens received as illustrating the Mahārī dialect we find *chhām<sup>a</sup>nē*, in the presence of.

The cerebral *ḍ* between vowels has usually the Marāthī sound of *ḍ*, but is sometimes also pronounced *r* as in Chhattisgarhī; thus, *baḍē dukāl paḍ<sup>a</sup>lī*, a great famine arose; *kap<sup>a</sup>rā*, cloth. The pronunciation as *r* seems to be more used in the so-called Mahārī than in Hal<sup>a</sup>bī proper.

The cerebral *ṇ* has become dental as in the Marāthī of the Central Provinces and in Chhattisgarhī; thus, *kōnī*, somebody.

The cerebral *l* sometimes becomes *r*; thus, *parā*, run; *bērā*, at the time; *pōrā*, the *Pōlā* festival. It is impossible to decide whether this pronunciation is due to the influence of Hindī or to that of the Marāthī of the Central Provinces. Compare Hindī *bēr*, Marāthī *yēr*, time; Hindī *parānā*, Marāthī *pa<sup>a</sup>r<sup>ā</sup>nē*, to run. In most cases, however, a dental *l* corresponds to Marāthī *l*; thus *mīlētē*, it will be got; *dukāl*, famine.

Hal<sup>a</sup>bī uses *b* like Hindī, Oṛiyā, etc., where Marāthī has *v*; thus, *bēr*, Marāthī *vēl* or *yēr*, time; *bīs*, Marāthī *vīs* or *īs*, twenty.

The cerebral *sh* is pronounced as *kh*; thus *manukh*, a man.

Initial *h* has a rather faint sound. Compare *ūṭ* and *hūṭ*, a camel; *ham* and *am*, we; *un* and *hun*, he.

Note *pēj<sup>a</sup>pānī* instead of *mēj<sup>a</sup>mānī*, feast.

On the whole it will be seen that the pronunciation has more in common with Chhattisgarhī than with Marāthī.

**Nouns.**—*Bitā*, a person, is sometimes used as a kind of definite article. Thus, *bāp-bitā*, the father; *bētā-bitā-kē*, to the son.

**Gender.**—There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāthī; thus, *lēkā*, a child, a son.

**Number.**—The plural is formed as in Chhattisgarhī by adding *man*; thus, *bābā-man*, fathers. Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning ‘many,’ ‘all,’ etc. Thus, *hun* and *hun-man*, they; *naukar sabō-kē*, to the servants; *khubē ghōḍā*, horses; *jugē ghōḍā*, horses.

**Case.**—There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattisgarhī and Oṛiyā. In one instance we find an oblique plural formed by adding *in*; thus, *bhutiya<sup>r</sup>-in-chō*, of the servants. Compare Chhattisgarhī *an*.

The usual case suffixes are as follows :—

|      |                              |
|------|------------------------------|
| Dat. | <i>kē</i> .                  |
| Abl. | <i>lē</i> , <i>lagē-lē</i> . |
| Gen. | <i>chō</i> , <i>kē</i> .     |
| Loc. | <i>mē</i> , <i>nē</i> .      |

Of these only the genitive suffix *chō* agrees with Marāṭhī *tsā, chī, chē*. The dative suffix *kē* corresponds to Chhattisgarhī *kā*; compare Mālwi and Bihārī *kē*. The ablative suffix *lē* and the genitive suffix *kē* correspond to Chhattisgarhī *le* and *ke* respectively, while the locative suffix *mē* must be compared with Chhattisgarhī *mā*, Awadhī and Bihārī *mē*.

There is no proper instrumental. Thus, 'with ropes' is translated *ḍōrī-saṅgē*; 'with a stick' is *baḍ'gī-mē*. In Kanker we occasionally find a suffix *nē* denoting the agent. It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an unorganic loan from Marāṭhī or Hindī. Thus, *musā-nē nariālō sun'lō*, the mouse heard the cry; *bāgh-nē phāndō-sē nik'lan rah'lō*, the tiger was getting out of the net.

Instead of the dative suffix *kē* the Kanker specimens sometimes use *kō*; thus, *bāp-kē*, to the father; *bāgh-kō*, to the tiger. Final *ē* and *ō* are also often interchanged; compare ablative, genitive, and verbs, below.

In the ablative the Kanker specimens use the suffixes *lē, lō*, and *sē*. Thus, *bahin-lē*, from a sister; *phāndō-sē*, from the net. *Lō* occurs in *sab-lō uttam*, best, and is, perhaps, no real ablative suffix but the Marāṭhī suffix *lā* in *tyāt-lā*, from among them, etc. Compare, however, the *l*-suffix of the ablative in Gōṇḍī and *luk*, from, in Katiyāi.

The genitive suffix *chō* does not change for gender and number; thus, *Bhag'vān-chō hukum*, God's command; *tu-chō nāv*, thy name; *un-chō bahin*, his sister; *mō-chō bāp-chō khubē bhutī-bitī-man-kē*, to many servants of my father's. Occasionally we find *chē* instead of *chō*; thus, *bāp-chē purē*, before the father.

The suffix *kē* occurs in instances such as *ghōḍā-kē pāt-nē*, on the back of the horse; *nāch-kē gajar*, the sound of dancing. In Kanker we also find *kā*; thus, *āp'lō yē-chē dāyā-kā baḍ'lā*, a reward for this your compassion. Here *āp'lō* corresponds to Marāṭhī *āp'lā*; *yē* is Chhattisgarhī, and the suffix *chē* Marāṭhī; while *dāyā-kā* is high Hindī. Even Rājāsēkhara, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together.

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound; thus, *mō-chō bāp ghar-mē*, in my father's house.

The locative suffix *nē* is perhaps related to Telugu *na*, Gōṇḍī *nē*. Thus, *pāt-nē*, on the back; *hunī nānī kuriyā-nē*, in that small house.

**Adjectives** do not change for gender and number; thus, *baḍē*, or *baḍō*, *bēṭā*, the elder son; *tu-chō sēvā*, thy service; *āp'lō dhan*, your property.

**Numerals.**—The numerals will be found in the list of words. They are almost the same as in Chhattisgarhī. *Gōṭōk*, one, is also used in Bhatrī. *Dui*, two, corresponds to Bhatrī and Oriyā *dui*. In Kanker we find the Chhattisgarhī form *dō*. *Chhah*, six; *das*, ten; *bīs*, twenty; *pachās*, fifty; *sau*, hundred, are pure Chhattisgarhī and have nothing to do with Marāṭhī. Note also the addition of *ṭhan* in *dui ṭhan bēṭā*, two sons; compare Chhattisgarhī *dū-ṭhan*, exactly two.

**Pronouns.**—The following are the personal pronouns :—

|                                   |                              |
|-----------------------------------|------------------------------|
| <i>muī, muĩ, mai, māĩ, mē, I.</i> | <i>tui, tuĩ, tū, thou.</i>   |
| <i>mō-kē, mā-kē, to me</i>        | <i>tu-kē, to thee.</i>       |
| <i>mō-chō, mā-chō, my</i>         | <i>tu-chō, tōr, thy.</i>     |
| <i>(h)amī, ham-man, we</i>        | <i>tum(ī), you.</i>          |
| <i>(h)am-chō, (h)amar, our</i>    | <i>tum-chō, tamar, your.</i> |

The final *ī* in *hamī*, *tumī*, is an emphatic particle. It also occurs in the pronoun *hun* or *hun-ī*, that, he. *Hun* is also written *un* and is regularly inflected; thus, *hun-chō*, his; *hun-man*, they.

Other pronouns are *tō*, oblique *tā*, that; *yē*, this; *jē*, *jō*, and *jaun*, who; *kōn*, genitive *kā-chō*, who? *kāy*, what?

**Verbs.**—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kanker. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, 'he was' is *ralā*, *ralē*, *ralī*, and *ralō*; 'he had compassion' is translated *dayā kar<sup>l</sup>ē* and *dayā kar<sup>l</sup>ō*.

A particle *nā* is often added; thus, *tu-chō nāv kāy āyē-nā*, what is your name? *jāō-nā*, go; *mui hiṇḍ<sup>l</sup>lē-nā*, I have walked; *jāō-nā*, let us go; *mārēndē-nā*, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive; see below.

The usual present tense of the verb substantive is inflected as follows:—

|                       |                       |
|-----------------------|-----------------------|
| Singular—1 <i>āsē</i> | Plural—1 <i>āsū</i> . |
| 2 <i>āsīs</i>         | 2 <i>āsās</i> .       |
| 3 <i>āsē</i>          | 3 <i>āsāt</i> .       |

Other forms are *āyē* and *hāy*, I am; *āyē* and *āy*, he is.

The present tense will be seen to be more closely related to the usual forms in Marāṭhī than to those used in Chhattisgarhī. The corresponding past tense is formed from the same base as in Chhattisgarhī by adding the *l*-suffix of Marāṭhī and Oṛiyā. The terminations of the various persons seem to be borrowed from all these languages. Thus—

|   |
|---|
| Singular—1 <i>ralē</i> and <i>ralī</i>                        |
| 2 <i>ralā</i> , <i>ralē</i> , <i>ralī</i> .                   |
| 3 <i>ralō</i> , <i>ralē</i> , <i>ralī</i> , and <i>ralā</i> . |
| Plural—1 <i>ralē</i> , <i>ralā</i> , and <i>ralō</i>          |
| 2 <i>ralās</i> , and <i>ralē</i> .                            |
| 3 <i>ralē</i> , <i>ralā</i> , <i>ralī</i> , and <i>ralō</i> . |

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form; thus, *mui piyē-sē*, I drink; *tui mār<sup>s</sup>īs*, thou strikest; *amī mārē-sē*, we strike; *ham jāō-sē*, we go; *hun-man bōl<sup>s</sup>āt*, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, *mui mār<sup>l</sup>ē*, *mār<sup>l</sup>ī*, and *mār<sup>l</sup>ā*, I struck; *mai tār<sup>l</sup>ō*, I transgressed; *mui gēlō*, and *gēlā*, I went; *mui hōlē*, I became; *tui gēlā*, and *gēlīs*, thou wentest; *tui mār<sup>l</sup>ī(s)*, thou struckest; *hun mār<sup>l</sup>ō*, *mār<sup>l</sup>ā*, and *mār<sup>l</sup>ē*, he struck; *lōhū hōlī sē*, blood had become (attached); *hamī mār<sup>l</sup>ū*, we struck; *tumī dēkh<sup>l</sup>ās*, you saw, etc.

Another past tense is formed by adding a *b*, and not an *l*-suffix. Thus, *maĩ kar<sup>a</sup>bē-sē*, I have done; *mō-kē mār<sup>a</sup>bā-āsāt*, they struck me, I am struck. Compare the remarks under the head of participles below.

Solitary forms are *balē*, he said; *rahē*, they were; *bāchē*, it is left; *chhōḍēn-thātī*, he released; *diyō*, he gave.

The characteristic sign of the future is *dē*, or, occasionally, *tē*; compare the present participle. Thus, *maĩ mārēn-dē*, I shall strike; *bōlan-dē*, I will say; *hun dē-dē*, he will give; *ham mārūn-dē*, we will strike; *hun-man mārēn-dē*, or *mār-dē*, they will strike; *milē-tē*, it will be got. *Sē* is sometimes used instead of *dē*. Thus, *maĩ kar<sup>a</sup>ũ-sē*, I will do; *tui diyā-sē*, or *dē-sē*, thou wilt give; *tum mārā-sē*, you will strike. In *ham mār<sup>a</sup>vā*, we will strike; *puchhūvā*, we will ask, the *v* perhaps corresponds to the *b*-suffix in Bihārī. *Dihō*, I shall give, on the other hand, is Chhattisgarhī.

The imperative is usually formed without any suffix; thus, *bas*, sit; *jā*, go. An honorific imperative is sometimes formed by adding *ās*; thus, *diyās* and *dēs*, give; *ānās*, bring; *mārās*, strike. In the second person plural we sometimes find the Marāṭhī form in *ā*, and sometimes the Chhattisgarhī form in *ō*; thus, *rākhā*, keep; *dēkhō*, see. Forms such as *khēlū*, let us play; *hōlū*, let us be, occur in Mah<sup>a</sup>rī.

*Participles*.—The present participle is sometimes formed as in Chhattisgarhī and sometimes as in Oṛiyā. Thus, *karat*, doing; *jātē*, going; *tār<sup>a</sup>tē*, transgressing; *sōu (ralē)*, sleeping (he was). Other forms are *karandē*, doing; *mār-dē*, striking, and probably also *mārē* in *mārēsē*, (I) strike; *nikalan (rahalō)*, (he was) getting out. The past participle sometimes agrees with Marāṭhī and sometimes with Chhattisgarhī; thus, *gēlō*, gone; *padē*, fallen; *bhukē*, hungry; *marā*, dead; *bachā*, left. The form *mar<sup>a</sup>bō*, dead, corresponds to the past tense formed with a *b*-suffix. It is perhaps originally a future participle.

The conjunctive participle is commonly formed as in Marāṭhī; thus, *bāṭun*, having divided. *Thānī* and *bhātī* are often added; thus, *banāun-bhātī*, having made; *jāun-thānī*, having gone. Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in *ā*, *ā-sin*, *kē*, and *ī*; thus, *bāṭā dilō*, having-divided gave, he divided and gave; *dēyā-sin*, having given; *jāy-kē*, having gone; *manī*, having said, therefore. In *bhul-kun*, having been lost, the suffix *kun* must be compared with Gōṇḍī *kun*.

*Verbal noun*.—The usual form ends in *tō*, genitive *tōr*; thus, *khātō*, to eat; *ētō bakhat*, at the time of coming; *bāj<sup>a</sup>tōr gajar*, the sound of music. Several other forms are also used; thus, *mār<sup>a</sup>nā*, to strike; *puchhūk*, to ask; *jāūk*, to go; *charāũ-kē* and *charāub*, in order to tend; *nikal*, to get out; *mār<sup>a</sup>lē-sē*, from (my) killing; *mārē-bar taiyār*, ready to kill; *dēkh-kē*, in order to see, etc.

Causals are formed as in Chhattisgarhī and Oṛiyā by adding *ā*; thus, *charāũ-kē*, in order to tend.

The preceding remarks will have shown that Hal'bi is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech. Through Bhatrī, it gradually merges into Oṛiyā. It agrees with Chhattisgarhī in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary. It cannot, however, be classed as a dialect of Chhattisgarhī, chiefly because it uses an *l*-suffix in order to form its past tense, just as is the case with Marāṭhī and Oṛiyā. With Marāṭhī it shares the *ch*-suffix of the genitive,

the present tense of the verb substantive, the conjunctive participle, and irregular verbal forms such as *gēlō*, went.

The language of the Halbas is a borrowed form of speech, and there can be little doubt that they have originally spoken some Dravidian dialect. The Halbas of Bhandara now speak Marāṭhī, and in order to avoid splitting Halbī up and dealing with it in more than one place, it has been found convenient to subordinate it under Marāṭhī, though it cannot be considered as a true Marāṭhī dialect. With regard to the dialect of the Halbas of Berar, see below pp. 366 and ff.

Of the three specimens which follow the two first have been forwarded from Bastar, and the third one from Kanker. A List of Standard Words and Phrases will be found below on pp. 395 and ff.



[No. 84.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABĪ.

(BASTAR STATE.)

## SPECIMEN I.

कोनी आदमीचो दुडू-ठन बेटा रला । हुनी भीतरचो नानी बेटा बाप-  
 के बोललो, ए बाबा, धन माल भीतरले जे मोचो बाटा आय मोके दीआ ।  
 तेवे हुनके आपनचो धनके बाटुन दीलो । खूबे दिन नी होउन रली नानी बेटा  
 सबके गोठकी थाने बनाउन-भाती खूबे धूर जाते गेलो और हुता फटकारी-  
 बुदमें दिन सारते आपलो धन गँवाउन दीलो । जेवे हुन सब धनके सारलो  
 तेवे हुन राजमें बडे दुकाल पडली । तेवे हुन गरीब होउन गेलो । अरू हुताले  
 हुन राजचो कोनी एक मनुख घरे थेबुन रलो । हुन बीता हुनके बेडामे बराहा  
 चरातो-काजे पठालो । और हुन हुनी चाराके जेके बराहा खाते रला आपलो पेट  
 भरतो-काजे मन करलो । और कोनी हुनके कार्ड नी देते रला । तेवे हुनके चेत  
 चिंगली तेवे हुन बोललो के मोचो बापचो खूबे भुती-बीतीमनके पेज भात खातो  
 थानले बाचते रली एवे मै भुखे मरेंसे । एवे मै उठुन मोचो बाप घरे जाएंदे,  
 और हुनके बलेन्दे के, बूबा, भगवानचो हुकुम नी मानले और बापचो पुरे पाप  
 करले । फेर तुमचो बेटा बलतोर डउलचो नी होले । मोके जसन तुमचो भुती-  
 बीतीमन आसत हुसने राखा । तेवे हुन उठुन-भाती आपलो बाप-लगे गेलो ।  
 हुनचो बाप दूरले दखुन माया करलो और पराउन-भाती टोडराके धरुन  
 चुमलो । बेटा हुनके बललो के, ए बूबा, मै भगवानचो हुकुम नी मानले और  
 तुमचो पुरे पाप करले । तुमचो बेटा बलतोर लायेक नी होले । तेवे बाप आपलो  
 नवकरके बललो, सबले नंगत कपड़ा हिटाउन-भाती हुनके पिंधाहा और हुनचो  
 हाथे मुन्दी अरू पाएमें पन्हई पिंधाहा । हम-मन खाउन हरीख करते रला । तेवे  
 मोचो बेटा मरुन रलो जीवलो भुलकुन रलो फेर मिललो । तेवे हरीख होते रला ॥

हुनचो बडे बेटा बेडामें रलो । और हुन जेवे एतो-बेरा घर-लगे अमरलो, तेवे  
 बाजतोर और नाँचतोर गजर मुनलो । और हुन आपनचो कबाडीमनले गोठक-  
 के बलाउन-भाती पुछलो, ए काय आए । हुन हुनके बललो, तुमचो भाई

डूला और तुमचो बाप नंगत पेजपानी बनालो, कारन कि बेटा-बीताकी नीकी र पावलो। तेवे हुनकी रीस लागली और घर-भीतर जातो-काजे मन नी करलो। हुनचो-काजे हुनचो बाप बाहिर निकरुन मनालो। हुन बापके बललो, दखा, मैं खुबे दिनले तुमके सेवा करेँसे, और तुमचो हुकुमके नी टारते रले। अरू तुमी मोके केवे एक मेंटा बले नी दीलास, की मोचो मीत संगे हरीख करते। और तुमचो ए बेटा जे किसबीन संग तुमचो धन उडाउन दीलो, हुन जसन डूलो, तसन आपन नंगत खाउक दिलो। बाप हुनके बललो, ए बेटा, तुय मोचो संगे आसीस कि जे मोचो धनमाल आसे हुन तुचो आय। और एमेतो हरीख होतोर आनन्द कर-तोर तुके उचित रली। कारन कि तुचो भाई मरुन रलो फेर जीउन डूलो हाजुन जाउन रलो फेर मिललो ॥

[ No. 84.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

(BASTAR STATE.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnī ād<sup>a</sup>mī-chō dui-ṭhan bēṭā ralā. Hunī-bhitar-chō nānī bēṭā  
*A-certain man-of two sons were. Them-in-from the-younger son*  
 bāp-kē bōl<sup>a</sup>lō, ‘ē bābā, dhan-māl-bhitar-lē jē mō-chō bāṭā āy mō-kē  
*father-to said, ‘O father, wealth-property-in-from which my share is me-to*  
 diā.’ Tēbē hun-kē āpan-chō dhan-kē bāṭun dīlō. Khūbē  
*be-pleased-to-give.’ Then them-to himself-of wealth having-divided he-gave. Many*  
 din nī hōun rālī nānī bēṭā sab-kē gōṭ<sup>a</sup>kī-thānē banāun-  
*days not having-been were the-younger son all one-in-place collected-*  
 bhātī khūbē dhūr jātē gēlō, aur hutā phat<sup>a</sup>kvārī-bud-mē<sup>ṣ</sup> din sār<sup>a</sup>tē  
*having very far going went, and there riotous-conduct-in days passing*  
 āp<sup>a</sup>lō dhan gāvāun dīlō. Jēbē hun sab dhan-kē sār<sup>a</sup>lō, tēbē  
*his-own wealth having-wasted he-gave. When he all wealth-to spent, then*  
 hun rāj-mē<sup>ṣ</sup> badē dukāl paḍ<sup>a</sup>lī. Tēbē hun garīb hōun gēlō.  
*that country-in great famine fell. Then he poor having-become went.*  
 Arū hutā-lē hun rāj-chō kōnī-ēk manukh gharē thēbun  
*And there that country-of certain-one man in-house having-placed-himself*  
 ralō. Hun bītā hun-kē bēḍā-mē barāhā charātō-kājē paṭhālō. Aur hun  
*(he)-lived. That man him-to field-in swine feeding-for sent. And he*  
 hunī chārā-kē jē-kē barāhā khātē ralā āp<sup>a</sup>lō pēt bhar<sup>a</sup>tō-kājē  
*those-very husks which the-swine eating were his-own belly filling-for*  
 man kar<sup>a</sup>lō. Aur kōnī hun-kē kāī nī dētē ralā. Tēbē hun-kē  
*mind he-made. And anyone him-to anything not giving was. Then him-to*  
 chēt chēg<sup>a</sup>lī, tēbē hun bōl<sup>a</sup>lō kē, ‘mō-chō bāp-chō khubē bhutī-  
*consciousness came, then he said that, ‘my father-of many hired-*  
 bītī-man-kē pēj bhāt khātō thān-lē bāch<sup>a</sup>tē rālī; ēbē maī  
*servants-to rice-water cooked-rice eating than exceeding was; now I*  
 bhukhē marē-sē. Ēbē maī uṭhun mō-chō bāp-gharē jāēndē;  
*hungry dying-am. Now I having-risen my father-to-house will-go;*  
 aur hun-kē balēndē kē, “būbā, Bhag<sup>a</sup>vān-chō hukum nī mān<sup>a</sup>lē,  
*and him-to will-say that, “father, God-of order not (I-)obeyed,*  
 aur bāp-chō purē pāp kar<sup>a</sup>lē. Phēr tum-chō bēṭā bal<sup>a</sup>tōr ḍaūl-  
*and father-of before sin (I-) made. Again your son to-be-called-of worthy-*

chō ni hōlē. Mō-kē jasan tum-chō bhuti-bīti-man āsat hus<sup>nē</sup> rākhā.”  
*of not became. Me-to as your hired-servants are so please-to-keep.”*  
 Tēbē hun uṭhun-bhātī āp<sup>lō</sup> bāp-lagē gēlō. Hun-chō bāp dūr-lē  
*Then he arisen-having his-own father-near went. His father a-distance-from*  
 dakhun māyā kar<sup>lō</sup>; aur parāun-bhātī ṭōḍ<sup>rā</sup>-kē dharun  
*having-seen compassion made; and run-having neck-to having-seized*  
 chum<sup>lō</sup>. Bētā hun-kē bal<sup>lō</sup> kē, ‘ē hubā, maī Bhag<sup>vān</sup>-chō  
*he-kissed. The-son him-to said that, ‘O father, I God-of*  
 hukum nī mān<sup>lē</sup> aur tum-chō purē pāp kar<sup>lē</sup>; tum-chō bētā bal<sup>tōr</sup>  
*order not obeyed and your before sin I-made; thy son to-be-called-of*  
 lāyēk nī hōlē.’ Tēbē bāp āp<sup>lō</sup> nav<sup>kar</sup>-kē bal<sup>lō</sup>, ‘sab-lē  
*worthy not (I-) became.’ Then the-father his-own servants-to said, ‘all-from*  
 naṅgat kap<sup>rā</sup> hiṭaun-bhātī hun-kē pindhāhā; aur hun-chō hāthē  
*good cloth brought-forth-having him-to put-on; and his on-hand*  
 mundi, arū pāē-mē panhai pindhāhā. Ham-man khāun harikh  
*a-ring, and feet-on shoes put-on. We having-eaten merriment*  
 kar<sup>tē</sup> ralā. Tēbē mō-chō bētā marun ralō, jīv<sup>lō</sup>; bhul-kun ralō, phēr  
*making are. Then my son having-died was, is-alive; being-lost was, again*  
 mil<sup>lō</sup>.’ Tēbē harikh hōtē ralā.  
*was-found.’ Then merriment being they-were.*

Hun-chō badē bētā bēḍā-mē ralō. Aur hun jēbē ētō-bērā ghar-  
*His elder son field-in was. And he when coming-while house-*  
 lagē amar<sup>lō</sup>, tēbē bāj<sup>tōr</sup> aur nāch<sup>tōr</sup> gajar sun<sup>lō</sup>. Aur hun  
*near came, then music-of and dancing-of sound he-heard. And he*  
 āpan-chō kabāḍi-man-lē gōtak-kē balāun-bhātī puchh<sup>lō</sup>, ‘ē kāy āē?’  
*himself-of servants-from one-to called-having asked, ‘this what is?’*  
 Hun hun-kē bal<sup>lō</sup>, ‘tum-chō bhāi ilā; aur tum-chō bāp naṅgat  
*He him-to said, ‘thy brother is-come; and thy father good*  
 pēj<sup>pānī</sup> banālō. Kāran ki, bētā-bitā-kē nikō nikō pāv<sup>lō</sup>.’  
*feast has-prepared. Because that, son-person safe sound he-found.’*  
 Tēbē hun-kē rīs lāg<sup>lī</sup>; aur ghar-bhitar jātō-kājē man nī kar<sup>lō</sup>. Hun-chō-kājē  
*Then him-to anger came; and house-into going-for mind not he-made. Therefore*  
 hun-chō bāp bāhir nik<sup>run</sup> manālō. Hun bāp-kē bal<sup>lō</sup>, ‘dakhā, maī khubē  
*his father out having-come entreated. He father-to said, ‘see, I many*  
 din-lē tum-kē sēvā kar<sup>ē</sup>-sē; aur tum-chō hukum-kē nī tār<sup>tē</sup>  
*days-from thee-to service doing-am; and your order-to not transgressing*  
 ralē. Arū tumī mō-kē kēbē ēk mēṇḍhā balē nī dilās, kī mō-chō mīt-saṅgē  
*was. And you me-to ever one kid even not gave, so-that my friends-with*  
 harikh kar<sup>tē</sup>. Aur tum-chō ē bētā jē kis<sup>bīn</sup>-saṅg tum-chō dhan  
*merry (I-)might-have-made. And your this son who harlots-with your wealth*

udāun      dīlō, hun jasan      ilō      tasan      āpan      naṅgat      khāuk  
*having-squandered gave, he as-soon-as came so-soon your-Honour good feast*  
 dīlō.' Bāp      hun-kē      bal'lō, 'ē      bētā, tuy      mō-chō-saṅgē      āsis, ki      jē  
*gave.' The-father him-to said, 'O son, thou me-of-with art, that which*  
 mō-chō dhan-māl      āsē      hun      tu-chō      āy. Aur      ēmētō      harikh      hōtōr      ānand  
*my property is that thine is. And this-time merry becoming-of joy*  
 kar'tōr      tu-kē      uchit      rālī. Kāran      ki, tu-chō      bhāī      marun      rālō,  
*making-of thee-to proper was. Because that, thy brother having-died was,*  
 phēr      jīun      ilō;      hājūn      jāun      rālō,      phēr      mil'lō.'  
*again alive came; having-been-lost having-gone was, again is-found.'*

[No. 85.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

(BASTAR STATE.)

## SPECIMEN II.

## STATEMENT OF AN ACCUSED PERSON.

सवाल—तुमचो गाँवमें कोसम सुरिया नामचो कोनी मनुख रलो ।

जबाब—रलो ।

सवाल—हुन जिवत आसे कि मरलो से ।

जबाब—नी आय, मरलो ।

सवाल—कसन मरलो ।

जबाब—आम्ही मारुन दीलू ।

सवाल—तुम्ही एक ही भन मारलास कि और काचो संगे ।

जबाब—एक ही भन नाई दुई भाई मारलू ।

सवाल—काय बितीमें मारलास ।

जबाब—बडगी ।

सवाल—काय बडगीमें मारलास ।

जबाब—हुनी वास बडगीमें ।

सवाल—तुई कोन बडगीमें मारलीस ।

जबाब—हुनी लाम बडगीमें ।

सवाल—भीमा कोन बडगीमें मारलो ।

जबाब—हुनी गोटकी बडगीमें मारलो ।

सवाल—नानी बडगी काचो आय ।

जबाब—हामचो भाई घरे रली ।

सवाल—मारतो ठाने तुम्ही नेउ रलास ।

जबाब—नाही ।

सवाल—तुम्ही काय काजे कोसमके मारलास ।

जबाब—आपलो बेटीचो खर्चा काजे ।

सवाल—खर्चाचो गोट कसन कसन आय ।

जबाब—उनचो घरे मैँ घर-जवई रले । कोसम बललो हामके खर्चा केवे

दियासे भाचा । मैँ बलले देउन्दे जानु मामा । केबे देसे उन्ह बोललो । मैँ बलले तुचो घरे आसे जानु मामा । एसु कहाँ-येले-बले देउन्दे । मामा बललो केबे दियासे । असन बलुन परकनाये (जल्दी) उठुन मोकी खुंदलो । अरू तुके मरतले मारेन्दे-ना माये-लोठिया असन बललो ।

सवाल—असन तुमचो गोठ-बात होतो बेरा भीमा रलो ।

जबाब—हुदलो दाये नी रलो ।

सवाल—भीमा हुता केबे डलो ।

जबाब—हामी गेलू हामचो भाई घरे । भाईचो घर नदी पैले आसे । जाँव भाई हामके काय काजे जरालो से खुंदलो से पुकूक जाँवो असन मैँ बलले । मरतले मारेंदे बलुन बलते रहो हामी देउन्दे देउन्दे बलसे ।

सवाल—दुनो भन जाउन-भाती कोसमचो घरे काय काय करलास ।

जबाब—आगे मालगुजार घरे गेलू । हामचो भाई मालगुजारके बललो जाँव-ना पुकूवाँ हामचो भाईके काय काजे जरालोसे । मालगुजार बललो, तुम्ही जाहा हुताय हुनके हुता आना । डता पुकूवाँ । हाम्ही कोसम-ठाने गेलू । मैँ बलले, जाँव, मामा मालगुजार घरे हुता मोचो भाई डलो से । हुन भीतर-ले निकरलो अरू बललो, आज तुके मरतले मारेन्दे ॥

[No. 85.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HAL<sup>A</sup>BĪ.

(BASTAR STATE.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Savāl.— Tum-chō gāv-mē Kōsam Muriyā nām-chō kōni manukh ralō ?

*Question.— Your village-in Kōsam Muriyā name-of certain man was ?*

Jabāb.— Ralō.

*Answer.— Was.*Savāl.— Hun jivat āsē ki mar<sup>a</sup>lō sē ?*Question.— He alive is or dead is ?*Jabāb.— Nī āy, mar<sup>a</sup>lō.*Answer.— Not is, dead.*Savāl.— Kasan mar<sup>a</sup>lō ?*Question.— How he-died ?*

Jabāb.— Āmhi mārūn dīlū.

*Answer.— We having-killed gave.*Savāl.— Tumhī ēk-hī jhan mār<sup>a</sup>lās ki aur kā-chō-saṅgē ?*Question.— You one-only man killed or other anybody-of-with ?*Jabāb.— Ēk hī jhan nāi; duī bhāi mār<sup>a</sup>lū.*Answer.— One only man not; two brothers we-killed (him).*Savāl.— Kāy bitī-mē mār<sup>a</sup>lās ?*Question.— What thing-with you-killed ?*Jabāb.— Baḍ<sup>a</sup>gī.*Answer.— A-stick.*Savāl.— Kāy baḍ<sup>a</sup>gī-mē mār<sup>a</sup>lās ?*Question.— What stick-with you-killed ?*Jabāb.— Hunī bās baḍ<sup>a</sup>gī-mē.*Answer.— This bamboo stick-with.*Savāl.— Tuī kōn baḍ<sup>a</sup>gī-mē mār<sup>a</sup>līs ?*Question.— Thou what stick-with didst-strike ?*Jabāb.— Hunī lām baḍ<sup>a</sup>gī-mē.*Answer.— This long stick-with.*Savāl.— Bhīmā kōn baḍ<sup>a</sup>gī-mē mār<sup>a</sup>lō ?*Question.— Bhīmā what stick-with did-strike ?*Jabāb.— Hunī gōṭ<sup>a</sup>kī baḍ<sup>a</sup>gī-mē mār<sup>a</sup>lō.*Answer.— This particular stick-with he-struck.*



Savāl.— Nāni bad<sup>1</sup>gi kā-chō āy ?

Question.— *The-small stick whose is ?*

Jabāb.— Hām-chō bhāi-gharē rali.

Answer.— *Our in-brother-house was.*

Savāl.— Mār<sup>1</sup>tō-ṭhānē tumhī nēu ralās ?

Question.— *At-the-killing-spot you carrying were ?*

Jabāb.— Nāhī.

Answer.— *No.*

Savāl.— Tumhī kāy-kājē Kōsam-kē mār<sup>1</sup>lās ?

Question.— *You what-for Kōsam-to did-kill ?*

Jabāb.— Āp<sup>1</sup>lō bēṭi-chō kharchā-kājē.

Answer.— *His-own daughter-of expense-for.*

Savāl.— Kharchā-chō gōṭ kasan kasan āy ?

Question.— *The-expense-of story how how is ?*

Jabāb.— Un-chō gharē mañ ghar-javai ralē. Kōsam bal<sup>1</sup>lō,

Answer.— *Him-of in-the-house I house-son-in-law was. Kōsam said,*

‘hām-kē kharchā kēbē diyāsē, bhāchā ?’ Mañ bal<sup>1</sup>lē, ‘dēundē,  
‘us-to expenses when will-you-give, nephew ?’ I said, ‘I-will-give,

jānu māmā.’ ‘Kēbē dēsē ?’ unḥ bōl<sup>1</sup>lō. Mañ bal<sup>1</sup>lē, ‘tu-chō gharē  
you-know uncle.’ ‘When will-you-give ?’ he said. I said, ‘thy in-house

āsē, jānu māmā, ēsu kahā-yēlē-balē dēundē.’ Māmā  
I-am, you-know uncle, this-year from-some-source-or-other I-will-give.’ The-uncle

bal<sup>1</sup>lō, ‘kēbē diyāsē ?’ asan balun parak<sup>1</sup>nāyē (jaldī) uṭhun mō-kē  
said, ‘when will-you-give ?’ so having-said at-once (at-once) having-risen me-to

khund<sup>1</sup>lō ; arū, ‘tu-kē marat-lē mārēndē-nā, māyē-lōṭiyā,’ asan bal<sup>1</sup>lō.  
he-kicked ; and, ‘thee death-to I-will-beat, mother-plunderer,’ thus said.

Savāl.— Asan tum-chō gōṭ-bāt hōtō-bērā Bhīmā

Question.— *In-this-way your talk was-going-on-while Bhīmā*

ralō ?

*was (present) ?*

Jabāb.— Hud<sup>1</sup>lō-dāyē nī ralō.

Answer.— *At-that-time not (he)-was.*

Savāl.— Bhīmā hutā kēbē ilō ?

Question.— *Bhīmā there when came ?*

Jabāb.— Hāmī gēlū hām-chō bhāi-gharē. Bhāi-chō ghar nadi

Answer.— *We went our to-brother-house. Brother-of house river*  
pailē āsē. ‘Jāṽ bhāi, hām-kē kāy-kājē jarālō-sē khund<sup>1</sup>lō-sē, puchhūk  
beyond is. ‘Let-us-go brother, us-to what-for has-burnt has-kicked, to-ask

jāvō,’ asan mañ bal<sup>1</sup>lē. “Marat-lē mārēndē,” balun bal<sup>1</sup>tē rahō.  
we-will-go,’ so I said. “Death-to I-will-beat,” having-said saying he-was.

Hāmī, “dēundē dēundē,” bal-sē.’

*We, “will-give will-give,” said.’*

Savāl.— Dunō jhan jāun-bhātī Kōsam-chō gharē kāy-kāy  
 Question.— Both people having-gone Kōsam-of in-house what-what  
 kar<sup>a</sup>lās ?  
 you-did ?

Jabāb.— Āgē māl<sup>a</sup>gujār gharē gēlū. Hām-chō bhāi  
 Answer.— First the-malguzar-(of) to-house (we)-went. Our brother  
 māl<sup>a</sup>gujār-kē bal<sup>a</sup>lō, ‘jāv-nā, puchhūvā, hām-chō bhāi-kē kāy-kājē  
 the-malguzar-to said, ‘let-us-go, we-will-ask, our brother-to what-for  
 jarālō-sē ?’ Māl<sup>a</sup>gujār bal<sup>a</sup>lō, ‘tu nhī jāhā hutāy hun-kē hutā ānā.  
 did-he-burn ?’ The-malguzar said, ‘you go there him-to here you-bring.  
 Itā puchhūvā.’ Hāmhi Kōsam-ṭhānē gēlū. Māī bal<sup>a</sup>lē, ‘jāv, māmā,  
 Here we-will-ask.’ We Kōsam-near went. I said, ‘let-us-go, uncle,  
 māl<sup>a</sup>gujār gharē hutā mō-chō bhūī ilō-sē.’ Hun bhitar-lē  
 the-malguzar-of in-house there my brother come-is.’ He inside-from  
 nikar<sup>a</sup>lō arū bal<sup>a</sup>lō, ‘āj tu-kē marat-lē mārēndē.’  
 came-out and said, ‘to-day thee-to death-to I-will-beat.’

### FREE TRANSLATION OF THE FOREGOING.

Question.—Did a man called Kōsam Muriyā live in your village ?

Answer.—Yes.

Question.—Is he alive or is he dead ?

Answer.—He is no more ; he is dead.

Question.—How did he die ?

Answer.—We have killed him.

Question.—Did you kill him alone or together with somebody ?

Answer.—I did not do it alone, but together with my brother.

Question.—What did you kill him with ?

Answer.—A stick.

Question.—What stick did you kill him with ?

Answer.—With that bamboo stick.

Question.—With which stick didst thou strike ?

Answer.—With that long stick.

Question.—And which stick did Bhīmā use ?

Answer.—This one.

Question.—To whom does the small stick belong ?

Answer.—It was in my brother's house.

Question.—Were you carrying it to the spot where you killed him ?

Answer.—No.

Question.—Why did you kill Kōsam ?

Answer.—On account of the expenses for his daughter.

*Question.*—How is the story of these expenses ?

*Answer.*—I lived as his son-in-law in his house. Kōsam said, 'nephew, when will you pay the price of your wife ?' I said that I was going to do so, and he again asked when. I said, 'Uncle, I live in your house, you know, and this year I will pay in some way or other.' The uncle said, 'when will you pay ?' and suddenly he rose and kicked me and said, 'I will kill you, you rogue.'

*Question.*—Was Bhīmā present during this your altercation ?

*Answer.*—He was not, at that time.

*Question.*—When did Bhīmā come there ?

*Answer.*—I went to my brother's house, which is beyond the river, and said, 'well, brother, let us go and ask why he has vexed me and kicked me. He said that he would beat me to death, and I said that I would pay.'

*Question.*—What did you two do after having gone to Kōsam's house ?

*Answer.*—First we went to the Mālguzār's house, and my brother said to him, 'let us go and ask him why he has vexed my brother.' The Mālguzār said, 'go you and bring him here, and we will ask him here.' Then we went to Kōsam's house, and I said, 'come, uncle, let us go to the Mālguzār's house. My brother is there.' He then came out and said that he would kill me.

[No. 86.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL-BI.

(KANKEB.)

## SPECIMEN III.

एक-दुन बाघ कोनी बनमें पडे सोउ रली। एक-दम खुबभन मुसा हुनके पास अपलो विलले निकरलो। हुनके आरोसे बाघ उठलो आउर हुनके डावला एक-दुन मुसा-पर एक-दम पडला। रीसमें डलो। बाघने हुन मुसाको मारे-बर तैयार हो रहिलो। मुसा अर्जी करलो। तुमचो आपन-बाट देखो मोचो वोर देख। मोचो मारले-से तुचो का बडाई मीलेते। इतनो सुन बाघने मुसाको छोडेन थाती। मुसाने अर्जी करलो। वो कहलो, कोनी दिनमें आपलो येचे दायाका बदला दीहो। हुनके सुन बाघ हँसलो आउर बन-बाट गेली। थोडे दिन पाछे हुन बनके पासके रहिलो बीतामन फाँदा लगावलो। बाघको फसावलो। क्योंकि हुन हुनके ठोरको कन्तु-कन्तु मारते रेलो। बाघने फाँदोसे निकलन रहलो, फेर निकल नही सकलो। आखिर हुन दुखके मारे नरिआवलो। हुनी मुसाने जिनके बाघ छोडाउन दिले रहलो हुन नरिआलो सुनलो। हुन आपलो उपकार करियाके बोली जानलो आउर खोजत उथा अमरलो हुता बाघ फसा पडा रहलो। हुन आपलो तेजचो दाँतोसे फाँदाको कतरलो आउर बाघको छडावलो ॥

[No. 86.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HAL<sup>A</sup>BĪ.

(KANKER.)

## SPECIMEN III.

## TRANSLITERATION AND TRANSLATION.

Ēk-dun bāgh kōnī ban-mē padē sōu rali. Ēk-dam khub-jhan musā  
*One tiger a-certain forest-in lying sleeping was. At-once many-people mice*  
 hun-kē pās ap<sup>a</sup>lō bil-lē nikar<sup>a</sup>lō. Hun-kē ārō-sē bāgh uth<sup>a</sup>lō  
*him-of near their-own hole-from came-out. Them-of noise-from the-tiger arose*  
 āur hun-kē dāv<sup>a</sup>lā ēk-dun musā-par ēk-dam pad<sup>a</sup>lā. Rīs-mē ilō.  
*and his paw one mouse-upon suddenly fell. Anger-into he-came.*  
 Bāgh-nē hun musā-kō mārē-bar taiyār hō rabilō. Musā  
*The-tiger-by that mouse-to killing-for ready having-become was. The-mouse*  
 arjī kar<sup>a</sup>lō, 'tum-chō āpan-bāṭ dēkhō mō-chō vōr dēkh; mō-chō mār<sup>a</sup>lē-sē  
*statement made, 'your own-way look me-of direction look; me-of killing-from*  
 tu-chō kā badāi milē-tē?' It<sup>a</sup>nō sun bāgh-nē musā-kō  
*your what greatness will-be-got?' This having-heard tiger-by mouse-to*  
 chhōḍēn-thātī. Musā-nē arjī kar<sup>a</sup>lō. Vō kah<sup>a</sup>lō, 'kōnī dīn-mē  
*let-off. The-mouse-by statement was-made. He said, 'a-certain day-on*  
 āp<sup>a</sup>lō yē-chē dāyā-kā bad<sup>a</sup>lā dīhō.' Hun-kē sun bāgh  
*your-own this kindness-of return I-will-give.' That having-heard tiger*  
 hās<sup>a</sup>lō āur ban-bāṭ gailō. Thōḍē dīn pāchhē hun ban-kē pās-kē  
*laughed and forest-way went. A-few days after that forest-of near-of*  
 rahilō bitā-man phādā lagā<sup>a</sup>lō, bāgh-kō phasā<sup>a</sup>lō. Kyaū-ki hun hun-kē dhōr-kō  
*living men a-net spread, tiger-to caught. Because he their cattle*  
 kantu-kantu mār<sup>a</sup>tē rēlō. Bāgh-nē phādō-sē nik<sup>a</sup>lan rah<sup>a</sup>lō, phēr nikal  
*sometimes killing was. The-tiger-by the-net-from getting-out was, but get-out*  
 nahī sak<sup>a</sup>lō. Ākhir hun dukh-kē mārē nariāv<sup>a</sup>lō. Hunī musā-nē, jin-kē  
*not could. At-last he pain-of through roared. That mouse-by, whom-to*  
 bāgh chhōḍāun dilē rah<sup>a</sup>lō, hun nariālō sun<sup>a</sup>lō. Hun āp<sup>a</sup>lō  
*the-tiger having-let-off having-given lived, that roar was-heard. He his-own*  
 up<sup>a</sup>kār kariyā-kē bōlī jān<sup>a</sup>lō āur khōjat uthā amar<sup>a</sup>lō hutā bāgh  
*obligation doer-of speech knew and searching there arrived there the-tiger*  
 phasā padā rah<sup>a</sup>lō. Hun āp<sup>a</sup>lō tēj<sup>a</sup>chō dātō-sē phādā-kō katar<sup>a</sup>lō āur  
*ensnared fallen was. He his-own sharp teeth-by the-net-to cut and*  
 bāgh-kō chhadā<sup>a</sup>lō.  
*the-tiger-to set-free.*

## FREE TRANSLATION OF THE FOREGOING.

A tiger had once fallen asleep in a forest. Suddenly many mice came out from their holes close to him. At their noise the tiger awoke and put his paw on one of the mice. He got angry and was just going to kill the mouse, when it made the following request, 'Look at yourself and at me. What good will come to you from killing me?' Having heard this the tiger let the mouse off. The mouse then said to him, 'Some day I will make return for this your kindness.' The tiger laughed at this and went into the forest. A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle. The tiger tried to get out of the net, but could not. So he began at last to roar with pain. The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net. With its sharp teeth it cut the net and set the tiger free.

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It has already been mentioned that the Mah'rī dialect of Bastar is, in reality, nothing else than Hal'bi. The two specimens which follow share all the characteristic features of that dialect.

[No. 87.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABI.

MAH'RI DIALECT.

(BASTAR STATE.)

## SPECIMEN I.

कोहीचो दुडू-ठन बेटा रला। ताचो नानी बेटा बापके बोललो, ए बाबा, धन-भीतरचो जो मोचो भाग आसि ताके मोकी दे। तेवे हुनके आपलो धनके बाटा दीलो। बहुत दिन नी सारा रली नानी बेटा सब धनके एके ठाने बनाअला दूर देश गेलो और हुता लँडियापनमें दिन सारते रलो सब धनके बरबाद करलो। जेवे सब धनके सारापकाअला हुँन देशमें बहुत भूख पड़ली। और हुँन कंगाल होलो। और हुँन हुता जायके हुँन राजके गोठोक साहूकार घरे रला। हुँन साहूकार हुँनके ताचो बेड़ामें घुसरा चराऊँके पठायलो। और हुनके बरहा खाते रलो ताके आपन खातो-काजे मन करलो। और ताके कोहूँ काहीं नी दोते रला। हुँताले ताके चेत पड़ली, और तो बोललो, माचो बाप घरे भुतिथारिनचो भात बाचा जाते रली और एवे मुँय भूख काजे मरंदे आये। और एवे मुँय बाबा घरे जायेंदे ओर बाबाके बोलंदे, ये बाबा, मुँय भगवानचो हुकुम नी मानले, बापचे पुरे पाप करले। अबे मुँय तुचो बेटा बोलतोर लायकचो नो हाँय। अबे मोकी तुचो भुतिथार संगे बराबर बनवा देस। तेवे हुन उठलो और पाछे बाबा ठाने गेलो। अधरलो बाप-बीता देखलो और माया करलो। बाप-बीता पराआते गेलो हुँनके टोड़रा धरासीन चूमलो। तेवे बेटा बोललो, ये बाबा, मुँय भगवानचो हुकुम नी मानले तुचे पुरे तो मुँय पाप करलो। येवे मुँय तुचो बेटा बोलतोर नो होली। तेवे बाप-बीता कबाड़ीमनके बोललो, अच्छा कपड़ा निकरवासीन ताके पिंधवा। और हाँथे मुंदी और पायें पन्हई पिंधवा। और हमी खिलूँ हरिख होलूँ। मोचो बेटा मरा रलो अबे और जीवलो हाजा रलो और पावलो। तेवे हुँन हरिख होला ॥

ताचो बड़े बेटा बेड़ामें रलो। और जेवे बेड़ाले इतो बेरा घर लगे पोहूँचलो तेवे बाजा और नाचके गजर सुनलो। और हुन कबाड़ी-भीतरचो गोठकके हाँक देयासीन ताके पुकला, ये काय आय। कबाड़ी-बीता हुनके

बोललो, तुचो भाई इलो आये और तुचो बाप नीक राँधा बनायलो आये, ये ताचो काज हुनके नीको पावलीस। तो रिस लागली मनी घर-भीतरे नी जाँय बोललो। बाबा घरले निसकासीन हुनके मनाआते रलो। तेबे हुन बाबाके बोललो, देख, मुँय येतलो बरखले तुचो सेवा करंदे आये। तुचो बोलके मुँय केबे नी टारलो। केबे मोके तुँड मेंडा नी दीलिस, माचो मीत संगे मुँय हरिख करतो रले। ये बेटा छिनार संगे तुमचो धनके सारा पकाअलो जदलो-दाई इलो येदलो-दाई नीको राँधा बनायलो। ताचे बाबा बोललो, ये बेटा, तुँड सगर दिन मोचो संगी आसीस। जे माचो आये हुन तुचो आये। हुनचो हरिख करतोर बात रली, तुचो भाई मरा रलो फेर जिवलो हाजा रलो और पावलो ॥



[No. 87.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HAL<sup>A</sup>BĪ.MAH<sup>A</sup>RĪ DIALECT.

(BASTAR STATE.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōhī-chō dui-ṭhan bēṭā ralā. Tā-chō nānī bēṭā bāp-kē  
*A-certain-one-of two-only sons were. Them-of younger son the-father-to*  
bōl<sup>l</sup>ō, 'ē bābā, dhan-bhitar-chō jō mō-chō bhāg āsē tā-kē mō-kē  
*said, 'O father, wealth-in-of what my share is that me-to*  
dē.' Tēbē hun-kē āp<sup>l</sup>ō dhan-kē bāṭā dīlō. Bahut din  
*give.' Then them-to his-own wealth divided he-gave. Many days*  
nī sārā rali, nānī bēṭā sab dhan-kē ēkē-ṭhānē banāalā,  
*not passed were, younger son all wealth one-in-place made,*  
dūr dēs gēlō; aur hutā lāṛiyāpan-mē din sār<sup>t</sup>ē ralō  
*far country he-went; and there debauchery-in days passing (he-)was*  
sab dhan-kē bar<sup>b</sup>bād kar<sup>l</sup>ō. Jēbē sab dhan-kē sārā-pakāalā, hūn  
*all wealth squandered made. When all wealth-to he-had-spent, that*  
dēs-mē bahut bhūkh paṛ<sup>l</sup>i, aur hūn kaṅgāl hōlō. Aur  
*country-in great hunger fell, and he poor became. And*  
hūn hutā jāy-kē hūn rāj-kē gōṭok sāhūkār gharē ralā.  
*he there having-gone that country-of one wealthy-citizen in-house lived.*  
Hūn sāhūkār hūn-kē tā-chō bēṛā-mē ghus<sup>r</sup>ā charāū-kē paṭhāy<sup>l</sup>ō. Aur hun-kē  
*That citizen him-to his field-in swine graze-to he-sent. And his*  
bar<sup>h</sup>ā khātē ralō, tā-kē āpan khātō-kājē man kar<sup>l</sup>ō. Aur tā-kē kōhū  
*the-swine eating were, that himself eating-for mind he-made. And him-to anyone*  
kāhī nī dītē ralā. Hūntā-lē tā-kē chēt paṛ<sup>l</sup>i; aur tō  
*anything not giving was. That-after him-to consciousness fell; and he*  
bōl<sup>l</sup>ō, 'mā-chō bāp-gharē bhutiṃyārin-chō bhāt bāchā jātē rali, aur  
*said, 'my father's-in-house hired-servants-of food saved going was, and*  
ēbē mūy bhūkh-kājē marandē āyē; aur ēbē mūy bābā-gharē  
*now I hunger-with dying am; and now I to-father's-house*  
jāyēndē, aur bābā-kē bōlandē, "yē bābā, mūy Bhag<sup>v</sup>ān-chō hukum nī  
*will-go, and father-to shall-say, "O father, I God-of order not*  
mān<sup>l</sup>ē, bāp-chē purē pāp kar<sup>l</sup>ē. Abē mūy tu-chō bēṭā bōl<sup>t</sup>ōr  
*obeyed, father-of before sin I-made. Now I thy son being-called-of*

lāyak-chō nō hāy. Abē mō-kē tu-chō bhutiyār-saṅgē barābar ban<sup>a</sup>vā-dēs.”’  
*worthy-of not am. Now me-to thy servant-with alike make.”’*

Tēbē hun uṭh<sup>a</sup>lō, aur . pāchhē bābā-ṭhānē gēlō. Adhar<sup>a</sup>lō  
*Then he arose, and afterwards father-near went. From-a-distance*

bāp-bitā dēkh<sup>a</sup>lō, aur māyā kar<sup>a</sup>lō. Bāp-bitā parāātē gēlō,  
*father-the saw, and compassion made. The-father running went,*

hūn-kē ṭōṛ<sup>a</sup>rā dharā-sin chūm<sup>a</sup>lō. Tēbē bēṭā bōl<sup>a</sup>lō, ‘yē  
*him-of neck having-seized kissed. Then the-son said, ‘O*

bābā, mūy Bhag<sup>a</sup>vān-chō hukum nī mān<sup>a</sup>lē, tu-chē purē tō mūy  
*father, I God-of order not obeyed, thee-of before then I*

pāp kar<sup>a</sup>lō; yēbē mūy tu-chō bēṭā bōl<sup>a</sup>tōr nō hōlī.  
*sin made; now I thee-of son being-called-of not became.’*

Tēbē bāp-bitā kabārī-man-kē bōl<sup>a</sup>lō, ‘achchhā kap<sup>a</sup>rā nikar<sup>a</sup>vā-sin  
*Then father-the the-servants-to said, ‘best a-cloth having-brought-forth*

tā-kē pindhavā; aur hāthē mundī, aur pāyē panhai pindhavā; aur hamī  
*him-to put-on; and on-hand a-ring, and on-feet shoes put-on; and we*

khēlū, harikh hōlū. Mō-chō bēṭā marā ralō, abē aur jīb<sup>a</sup>lō; hājā  
*shall-eat, merry shall-we-be. My son dead was, now again is-alive; lost*

ralō, aur pāv<sup>a</sup>lō.’ Tēbē hūn harikh hōlā.  
*was, and is-found.’ Then they joyous became.*

Tā-chō barē bēṭā bēṛā-mē ralō; aur jēbē bēṛā-lē itō bēṛā  
*His elder son field-in was; and when field-from coming while*

ghar-lagē pōhūch<sup>a</sup>lō, tēbē bājā aur nāch-kē gajar sun<sup>a</sup>lō. Aur  
*house-near he-arrived, then music and dancing-of noise he-heard. And*

hun kabārī-bhitar-chō gōṭak-kē hāk-dēyā-sin tā-kē pūchh<sup>a</sup>lā, ‘yē  
*he the-servants-among-of one-to having-called him-to he-asked, ‘this*

kāy āy?’ Kabārī-bitā hun-kē bōl<sup>a</sup>lō, ‘tu-chō bhāī ilō āyē; aur tu-chō  
*what is?’ The-servant him-to said, ‘thy brother come is; and thy*

bāp nīkō rādhā banāy<sup>a</sup>lō-āyē, yē tā-chō-kājē hun-kē nīkō pāv<sup>a</sup>lis.  
*father good a-feast has-given, this that-of-on-account him-to safe he-found.’*

Tō ris lāg<sup>a</sup>lī manī, ‘ghar-bhitarē nī jāy,’ bōl<sup>a</sup>lō. Bābā  
*Then anger arose having-said, ‘the-house-into not I-will-go,’ he-said. The-father*

ghar-lē nis<sup>a</sup>kā-sin hun-kē manāātē ralō. Tēbē hun bābā-kē bōl<sup>a</sup>lō, ‘dēkh,  
*house-from having-come-out him-to entreating was. Then he father-to said, ‘see,*

mūy yēt<sup>a</sup>lō barakh-lē tu-chō sēvā karandē āyē, tu-chō bōl-kē mūy kēbē nī  
*I so-many years-from thy service doing am, thy speech-to I ever not*

tār<sup>a</sup>lō; kēbē mō-kē tūi mēṛā nī dilis, mā-chō mit-saṅgē mūy  
*transgressed; ever me-to thou a-goat not gavest, my friends-with I*

harikh kar<sup>a</sup>tō ralē. Yē bēṭā chhinār-saṅgē tum-chō dhan-kē  
*merriment making might-be. This son harlots-with thee-of wealth*

sārā pakāalō, jad<sup>a</sup>lō-dāī ilō, yēd<sup>a</sup>lō-dāī nīkō rādhā  
*having-squandered threw, as-soon-as he-came, so-soon good a-feast*

banāy'lō.' Tā-chē bābā bōl'lō, 'yē bētā, tūi sagar din mō-chō  
*is-given.* *His father said, 'O son, thou all days me-of*  
 saṅgī āsīs; jē mā-chō āyē hun tu-chō āyē. Hun-chō harikh kar'tōr  
*with art; what mine is that thine is. That-of merriment making-of*  
 bāt ralī; tu-chō bhāi marā ralō, phēr jib'lō; hājā ralō, aur pāv'lō.'  
*affair was; thy brother dead was, again is-alive; lost was, and is-found.'*

[No. 88.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

MAHARĪ DIALECT.

(BASTAR STATE.)

## SPECIMEN II.

सवाल—तुमचो गायें माटा नामचो गोंड रहलो जे ।

जवाब—रहतो-काजे रहलो मातर इवे निँहे ।

सवाल—माटा इवे कहाँ गेलो ।

जवाब—कहाँ निह जाय हुनी मरुन गेलो ।

सवाल—काइ ब्याद धरुन रली कि हुनाके कोइ मारुन पकाला ।

जवाब—हुनके काइ ब्याद रोग निह धरे कोनी पुनी मारला तेवे हुन मरलो ।

सवाल—हुनके कोन मारलो ।

जवाब—मैं कसन जाँने ।

सवाल—साखी लोग बोलसत कि माटाके तुम्ही मारुन पकालस । एवे तुमचो काय बोलतुर असे ।

जवाब—मैं तो निह मारलेसे । साखीमनके सिखालस अस । मचो माटा-संग भगड़ा ठिन काही होलर निहे । मैं हुनके कसन मारते ।

सवाल—ये टंगिया तुमचो घरे निकरली ।

जवाब—हाँ निकरली । ये मुचो टंगिया आय । गुने मुचो घरे निकरली ।

सवाल—ये टंगिया-उपरे लोहू होलीसे ।

जवाब—हाँ होलीसे । मैं बोकड़ा कोटले गुन हुनचो लोहू होलीसे ।

सवाल—ये कटइ तुमचो घरे निकरली ।

जवाब—पोलिस हवलदार मोचो छामने ये धोती मचो घरे पकाउन दिलो । मैं बलले, मालिक हुसन निह करा । मुचो उपरे बदी एदे । सर्कार मोके फाँसी

देदे। हवलदार बोललो तुझ माटाके मारलीसस, सबू लोग बोलसत तो एचे काजे ये धोती तुचो घरे पकाँयसे।

सवाल—तुझ और माटा मँद पियुन रेलस।

जवाब—मैं रोज पियेसे, मौस पुनी खाँयसे।

सवाल—मंसा कलारचो मँद-भाटीमे तुझ और माटा पोरा दिने मँद खाते रहस।

जवाब—पोरा दिन मोचो माँमाँ गुट्टा घरे रलो। माटा-संगे मंसाचो भाटी थाने निह गेलेसे। सबू फन्दाय।

सवाल—माटाचो मट्टा तुमी देखलास अस।

जवाब—गाँवचो लोग सबू देखूके जाउन रला। हुसने मैं पुनी देखूके जाउन रले।

सवाल—माटाके काड थाने पुन घाव लागुन रहे।

जवाब—एक घाव टंगियाचो हुनके मुँडे रहली। दूसर हुनके छातीमें रहे। हुनचो गागामें एक-ठन कटड रली, हुता लोह होउन रहे। हुतलीले मैं काही निह जाने ॥

[No. 88.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABĪ.

MAHARĪ DIALECT.

(BASTAR STATE.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Savāl.—Tum-chō gāyē Mātā nām-chō gōṇḍ rah<sup>a</sup>lō jē ?*Question.—Your in-village Mātā by-name a-Gōṇḍ lived what ?*Javāb.—Rah<sup>a</sup>tō-kājē, rah<sup>a</sup>lō, māṭar ibē nīhē.*Answer.—Living-as-to, lived, but now is-not.*

Savāl.—Mātā ibē kahā gēlō ?

*Question.—Mātā now where went ?*

Javāb.—Kahā nih jāy. Hunī marun gēlō.

*Answer.—Anywhere not went. He having-died went.*

Savāl.—Kāi byād dharun rālī, ki hunā-kē kōhū mārūn

*Question.—Any disease having-seized was, or him-to anyone having-beaten  
pakālā ?  
killed ?*Javāb.—Hun-kē kāi byād-rōg nih dharē; kōnī-punī mār<sup>a</sup>lā,*Answer.—Him-to any disease-sickness not seized; somebody-else killed (him),  
tēbē hun mar<sup>a</sup>lō.  
then he died.*Savāl.—Hun-kē kōn mār<sup>a</sup>lō ?*Question.—Him-to who killed ?*

Javāb.—Maī kasan jānē.

*Answer.—I how should-know.*Savāl.—Sākhī-lōg bōl<sup>a</sup>sat ki, Mātā-kē tumhī mārūn-pakālas. Ēbē*Question.—The-witnesses say that, Mātā-to you have-killed. Now  
tum-chō kāy bōl<sup>a</sup>tur asē ?  
you-of what to-say is ?*Javāb.—Maī tō nih mār<sup>a</sup>lē-sē. Sākhī-man-kē sikhālas-asa.*Answer.—I surely not have-killed. The-witnesses (they-)taught-have.*Ma-chō Mātā-saṅ jhag<sup>a</sup>rā-ṭhīn kāhī hōlar nihē. Maī hun-kē kasan*Me-of Mātā-with quarrel any become is-not. I him-to why  
mār<sup>a</sup>tē ?**should-have-killed ?*Savāl.—Yē ṭaṅgiyā tum-chō gharē nikar<sup>a</sup>lī ?*Question.—This axe your in-house was-found ?*

Javāb.—Hā nikar<sup>a</sup>li; yē mu-chō taṅgiyā āy. Gunē mu-chō  
*Answer.—Yes was-found; this my axe is. So my*  
 gharē nikar<sup>a</sup>li.  
*in-house was-found.*

Savāl.—Yē taṅgiyā-up<sup>a</sup>rē lōhū hōli-sē.  
*Question.—This axe-upon blood attached-is.*  
 Javāb.—Hā hōli-sē. Maĩ bōk<sup>a</sup>rā kōṭ<sup>a</sup>lē gun hun-chō  
*Answer.—Yes attached-is. I a-goat cut (killed) therefore its*  
 lōhū hōli-sē.  
*blood was-attached.*

Savāl.—Yē kaṭāi tum-chō gharē nikar<sup>a</sup>li.  
*Question.—This cloth your in-house was-found.*  
 Javāb.—Pōlis haval<sup>a</sup>dār mō-chō chhām<sup>a</sup>nē yē dhōtī ma-chō  
*Answer.—The-police Havildar me-of in-presence this cloth me-of*  
 gharē pakāun dilō. Maĩ bal<sup>a</sup>lē, ‘mālik, husan nih karā;  
*in-house having-thrown gave. I said, ‘master, this-way not do;*  
 mu-chō-up<sup>a</sup>rē badi ēdē; Sarkār mō-kē phāsi dēdē.’  
*me-of-upon ill-name will-come; Government me-to hanging will-give.’*  
 Haval<sup>a</sup>dār bōl<sup>a</sup>lō, ‘tūi Mātā-kē mār<sup>a</sup>lisas; sabū lōg bōl<sup>a</sup>sat, tō  
*The-Havildar said, ‘thou Mātā-to hast-killed; all people say, then*  
 ē-chē-kājē yē dhōtī tu-chō gharē pakāy-sē.  
*this-of-for-the-sake this cloth thy in-house I-have-thrown.*

Savāl.—Tui aur Mātā mād piyun rēlas?  
*Question.—Thou and Mātā liquor having-drunk were?*  
 Javāb.—Maĩ rōj piyē-sē, maus punī khāy-sē.  
*Answer.—I daily drink, flesh also I-eat.*  
 Savāl.—Mansā kalār-chō mād-bhāṭī-mē tui aur Mātā Pōrā-dinē  
*Question.—Mansā kalār-of liquor-still-in thou and Mātā on-Pōrā-day*  
 mād khātē rahas?  
*liquor eating were?*

Javāb.—Pōrā-din mō-chō māmā Gutṭā gharē ralō. Mātā-saṅgē  
*Answer.—On-Pōrā-day my uncle Gutṭā in-house was. Mātā-with*  
 Mansā-chō bhāṭī-thānē nih gēlē-sē. Sabū phandāy.  
*Mansā-of still-near not I-gone-was. All false.*

Savāl.—Mātā-chō marhā tumī dēkh<sup>a</sup>lās-asa?  
*Question.—Mātā-of dead-body you have-seen?*  
 Javāb.—Gāv-chō lōg sabū dēkhū-kē jāun ralā.  
*Answer.—The-village-of people all to-see having-gone were.*  
 Hus<sup>a</sup>nē maĩ punī dēkhū-kē jāun ralē.  
*In-the-same-way I also to-see having-gone was.*

Savāl.—Mātā-kē kái-thānē pun ghāv lāgun rahē?  
*Question.—Mātā-to what-in-places again wound having-been-applied was?*

Javāb.— Ēk ghāv taṅgiyā-ohō hun-kē muṇḍē rah'li. Dusar hun-kē  
*Answer.*—One stroke axe-of him-of on-head was. Another him-of  
 chhātī-mē rahē. Hun-ohō gāgā-mē ēk-ṭhan katai rali, hutā lōhū  
 the-breast-on was. Him-of body-on one-only cloth was, on-that blood  
 hōun rahē. Hut'lō-lē mai kāhī nih jānē.  
 having-been was. This-from I anything not know.

### FREE TRANSLATION OF THE FOREGOING.

*Question.*—Was there a man called Mātā in your village?

*Answer.*—Yes, but now he is not there.

*Question.*—Where has Mātā now gone?

*Answer.*—He has not gone anywhere. He is dead.

*Question.*—Did a disease seize him, or has anybody killed him?

*Answer.*—No disease seized him, but some one killed him, and so he died.

*Question.*—Who killed him?

*Answer.*—How should I know.

*Question.*—The witnesses say that you have killed Mātā. Now, what have you to say?

*Answer.*—Surely I have not killed him. The witnesses have been told to say so. I have not had any quarrel with Mātā. Why should I kill him?

*Question.*—This axe was found in your house?

*Answer.*—Yes; this is my axe, and so it was found in my house.

*Question.*—There was blood on this axe?

*Answer.*—Yes. I had killed a goat, and therefore there was blood.

*Question.*—This cloth was found in your house?

*Answer.*—The police sergeant threw this *dhoti* into my house in my presence. I said, 'Master, don't do so. I shall be suspected, and the Government will hang me.' The sergeant said, 'thou hast killed Mātā. All people say so, and therefore I have thrown this cloth into thy house.'

*Question.*—Had you and Mātā drunk liquor?

*Answer.*—I drink liquor every day, and I also eat flesh.

*Question.*—Were you and Mātā on the Pōrā<sup>1</sup> day drinking liquor in Mansā Kalār's liquor-distillery?

*Answer.*—On the Pōrā day my uncle Guṭṭā stayed with me. I did not go with Mātā to Mansā's distillery. That is all false.

*Question.*—Have you seen Mātā's corpse?

*Answer.*—All the village people went to see it. And in the same way I also went to see it.

*Question.*—Where had Mātā been wounded?

*Answer.*—There was a wound of an axe on his head, and another on his breast. Only one cloth was on his body, and blood was on it. I do not know anything more than this.

<sup>1</sup> The Pōlā festival is celebrated on the day of the new moon of Śrāvaṇa or of Bhādrapadā. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.



The Halbas of Bhandara speak the usual Marāṭhī of the district, with very few peculiarities.

*ṭh* is usually substituted for *t*; thus, *dhāk<sup>a</sup>ṭhā*, younger; *vāṭhā*, share.

Cerebral *l* is pronounced as *r*; thus, *mir<sup>a</sup>tē*, is got. In *dzavad*, near, the final *d* is probably written for *r* or *r*.

Note forms such as *mī pāp kēlun*, I did sin; *tyā-na rāsēt dēlan*, he gave his property; *khāvā-nā*, to eat.

In all essentials, however, the so-called Hal'bi of Bhandara closely agrees with the current Marāṭhī of the district, as will be seen from the specimen which follows.

[No. 89.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

HAL'BI DIALECT.

(BHANDARA.)

एका माणसाले दोन लेकरा होते । त्या पैकी धाकठा बापाले बोलला, बाबा, मालमत्तेचा जो वाठा आहे तो आमचा दे । त्यान मंगरासेत वाठून देलन । मग जुग्या दिसानी लाहान पोत्या अरधा जमा केला अन दुर मुलखा मंधी निघून गेला । तेथ जाऊन-सन्यानी आपला पैसा त्यान उमसपणान उडवलन । अवघा पैसा त्यान उडवून-सन्या मंग त्या गावी महांग पडला । त्याच्या मधी त्याले अडचण पडली । तऱ्हा तो त्या गावच्या मोठ्या माणसाच्या पासी जाऊन राहिला । त्यान आपल्या वावरात डूकर चारावाले धाडलन । तऱ्हा डूकर फोल खातेत ते खावाना अन आपल पोठ भरावा अस त्याला वाठलन । त्याले कोणी काही देलन नाही । मंग तो सुधवर आला अन बोलला, माभ्या बापाच्या घरी चाकराले पोठभर रोठी खावाले मिरते मी उपाशी मरतुन । मी उठून आपल्या बापा-कड जाईन बापाले मनल, मी देवा-पासी अन तुभ्या शिरी पाप केलुन । अज-पासून मी तुम्हा काही पोत्या म्हुन राहिलु नाई, तु माले एका चाकरा परमाने ठेव । मंग उठून बापा जवड गेला । लेकाले दुर पाहून-सन्या त्याच्या पोठांत दया आली । धावत जाऊन-सन्या त्याच्या ग्याले पोठारलन मंग त्याचा चुमा घेतलन । मंग पोत्या बापाले मंतलन बाबा, मी देवा-पासून अन तुभ्या शिरी पाप केलु होतु । अज-पासून तुम्हा काँहीं मी लेकरु नाइ । मंग बापान चाकराले सांगितलन, या पोत्याले बेस आंगडा आणून घाल । हाता-मंधी मुंदी अन पाया-मंधी जोडा ठाक । मंग आपुन जेऊन खाऊन-सन्या अनन्द होऊ । हा माभा पोत्या मेला होता अन मंग जिता भाला । तो दवलला होता तो सापलला । मंग ते दोघे-भन अनन्द करू लागले ॥

त्या-वकती त्याचा वडिल पोच्या वावरात होता । तिकून घरा-काठी येऊन-सऱ्या वाजा अन'नाच ँकलन । एका चाकराले वलाऊन-शनी विचारलन, हे का हो । त्यान सांगिलन का, हा तुम्हा भाऊ आला आहे । तुम्हा वापाले हा सुख-रितान मिरला । मंग त्यान मोठा जेवन केलन । त्याले मोठा मंग राग आला, अन घरात जायेना । त्याचा वाप वाहेर आला त्याले समजाऊ लागला । मंग वापाले मंतलन का, दूतके वरस भाले मी तुम्ही चाकरी करतून । तुम्हा हुकुम काँहीं मोडलु नाई । माभ्या संग्या-बरोबर खुशी करावाले तु माले काही वकरा देलास नाही । अन यान तुम्हा समदा पैसा कीजवीज बराबर उडवून देलन वापा-कड आला, मुन त्याच्यासाठी त्यान जेवन केलन । तऱ्हा बापान पोराळे मंतलन, पोरा तु हमेशा माभ्या बराबर आहेस । हा दूतकाही मालमता तुम्हीच आहे । आपुन खुशी करावा हे आपले काम होते । हा तुम्हा भाऊ मेला होता, मंग फिरून जिता भाला । तो दवलला होता तो सापलला ॥

[ No. 89.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

HAL'BI DIALECT.

(BHĀNDARA.)

## TRANSLITERATION AND TRANSLATION.

Ēkā māṇ'sā-lē dōn lēk'rā hōtē. Tyā-paikī dhāk'thā  
*One man-to two children were. Them-from-among the-younger*  
 bāpā-lē bōl'lā, 'bābā, māl'mattē-tsā dzō vāthā āhē, tō ām-tsā dē.'  
*father-to spoke, 'father, the-property-of what share is, that our give.'*  
 Tyā-na maṅg rāsēt vāthūn dēlan. Mag dzugyā disā-nī  
*Him-by then the-property having-divided was-given. Then a-few days-in*  
 lāhān pōryā ar'dhā dzamā kēlā, an dur mul'khā-mandhī nighūn  
*the-younger by-son (his-) half together was-made, and far country-into having-gone*  
 gēlā. Tētha dzāūn-sanyā-nī āp'lā paisā tyā-na umas'paṇān uḍav'lan.  
*went. There having-gone his-own money him-by riotousness-with was-squandered.*  
 Av'ghā paisā tyā-na uḍ'vūn-sanyā maṅg tyā gāvī mahāṅg  
*All money him-by having-squandered then that in-village dearth*  
 paḍ'lā. Tyā-chyā madhī tyā-lē aḍ'tsan paḍ'li. Tavhā tō tyā  
*fell. That-of in-midst him-to difficulty fell. Then he that*  
 gāv-chyā mōthyā māṇ'sā-chyā-pāsī dzāūn rāhilā. Tyā-na āp'lyā  
*village-of great man-of-near having-gone lived. Him-by his-own*  
 vāv'rāt ḍūkar tsārāvā-lē dhāḍ'lan. Tavhā ḍūkar phōl khātēt tē  
*into-field swine feed-to it-was-sent. Then the-swine husks eat that*  
 khāvā-nā, an āp'lā pōth bharāvā, asa tyā-lā vāth'lan.  
*to-eat, and his-own belly should-be-filled, so him-to it-appeared.*  
 Tyā-lē kōnī kāhī dēlan nāhī. Maṅg tō sudh-var ālā, an  
*Him-to by-anybody anything was-given not. Then he senses-on came, and*  
 bōl'lā, 'mājhyā bāpā-chyā gharī tsāk'rā-lē pōth-bhar rōthī khāvā-le  
*spoke, 'my father-of at-house servants-to belly-full bread eat-to*  
 mir'tē, mī upāśī mar'tun. Mī uṭhūn āp'lyā bāpā-kāda  
*is-obtained, I hungry die. I having-arisen my-own father-to*  
 dzāin, bāpā-lē manal, "mī Dēvā-pāsī an tujhyā śirī pāp kēlun.  
*will-go, father-to will-say, "by-me God-near and thy on-head sin was-made.*  
 Adz-pāsūn mī tudzhā kāhī pōryā mhun rāhīlu nāī, tu mā-lē  
*To-day-from I thy at-all son saying remained not, thou me-to*  
 ēkā tsāk'rā par'mānē thēv.'" Maṅg uṭhūn bāpā-dzavad gēlā.  
*one servant like keep.'" Then having-arisen father-near (he) went.*

Lēkā-lē dur pāhūn-sanyā tyā-chyā pōthāt dayā āli. Dhāvat  
*The-son-to far having-seen him-of in-belly compassion came. Running*  
 dzāun-sanyā tyā-chyā garyā-lē pōthār<sup>a</sup>lan; maṅg tyā-tsā tsumā ghēt<sup>a</sup>lan.  
*having-gone him-of neck-to it-was-embraced; then him-of a-kiss was-taken.*  
 Maṅg pōryā bāpā-lē mant<sup>a</sup>lan, 'bābā, mī Dēvā-pāsūn an tujhyā  
*Then (by-)the-son father-to it-was-said, 'father, by-me God-from and thy*  
 śirī pāp kēlu hōtu. Adz-pāsūn tudzhā kāhī mī lēk<sup>a</sup>ru nāi.  
*on-head sin made was. To-day-from thy at-all I child am-not.'*  
 Maṅg bāpā-na tsāk<sup>a</sup>rā-lē sāngit<sup>a</sup>lan, 'yā pōryā-lē bēs āng<sup>a</sup>dā  
*Then the-father-by servants-to it-was-told, 'this son-to good a-coat*  
 āpūn ghāl. Hātā-mandhī mundī, an pāyā-mandhī dzōdā thāk.  
*having-brought put. The-hand-on a-ring, and the-feet-on a-shoe put.*  
 Maṅg āpun jēun khāun-sanyā anand hōū. Hā mādzhā pōryā  
*Then we having-dined having-eaten joyful will-be. This my son*  
 mēlā hōtā, an maṅg jītā dzhālā; tō daval<sup>a</sup>lā hōtā, tō sāpal<sup>a</sup>lā.  
*dead was, and then alive became; he lost was, he is-found.'*  
 Maṅg tē dōghē-dzhan anand karū lāg<sup>a</sup>lē.  
*Then they both-persons joy to-do began.*

Tyā-vak<sup>a</sup>ti tyā-tsā vadil pōryā vāv<sup>a</sup>rāt hōtā. Tikūn gharā-kāthī  
*At-that-time him-of eldest son in-field was. There-from house-near*  
 yēun-sanyā vājā an nāts aik<sup>a</sup>lan. Ēkā tsāk<sup>a</sup>rā-lē balāun-sāni  
*having-come music and dance was-heard. One servant-to having-called*  
 vitsār<sup>a</sup>lan, 'hē kā hō?' Tyā-na sāngilan kā, 'hā tudzhā bhāū  
*it-was-asked, 'this what is?' Him-by it-was-told that, 'this thy brother*  
 ālā āhē. Tujhyā bāpā-lē hā sukh-ritān mir<sup>a</sup>lā. Maṅg tyā-na mōthā  
*come is. Thy father-to this safe was-got. Then him-by great*  
 jēvan kēlan.' Tyā-lē mōthā maṅg rāg ālā an gharāt  
*a-feast was-made.' Him-to great then anger came, and in-the-house*  
 dzāyē-nā. Tyā-tsā bāp bāhēr ālā, tyā-lē sam<sup>a</sup>dzāū lāg<sup>a</sup>lā. Maṅg  
*would-go-not. Him-of father out came, him-to to-entreat began. Then*  
 bāpā-lē mant<sup>a</sup>lan, kā, 'it<sup>a</sup>kē varas dzhālē, mī tujhī tsāk<sup>a</sup>rī  
*the-father-to it-was-said, that, 'so-many years became, I thy service*  
 kar<sup>a</sup>tūn, tudzhā hukum kāhī mōd<sup>a</sup>lu nāi. Mājhyā saṅgyā-barōbar khuṣī  
*am-doing, thy command ever was-broken not. My friends-with delight*  
 karāvā-lē tu mā-lē kāhī bak<sup>a</sup>rā dēlās nāhī; an yā-na tudzhā sam<sup>a</sup>dā  
*make-to by-thee me-to ever a-goat was-given not; and this-by thy all*  
 paisā kidz<sup>a</sup>bīdz-barābar ud<sup>a</sup>vūn dēlan, bāpā-kaḍa ālā,  
*money the-harlots-with having-squandered was-given, the-father-to came,*  
 mun tyā-chyāsāthī tyā-na jēvan kēlan.' Tavhā bāpā-na  
*therefore him-of-for him-by a-feast was-made.' Then the-father-by*

pōrā-lē mant<sup>a</sup>lan, 'pōrā, tu hamēśā mājhyā barābar āhēs; hā  
*the-son-to it-was-said, 'son, you always of-me with are; this*  
 it<sup>a</sup>kā-hī māl<sup>a</sup>matā tujhī-ts āhē. Āpun khuśī karāvā, hē  
*so-much property thine-alone is. By-us merriment should-be-made, this*  
 āp<sup>a</sup>lē kām hōtē. Hā tudzhā bhāū mēlā hōtā, maṅg phirūn jītā  
*our duty was. This thy brother dead was, then again alive*  
 dzhalā; tō daval<sup>a</sup>lā hōtā, tō sāpal<sup>a</sup>lā.  
*became; he lost was, he is-found.'*

Halbas are also found in Berar. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Hal<sup>a</sup>bī has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Hal<sup>a</sup>bī dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marāṭhī and more closely agrees with Eastern Hindī. On the other hand, it has some characteristics in which it agrees with Gujarāṭi Bhīlī.

The pronunciation is mainly the same as in ordinary Hal<sup>a</sup>bī. Compare, *balīs* and *bōlīs*, he said; *bal<sup>a</sup>hū*, I will say; *bērā*, time. *Chh*, however, becomes *s* as in Bhīlī; thus, *pusīs*, he asked. Note the frequent substitution of *ḍ* for *ḷ*; thus, *udh<sup>a</sup>ḍōpanā-na*, riotously; *kāḍ*, famine.

The usual case suffixes are, case of the agent, *na*; dative, *lā*; genitive, *kō*, *kā*; locative, *mā*. Thus, *bā-na āp<sup>a</sup>lō kām<sup>a</sup>dār-lā sāṅgīs*, the-father-by his servants-to it-was-said; *mānus-lā*, to a man; *mōrō bāp-kā kiti sāl<sup>a</sup>dār-lā*, to how many servants of my father's; *jīn<sup>a</sup>gī-kō hissā*, the share of the property; *thōḍā divas-mā*, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in *lāhānō pōryā bōlīs*, the younger son said. *Pōryā* perhaps contains another suffix of the agent corresponding to *ē* in Bhīlī.

*Pōryā*, son, shows that strong masculine bases end in *ā*. They do not change in the plural; thus, *pōryā*, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in *ō*, and only occasionally in *ā*. Thus, *lāhānō pōryā*, the younger son; but *mōṭhā pōryā*, the elder son.

The following are the personal pronouns:—

|                       |                         |                                     |
|-----------------------|-------------------------|-------------------------------------|
| <i>mī</i> , I.        | <i>tū</i> , thou.       | <i>ō</i> , he (oblique <i>ōn</i> ). |
| <i>mī</i> , by me.    | <i>tu-na</i> , by thee. | <i>ō-na</i> , by him.               |
| <i>mō-lā</i> , to me. |                         | <i>ō-lā</i> , to him.               |
| <i>mōrō</i> , my.     | <i>tōrō</i> , thy.      | <i>ō-kō</i> , his.                  |

Other pronouns are *yō*, this, dative *yē-lā*; *jē-na*, by whom; *kāy*, what?

The verb substantive agrees with Marāṭhī in the present and with Bhīlī in the past tense. Thus, *āhū*, I am; *āhās*, thou art; *āhā*, he is; past *hōtō* (and *hōtā*), plural *hōtā*.

The present tense of finite verbs is formed from the present participle. Thus, *marṭu*, I die; *bhēṭ<sup>a</sup>tē*, it is got. The latter form might also be compared with Dravidian forms such as Kanarese *māḍ-utte*, Gōṇḍī *kīātā*, it does.

The past tense is formed in various ways. The suffix *yō*, corresponding to Bhīlī *yō*, occurs in forms such as *tōrī marjī mī tōḍyō* (sic) *nahī*, I did not break thy order; *gayō*, he went. A suffix *s* is used in the second and third persons singular; thus, *dēyēs*, (thou) gavest; *āīs*, he gave. Such forms take the subject in the case of the agent.

A third suffix *nu* or *na* occurs in forms such as *rahē-nu*, he stayed; *dēi-na*, he gave. It is probably identical with the *n*-suffix which is used in Bhīlī and other languages spoken by aboriginal tribes. It is probably of Dravidian origin. Compare the form *chhōḍēn-thātī*, he released, mentioned above under ordinary Hal<sup>a</sup>bī.

A perfect is formed by adding the verb substantive to a form ending in *ē*, third person *īs*; thus, *mī karē āhū*, I have done; *tu-na paṅgat dēyē-āhās*, by-thee a-feast given-is; *ō-na paṅgat karīs-āhā*, him-by a-feast made-is.

The future is formed by adding an *h*-suffix. Thus, *bal<sup>a</sup>hū*, I shall say. In the plural we find *kar<sup>a</sup>bō*, we shall make. Compare Chhattīsgarhī.

The infinitive is formed as in Eastern Hindī; thus *charab-lā*, in order to tend. There is also a form ending in *nō*, but it is used as a future participle passive; thus, *pōṭ bhar<sup>a</sup>nō*, the belly should be filled.

Examples of the conjunctive participle are *vāt*, having divided; *chalī*, having gone; *kar-sarī*, having done; *dhāy-kunā*, having run. *Kunā* in the last example corresponds to Gōṇḍī *kun*.

For further details the specimen which follows should be consulted.

[No. 90.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABI.

(DISTRICT ELLICHPUR.)

कोनी-एक मानुसला दोई पोया होता । ओका भितरल एक लाहानो पोया बापला बोलीस बाबा जो जिनगीको हिस्सा मोला आक् ओ दे । मग ओन ओला पैसा बाट दीईस । मग थोड दिवसमा लाहानो पोया समदो पैसा जमा कर-सरी दूर मुलुखमा चली गयो । आनी वहाँ उधडोपनान रह-सरी आपलो पैसा गमादीस । मग ओन सर्व पैसा खर्ची भयो वरतु ओन मुलुखमा काड पड्यो । ओन-मुड ओ खावला मोताव भयो । तब ओ मुलुखको एक मानुसक पास जाय-सरी रहेनु । ओन ओला डुकर चरवला आपल बावरमा धाडीस । तब डुकर जो फोल खात होता ओक वरतु ओन आपल पोठ भरनो अशो ओला समज्यो । आखीन ओला कोणी काँहीं देईन नही । मग शुध-वरतु आय-सरी बोलीस, मोरो बापका किती सालदारला पोठभर भाकर भेटते आनी मी उपाशी मरतु । मी उठ-सरी आपलो बापकु द्या जाहुँ आखीन ओला बलहुँ, अरे बाबा मी देवको कच्चोको बाहर आनखी तोरो सामने पाप करे आहुँ । येक पुठ तोरो पोया बलबकी मोला बिस लागत नही । तोरो एखादे सालबशा सरीको ठेव । मंग उठ-सरी ओ आपलो बापकु द्या गयो । तब ओ दूरच आहा दूतकोमा ओला देख-कुना ओक बापला दया आयी । आखीन ओन धाय-कुना ओक गरोमा हात टाकीस वो ओका मुका लेयीस । मग पोया ओला बलबला लाग्यो, बाबा देवक कहेनोको बाहर वो तोरो सामनो मी पाप करे आहुँ आखीन येक पुठ तोरो पोया बलबला मोला बरो लागत नही । पन बापन आपलो कामदारला सांगीस चांगलो पांघरून आन-सरी येला पेहराव आखीन ओक बोटमा मुंदी वो पायमा जोडा घाल । मग आपून खाय-पीयी-कुना मजा करवो । केनकसाठी कीं यो पोया मयो होतो तो अब जीतो भयो । वो हराप्यो होतो तो सपड्यो । तब वे आनन्द करव लाग्या ॥

ओन बेरा ओको मोठा पोया बावरमा होता । मग ओ घर आय-बया ओन बाजा व नाच आयकीस । तब कामदार-भितरको एक भनला बलाय-कुना ओन पुसीस, यो काय आहा । ओन ओला सांगीस कीं तोरो भाई आय आहा,

आखीन ओ तोरो बापला खुशाल भेटे आहा बल-कुना ओन मोठी पंगत करीस आहा। तब ओ राग भर-सरी भीतर जात नी होता। येकसाठी ओको बाप बाहर आय-सरी ओला समजावला लाग्यो। पन ओन बापला बलीस, देख मी इतको बरीसको तोरी चाकरी करतु आखीन तोरी मर्जी कबकही मी तोड्यो नही। तरी मी आपले गडी बरोबर मजा करनो येकसाठी मोला काँहीं शेरीको पिला ही देयेस नही। आनी जेन तोरो पैसा किसवीनी संग नास करीस ओ तोरो पोऱ्या आयो तब तुन ओकसाठी मोठी पंगत देये आहास। तब ओन ओला बलीस पोऱ्या तूँ सारो दिन मोरो संगमा आहास। आखीन मोरी समदी जिंदगानी तोरीच आहा। पन हौस वो खुशी करनो अशो बरो होतो। कहा-कीं तोरो भाई मरो होतो अब ओ जीतो भयो वो हरयो होतो ओ सपड्यो ॥



[ No. 90.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HAL'BI.

(DISTRICT ELLICHPUR.)

## TRANSLITERATION AND TRANSLATION.

Kōni-ēk mānus-lā dōi pōryā hōtā. Ō-kā bhitar<sup>a</sup>la ēk lāhānō pōryā  
*Some-one man-to two sons were. Them-of among one younger son-(by)*  
 bāp-lā bōlis, 'bābā, jō jin<sup>a</sup>gī-kō hissā mō-lā āvha  
*the-father-to it-was-said, 'father, which property-of share me-to may-come*  
 ō dē.' Mag ō-na ō-lā paisā bāt dīs. Mag thōḍa  
*that give.' Then him-by him-to money having-divided was-given. Then few*  
 divas-mā lāhānō pōryā sam<sup>a</sup>dō paisā jamā kar-sarī dūr mulukh-  
*days-in the-younger son all money together made-having far country-*  
 mā chali gayō. Ānī vahā<sup>ñ</sup> udh<sup>a</sup>dōpanā-na rah-sarī āp<sup>a</sup>lō paisā  
*in having-gone went. And there riotousness-with lived-having his money*  
 gamā-dīs. Mag ō-na sarva paisā khar<sup>a</sup>chī bhayō-bar<sup>a</sup>tu ōn  
*squandering-was-given. Then him-by all money having-spent became-after that*  
 mulukh-mā kāḍ padyō. Ōn-muḍa ō khāb-lā mōtāb bhayō. Tab ō  
*country-in famine arose. Therefore he eating-for wanting became. Then that*  
 mulukh-kō ēk mānus-ka pās jāy-sarī rahēnu. Ō-na ō-lā ḍukar  
*country-of one man-of near having-gone he-stayed. Him-by him-as-for pigs*  
 charab-lā āp<sup>a</sup>la bāvar-mā dhāḍis. Tab ḍukar jō phōl khāt hōtā  
*feeding-for his field-in he-was-sent. Then swine which husks eating were*  
 ō-ka bar<sup>a</sup>tu ō-na āp<sup>a</sup>la pōṭ bhar<sup>a</sup>nō aśō ō-lā samajyō, ākhin  
*them from him-by his belly should-be-filled so him-to it-appeared, and*  
 ō-lā kōṇī kāhī<sup>ñ</sup> dēina nahī. Mag śudh-bar<sup>a</sup>tu āy-sarī bōlis, 'mōrō  
*him-to anyone anything gave not. Then sense-on come-having he-said, 'my*  
 bāp-kā kitī sāl<sup>a</sup>dār-lā pōṭ-bhar bhākar bhēt<sup>a</sup>tē, ānī mī upāśī  
*father-of how-many servants-to belly-full bread is-got, and I with-hunger*  
 mar<sup>a</sup>tu. Mī uṭh-sarī āp<sup>a</sup>lō bāp-ku dyā jāhū ākhin ō-lā bal<sup>a</sup>hū,  
*am-dying. I arisen-having my father-of near will-go and him-to will-say,*  
 "arē bābā, mī Dēv-kō kahyō-kō bāhar ān<sup>a</sup>khī tōrō sām<sup>a</sup>nē pāp karē-āhū.  
 "O father, I God-of word-of outside and of-thee before sin done-have.  
 Yē-ka pudha tōrō pōryā balab-kī mō-lā bēs lāgat nahī. Tōrō  
*This-of after thy son saying-of me-to fitness attaching is-not. Thy*  
 ākhādē sāl-baśā sarikō thēv." Mag uṭh-sarī āp<sup>a</sup>lō bāp-ku dyā gayō.  
*one house-dweller like keep.'" Then arisen-having his father near he-went.*

Tab ō dūra-ch āhā, it<sup>a</sup>kō-mā ō-lā dēkh-kunā ō-ka bāp-lā dayā āyī,  
*Then he far-indeed is, that-in him seen-having his father-to pity came,*  
 ākhin ō-na dhāy-kunā ō-ka garō-mā hāt tākīs, vō ō-kā mukā lēyīs.  
*and him-by run-having his neck-on hand was-thrown, and him-to kiss was-taken.*  
 Mag pōryā ō-lā balab-lā lāgyō, 'bābā, Dēv-ka kahēnō-kō bāhar vō  
*Then the-son him-to tell-to began, 'father, God-of word-of outside and*  
*tōrō sām<sup>n</sup>ō mī pāp karē-āhū, ākhin yē-ka puḍha tōrō pōryā balab-lā*  
*of-thee before I sin done-have, and this-of after thy son to-say*  
 mō-lā barō lāgat nahī.' Pan bāp-na āp<sup>a</sup>lō kām<sup>a</sup>dār-lā sāngīs,  
*me-to fitness attaching is-not.' But the-father-by his servants-to it-was-said,*  
 'chāng<sup>a</sup>lō pāngh<sup>a</sup>rūn ān-sarī yē-lā pēh<sup>a</sup>rāv, ākhin ō-ka bōṭ-mā mundī  
*'good cloth brought-having this-to put-on, and his hand-on ring*  
 vō pāy-mā jōḍā ghāl. Mag āpūn khāy-piyī-kunā majā kar<sup>a</sup>bō.  
*and foot-on shoe put. Then we eaten-drunk-having merry shall-make.*  
 Kēn-kasāthī, kī yō pōryā maryō hōtō, tō ab jītō bhayō; vō  
*What-of-for, that this son dead was, he now living became; and*  
 harāpyō hōtō, tō sapadyō.' Tab vē ānand karab lāgyā.  
*lost was, he was-found.' Then they joy to-make began.*

Ōn bēra ō-kō mōthā pōryā bāvar-mā hōtā. Mag ō ghar āy-baryā  
*That time his eldest son field-in was. Then he house coming-time-at*  
 ō-na bājā va nāch āy<sup>a</sup>kīs. Tab kām<sup>a</sup>dār-bhitar-kō ēk-jhan-lā balāy-  
*him-by music and dance was-heard. Then servants-among-of one-man-to called-*  
 kunā ō-na pusīs, 'yō kāy āhā?' Ō-na ō-lā sāngīs kī,  
*having him-by it-was-asked, 'this what is?' Him-by him-to it-was-said that,*  
 'tōrō bhāī āy-āhā, ākhin ō tōrō bāp-lā khuśāl bhēṭē-āhā ba<sup>a</sup>!-kunā ō-na  
*'thy brother come-is, and he thy father-to safe joined-is said-having him-by*  
 mōthī paṅgat karīs-āhā.' Tab ō rāg bhar-sarī bhitar jāt nī  
*big feast made-is.' Then he (with-)anger been-filled-having inside going not*  
 hōtā. Yē-kasāthī ō-kō bāp bāhar āy-sarī ō-lā sam<sup>a</sup>jāb-lā lāgyō. Pan  
*was. This-of-for his father outside come-having him-to entreat-to began. But*  
 ō-na bāp-lā balīs, 'dēkh, mī it<sup>a</sup>kō barīs-kō tōrī chāk<sup>a</sup>rī kar<sup>a</sup>tu,  
*him-by father-to it-was-said, 'see, I so-many years-of thy service am-doing,*  
 ākhin tōrī marjī kab<sup>a</sup>kahī mī tōdyō nahī. Tarī mī āp<sup>a</sup>lē  
*and thy order ever (by-)me was-broken not. But (by-)me my*  
 gaḍī barōbar majā kar<sup>a</sup>nō yē-kasāthī mō-lā kāhī śērī-kō pilā  
*friends with feast should-be-made this-of-for me-to ever goat-of young*  
 hī dēyēs nahī. Ānī jē-na tōrō paisā kis<sup>a</sup>bīnī-sāng nās-karīs,  
*even was-given not. And whom-by thy money harlots-with spent-was-made,*  
 ō tōrō pōryā āyō, tab tu-na ō-kasāthī mōthī paṅgat dēyē-āhās.  
*that thy son came, then thee-by his-sake-for big feast given-is.'*

Tab ō-na ō-lā balis, 'pōryā, tū sārō din mōrō saṅ-mā āhās,  
*Then him-by him-to it-was-said, 'son, thou all days my company-in art,*  
 ākhin mōrī sam'dī jind'gānī tōrī-ch āhā. Pan haus vō khuṣī  
*and my all property thine-indeed is. But glad and merry*  
 kar'nō aśō, barō hōtō, kaḥā-kī tōrō bhāī marō hōtō, ab ō  
*should-be-made so fit became, because thy brother dead was, now he*  
 jītō bhayō; vō harapyō hōtō, 'ō 'sapadyō.'  
*alive became; and lost was, he was-found.'*

## BHUNJIĀ.

The Bhunjiā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891 :—

| Name of District or State. | Number of Bhunjiās. |
|----------------------------|---------------------|
| Hoshangabad . . . . .      | 1                   |
| Raipur . . . . .           | 6,186               |
| Sambalpur . . . . .        | 9                   |
| Patna . . . . .            | 26                  |
| Kalahandi . . . . .        | 107                 |
| TOTAL . . . . .            | 6,329               |

According to Sherring's *Hindu Tribes and Castes*, iii, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumiās.

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur *tahsil* of that district alone.

Hitherto it has been reported that the Bhunjiās have no special language of their own. The utmost that is said about them is that they speak 'a corruption of Hindī. The speech they use among themselves can always be understood, save where Gōṇḍ words occur, which they have learned by mixing up with Gōṇḍ.' A language called Bhunjiā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received.

An account of the Bhunjiās will be found on pp. 94 and ff. of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p. 190 of Mr. Robertson's Report of the Central Provinces Feudatories Census of 1891. In the latter passage they are identified with the Bhumiās of Jeypore and the country to the east of Raipur. By tradition they come from the eastern Garjat States of Sambalpur. A short vocabulary has been printed in Mr. P. N. Bose's *Chhattisgar : Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol. lix, part I. 1890, pp. 287 and ff.

Bhunjiā is closely related to Hal<sup>a</sup>bī. The phonetical system and the inflection of nouns is practically the same. The genitive is apparently always formed by adding the suffix *kē*; thus, *mānush-kē*, of a man. The suffix *chō* is, however, common with pronouns; thus, *mā-chō*, my; *tū-chō*, thy. In the dative we also find the suffix *lā* in addition to the usual Hal<sup>a</sup>bī suffixes *kē*, *kō*, *kā*; thus, *bābū-lā*, to the son.

With regard to pronouns we may note the form *tū-chō*, thou. The final *chō* is here probably the emphatic particle, Chhattisgarhī *ch*, Marathī *ts*; and different from *chō* in *tū-chō*, thy. Compare *kāchō*, some. Note also *hārā*, he, usually added to *hun*; thus, *hun-hārā*, he. Compare Chhattisgarhī *har*.

The inflection of verbs is mainly the same as in Hal<sup>a</sup>bī. In the verb substantive we may note forms such as *āchhē* or *āyē*, I am; *tū-chō āchhat*, thou art; *āchhē* and *āhē*, he is.

With regard to finite verbs we sometimes find *n* substituted for *l* in the past tense; thus, *kar<sup>a</sup>nī*, I did; *bainī* and *bainit*, he became; *garāy<sup>a</sup>nī*, he was lost. The final *s* in *ṛāy<sup>a</sup>lās*, he squandered, is probably due to the influence of Chhattisgarhī. The subject of transitive verbs in the past tense is sometimes put in the case of the agent; thus, *bāpus-nē*

*dhan dīlō*, the father gave his property. But we just as often find instances such as *bābū bāṭā nīlā*, the son took his share.

In the future we may note forms such as *jāidē*, I will go ; *guthiyābā*, I will say. *Khāvan*, let us eat ; *rahan*, let us remain, contain a suffix *an* of the first person plural. Compare Eastern Hindī.

In most essential points, however, the specimen which follows will show that Bhunjiā agrees with Halbī.

[No. 91.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABI.

BHUNJIÄ DIALECT.

(DISTRICT RAIPUR.)

काचो मानुषके दू-भन पुतार रहिलो। हुँचो छोटे बाबू बाबासे बोलला, ऐ बाबा धनसे जो माचो बाँटा आछे सो मा-चुक देहाँ। तपहर बापुसने हुनाके अपलो धन बाटून दीलो। जूगा दिन नो होइला छोटे बाबू बाँटा नीला अरु बड़े धूर गाँव बसूँ गेला। हुँथा खराब संगमें दिन काठलो आपलो धन उड़ालो। जब हुन जमा उड़ावून चुकलो तपहर उन देसे बड़ो दुकाल पड़लो, और हुनहारा कंगाल हुइलो। अरु हुवे देसे रहवइयामें गोटेक लगे जाहून रहुनाछे जोन हुनानचो अपलो खेतो बरहा चराओंके पठालो। अरु हुन फल जिन बरहा खानाछे अपलो पोठ भरून चाहलो। हुँनाके माँगनी कोने नही देई। तपहर हुन मुध करलो अरु गुठियान माचो बाबा-लगे बहुत कमाहाको पोठसे आगर खाउँके मिलत आछे अरु मुइ भूखे मरत आछे। मुइ बाबा-लगे उठून जाइदे, अरु गुठियावाँ ये बाबा, मुइ बैकुण्ठ उल्टा अरु तूचे लगे पाप करुना-छे। यदायें मुइ तूचो बिटा कहून लायक नही आये। जिसों कमाहाका ठेवलिस हुसोइ मोको ठेव। मने गोखून उठून बाबा लगे गेला। बाबाने छोटे बाबूला धूरसे एते लाहला मया लागला अरु धाँवते गेलो हुनाचो टोंटरा पुटारलो अरु चूमलो। बाबू हुनाके गोठिया-यलो ऐ बापुस, मुइ बैकुण्ठ उल्टा अरु तूचे ठावें पाप करुनाछे। यदायें मुइ तूचो बिटा कहून लायक नही आये। बाबाने कमाहासे कहलो अच्छा छिडाही आना अरु पहिरावा। अरु अँगुठीमें मुदरी पहिरावा अरु गोड़े पनही पहिरावा। तपहर अम्हीं खावन अरु सुखे रहन। योहारा माचो बाबू आहे, हुनहारा मरला बैनी एदाय जीला, माचो बाबू गवायनी फेर मिललो। हुन-हारा खुशी करला-चो॥

बड़े बाबू खेते रहला। अरु घरके ठावे एइला बाजा अरु नाच गर-जलो ताके सुनीला। हुनाचो कमाहामसे गोटेककी पूछला हुन काय आछे। कमाहा गोठियायलो तुमचो भाई एइला। तुमचे बाबाने बनक बनक खवायला

काँई के हुनाचो बने पायला । ये बात सुनून बड़े बाबू रिस होयला, अरु भीतर नो गेला । तपहर हुनाचो बापुस बाहिर आयलो हुनाके मनाज-के लागलो । हुनहारा बाबासे बोलला, बाबा मुझ तुमचे इतने बरस सेवा करनी अरु तुमचे कहे चलनी । तूचो मोकी भेड़ी पीला खाजको कभू ना दीलास, कि मुझ अपिलो मीत संगे खुशी करून रहतो । तुमचे छोटा बाबू जो किसबी संग रहलो, अरु जमा धनकी उड़ायास वो दाँय आइला तो बनक बनक खवायलो । बाबा गोठियायला ए बाबू तूचो माचो साथे आकृत अरु माचो सबै तूचो आकै । तूचो छोटे भाई एइला, खुशी होऊँन ठाहा । काँई के तूचो भाई मरला बैनीत हारा जिल्ला, गवायनी फेर मिललो ॥

[ No. 91.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## HALABĪ.

BHUNJIĀ DIALECT.

(DISTRICT RAIPUR.)

Kāchō mānush-kē dū-jhan putār rahilō. Hū-chō chhōtē bābū  
*A-certain man-of two-persons sons were. Them-of the-younger son*  
 bābā-sē bōlālā, 'ai bābā, dhan-sē jō mā-chō bātā āchhē,  
*the-father-to spoke, 'O father, the-wealth-from what my share is,*  
 sō mā-chuk dēhā.' Tap<sup>a</sup>har bāpus-nē hunā-kē ap<sup>lō</sup> dhan  
*that me-to give.' Then the-father-by them-to his-own wealth*  
 bātūn dilō. Jūgā din nō hōilā chhōtē bābū bātā  
*having-divided was-given. A-few days not became the-younger son the-share*  
 nīlā aru barē dhūr gāva basū gēlā. Hūthā kharāb saṅg-  
*took and very far to-a-village to-live went. There bad company-*  
 mē din kāth<sup>lō</sup>, āp<sup>lō</sup> dhan urālō. Jab hun jamā  
*among days he-passed, his-own wealth he-squandered. When he property*  
 urāvūn-chuk<sup>lō</sup> tap<sup>a</sup>har un dēsē barō dukāl paṛ<sup>lō</sup>, aur hun-hārā  
*had-squandered then that in-country mighty famine fell, and he*  
 kāṅgāl huilō. Aru huvē dēsē rah<sup>a</sup>vaiyā-mē gōṭēk lagē  
*a-beggar became. And he in-country the-inhabitants-among one near*  
 jāhūn rahunā-chhē. Jōn hunān-chō ap<sup>lō</sup> khētō bar<sup>a</sup>hā  
*having-gone lived. By-whom him-to his-own into-field swine*  
 charāḍ-kē paṭhālō; aru hun phal jin bar<sup>a</sup>hā khānā-chhē, ap<sup>lō</sup>  
*feeding-for was-sent; and those fruits which the-swine eating-were, his-own*  
 pōṭ bharūn chāh<sup>lō</sup>. Hūnā-kē māḡ<sup>a</sup>nī kōnē nahī dēi. Tap<sup>a</sup>har  
*belly to-fill he-wished. Him-to alms anybody not gives. Then*  
 hun sudh kar<sup>lō</sup>; aru guṭhiyān, 'mā-chō bābā lagē bahut  
*by-him senses were-made; and said, 'my father near-to many*  
 kamāhā-kō pōṭ-sē āgar khāū-kē milat-āchhē; aru mui bhūkhē marat  
*servants-to belly-than more to-eat got-is; and I hungry dying*  
 āchhē. Mui bābā-lagē uṭhūn jāidē, aru guṭhiyābā, "yē bābā,  
*am. I father-near having-arisen will-go, and will-say, "O father,*  
 mui baikunṭha ul<sup>a</sup>tā, aru tū-chē lagē pāp karunā-chhē. Yadāyē  
*by-me heaven against, and thee-of near sin done-is. Henceforth*  
 mui tū-chō bētā kahūn lāyak nahī āyē. Jisō kamāhā-kā ṭhēv<sup>l</sup>is,  
*I thy son to-be-called worthy not am. As the-servants thou-keepest,*  
 husōi mō-kō ṭhēv<sup>l</sup>." Manē gōkhūn uṭhūn bābā lagē  
*so me keep." In-mind having-thought having-arisen the-father near*



gēlā. Bābā-nē chhōtē bābū-lā dhūr-sē ētē lāh<sup>a</sup>lā,  
*he-went. The-father-by the-younger son-to distance-from coming it-was-seen,*  
 mayā lāg<sup>a</sup>lā, aru dhāv<sup>a</sup>tē gōlō, hunā-chō tōt<sup>a</sup>rā puṭār<sup>a</sup>lō, aru  
*compassion came, and running he-went, him-of neck embraced, and*  
 chūm<sup>a</sup>lō. Bābū hunā-kē gōṭhiyāy<sup>a</sup>lō, 'ai bāpus, mui baikunṭha ul<sup>a</sup>tā  
*kissed. The-son him-to said, 'O father, I heaven against*  
 aru tū-chē ṭhāv<sup>e</sup> pāp karunā-chhē. Yadāyē mui tū-chō bēṭā kahūn  
*and thee-of near sin done-is. Therefore I thy son to-be-called*  
 lāyak nahī āyē.' Bābā-nē kamāhā-sē kah<sup>a</sup>lō, 'achchhā  
*worthy not am.' The-father-by the-servant-to it-was-said, 'good*  
 chhiḍāhi ānā, aru pahirāvā; aru āguṭhi-mē mud<sup>a</sup>rī pahirāvā; aru  
*robe bring, and put-on; and the-finger-on a-ring put; and*  
 gōrē pan<sup>a</sup>hi pahirāvā. Tap<sup>a</sup>har amhī khāvan, aru sukhē rahan.  
*on-foot a-shoe put. Then we will-eat, and happy will-be.*  
 Yō-hārā mā-chō bābū āhē, hun-hārā mar<sup>a</sup>lā bainī, ēdāy jilā; mā-chō  
*Because my son is, he dead was, now revived; my*  
 bābū gavāy<sup>a</sup>nī, phēr mil<sup>a</sup>lō.' Hun-hārā khuṣī kar<sup>a</sup>lā-chō.  
*son was-lost, again was-found.' They merriment made-indeed.*

Barē bābū khētē rah<sup>a</sup>lā. Aru ghar-kē ṭhāvē ēilā, bājā  
*The-eldest son in-the-field was. And the-house-of near he-came, music*  
 aru nāch garaj<sup>a</sup>lō, tā-kē sunilā. Hunā-chō kamāhā-ma-sē gōṭek-kē  
*and dance sounded, that he-heard. His servants-among-from one-to*  
 pūchh<sup>a</sup>lā, 'hun kāy āchhē?' Kamāhā gōṭhiyāy<sup>a</sup>lō, 'tum-chō bhāi  
*he-asked, 'that what is?' By-the-servant it-was-said, 'thy brother*  
 ēilā. Tum-chē bābā-nē banak banak khavāy<sup>a</sup>lā; kāi-kē hunā-chō  
*came. Thy father-by good good feast-is-given; because-that him*  
 banē pāy<sup>a</sup>lā.' Yē bāt sunūn barē bābū ris hōy<sup>a</sup>lā, aru  
*safe he-received.' This thing having-heard the-elder son angry became, and*  
 bhitar nō gēlā. Tap<sup>a</sup>har hunā-chō bāpus bāhir āy<sup>a</sup>lō, hunā-kē manāū-kē  
*inside not went. Then him-of the-father out came, him-to entreat-to*  
 lāg<sup>a</sup>lō. Hun-hārā bābā-sē bōl<sup>a</sup>lā, 'bābā, mui tum-chē it<sup>a</sup>nē  
*began. By-him the-father-to it-was-spoken, 'father, by-me thee-of so-many*  
 baras sēvā kar<sup>a</sup>nī, aru tum-chē kahē chal<sup>a</sup>nī. Tū-chō mō-kē bhērī-  
*years service was-done, and thee-of order was-obeyed. You me-to sheep-*  
 pilā khāū-kō kabhū nā dilās, ki mui apilō mit-saṅgē khuṣī  
*young-one eating-for ever not gave, that I my-own friends-with merriment*  
 karūn rah<sup>a</sup>tō. Tum-chē chhōṭā bābū jō kis<sup>a</sup>bī saṅg rah<sup>a</sup>lō,  
*having-made might-have-been. Thy younger son who harlots with lived,*  
 aru jamā-dhan-kē urāy<sup>a</sup>lās, vō dāy āilā, tō banak banak  
*and property squandered, he when came, then good good*  
 khavāy<sup>a</sup>lō.' Bābā gōṭhiyāy<sup>a</sup>lā, 'ē bābū, tū-chō mā-chō sāthē āchhat;  
*feast-is-given.' The-father said, 'O son, thou me-of with art;*

aru mā-chō sabai tū-chō āchhai. Tū-chō chhōṭē bhāi ēilā,  
*and my all thine is. Thy younger brother came,*  
 khuśi hōñn ṭhāhā, kāi-kē tū-chō bhāi mar'lā bainīt,  
*delight having-become was-right, because thy brother dead was,*  
 hārā-jillā; gavāy<sup>a</sup>nī, phēr mil<sup>a</sup>lō.  
*he-alive-is; was-lost, again is-found.'*

## NĀHARĪ.

The Nāhars were enumerated in the following districts of the Central Provinces at the Census of 1891 :—

|                                    |     |
|------------------------------------|-----|
| Raipur . . . . .                   | 171 |
| Bilaspur . . . . .                 | 88  |
| Sambalpur . . . . .                | 37  |
| Chhattisgarh Feudatories . . . . . | 442 |
| Oriya Feudatories . . . . .        | 256 |
| TOTAL . . . . .                    | 994 |

Their dialect Nāharī has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482.

Specimens have since been received from Kanker, and they show that Nāharī is closely related to Hal<sup>a</sup>bī.

The phonetical system is the same as in Hal<sup>a</sup>bī, and the inflexion of nouns is almost identical. The dative is formed by adding one of the suffixes *kē*, *k*, *kō*, *kā*, and *lā*; thus, *bāp-kē*, to the father; *būbā-kā*, to the son. In the ablative we find the suffixes *sē* and *bē* corresponding to Hal<sup>a</sup>bī *sē* and *lē*; thus, *dhan-sē*, from the property; *dhūr-bē*, from far off. In the genitive the ordinary Hal<sup>a</sup>bī suffixes are used; thus, *nāch-kō*, of dancing; *dēs-kē*, of a country. Note also forms such as *mānē-chā*, of a man; *dayā-kar<sup>l</sup>lō bad<sup>a</sup>lā*, return for compassion. In the plural we find Chhattisgarhī forms such as *mitān-sāngē*, with my friends.

‘My’ is *mō-chō*, *mā-chō*, and *mērē*; ‘this’ is *yē* and *yō*, genitive *ih-chō*, etc.

The verb substantive is inflected as in Hal<sup>a</sup>bī; thus, *āsē*, he is; *rah<sup>l</sup>lō*, *rah<sup>l</sup>lē*, *rah<sup>a</sup>lā*, he was. Peculiar forms are *āsat*, thou art; *rah<sup>a</sup>bō*, he was.

The past tense of finite verbs is formed as in Hal<sup>a</sup>bī; thus, *chāhō*, he wished; *gailō*, he went; *ṭār<sup>l</sup>lē*, I transgressed; *kar<sup>a</sup>bē*, I did. Note forms such as *hāsīdā*, he laughed; *karindā*, I did; *ilīs*, he came; *dilās*, he gave, etc.

Instances of the future are *jāindē*, I will go; *sāṅghūndē*, I will say; *dēh<sup>a</sup>chō*, I will give. Note also forms such as *khād<sup>a</sup>lū*, let us eat; *pīlū*, let us drink.

The general character of the dialect will be seen from the specimens which follow. They have been received from Kanker.

[ No. 92.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL<sup>a</sup>BĪ.

NĀHARĪ DIALECT.

(KANKER.)

## SPECIMEN I.

कोन्हू मानेचा दो कड़हा आसत। हूने धूली कड़हा बूवाका सांघलो,  
ऐ बूवा, धनसे जो बाँटो हो हुन मके देय। पन्हाय हुन हुनाक आपला धन

बाटून दिली । खूबै दिन नई होऊन रहलो कि धूली कड़हा सबो इकठावलो दूर देश निकरून गेलो, और हुवाँ अडरापन करलो । सब मालक उड़ाऊन दिलो । जबई उरकलो हुन देशमें खूब दुकाल पडलो और हुन गरीब होलो । और हुन देशके बसलो माने एकलो घरे रहलो । हुने हुन अपलोय खेत सीरोय चराऊँक पठावलो और हुन सीरोय खात रहलो हुनाचो पुटो भरलो भावलो । कोन्हा कई नई दीलास । तब चेत करलो और अपनेय बोललो, मेरे बूवा घरे कसैया ठोबलास खादलो सबन-वोरी बाचलो और मई भूखे मरिदाहा । इथावे उठून बूवा-लग जाईंदे और हुनके सांघून्दे, ऐ बूवा, संसार-बाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे बेठा कहतले नौहौं । माचो हुन नौकर-बराबर करूक । तब हुन उठून बूवा-बग गेलो । पर हुन खूबै धूरवे देखून मया करून और पराऊन टोटरे लटकून चूमले । कड़हा बापके बोललो, ए बूवा संसार-बाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे बेठा कहतले नौहौं । फेर बूवा बोललो अपलो नौकर अच्छा कपड़ा निकराला हुनाक नेसावा । और हुनाक हाथामें मुद्दो अन खाटले आवा पाहनीले । अन हमी खादलूँ पीलूँ आनन्द करलूँ । काय किँ माचो कड़हो मरू रहलो फेर जीवलो पकाये रहले फेर मिललो । तब हुन खुशी लागलो ॥

हुनाचो वड़े कड़हा बेड़े रहलो । और जब हुन येते वखत घरे लघे अँवरलो तब मादरचो नाचचो कुलहार सुनलो । तब हुन आपला नौकर आसे हुनाक पूँछा कि यो कई आय । हुन हुनाक बोललो, तुचो दादा इलो आसे अन तुचो बूवा अच्छा खादलो, कई कि हुनाक कड़हो नंगत आसे । प हुन रिस करलो और भीतर जाऊँक इरादा नी रहलो । हुनाचो बूवा बाहिर इलो अन मनावलो । हुन बापके जवाब दीले, देख इतरो वरसे तुचो सेवा करिंदा अन कमे तुचा बातक नई टारले । अन कमी वोकड़ो-कड़हो नी दिविस कि आपन मितान-संगे खुशी करतूँ । फेर तुचो कड़हो तुचो धनक बाइला संगे खादलो जिसे इलिस तिसे तुमी अच्छा खादवा । बूवा हुनाक बोललो ऐ कड़हो तू माचा संग सगारे दिन आसत । जो कितना आसे तुचो आय । फेर आनन्द करा खुशी करूँक चाहिवा ; काय कि ये तुचो दादा मरल रहला फेर जीवले; पकाये रहलो फेर मिललो ॥

[ No. 92.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABĪ.

NĀHARĪ DIALECT.

(STATE KANKER.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnhū mānē-chā dō kaṛ<sup>a</sup>hā āsat. Hūnē dhūli kaṛ<sup>a</sup>hā būbā-kā  
*Certain man-of two sons were. Them-from small son father-to*  
 sāngh<sup>a</sup>lō, ‘ai būbā, dhan-sē jō bāṭō hō hun ma-kē dēy.’  
*said, ‘O father, wealth-from which share is that me-to give.’*  
 Panhāy hun hunā-k āp<sup>a</sup>lā dhan bāṭūn dilī. Khūbai din  
*Then he him-to his-own wealth having-distributed gave. Many days*  
 naī hōūn rah<sup>a</sup>lō ki dhūli kaṛ<sup>a</sup>hā sabō ikathā<sup>a</sup>lō  
*not having-become remained that the-small son all gathered-together*  
 dūr-dēs nik<sup>a</sup>rūn gailō, aur huvā aḍ<sup>a</sup>rāpan kar<sup>a</sup>lō, sab  
*far-country-(to) having-started went, and there bad-conduct did, all*  
 māl-ka urāūn dilō. Jabaī urak<sup>a</sup>lō hun dēs-mē khūb  
*wealth having-squandered gave. When spent that country-in much*  
 dukāl paḍ<sup>a</sup>lō, aur hun garib hōlō; aur hun dēs-kē bas<sup>a</sup>lō  
*famine fell, and he poor became; and that country-of living*  
 mānē ek<sup>a</sup>lō gharē rah<sup>a</sup>lo. Hūnē hun ap<sup>a</sup>lōy khēt sōrōy charāū-k  
*men one-of in-house he-lived. Him-by him his-own field swine to-graze*  
 paṭhā<sup>a</sup>lō, aur hun sōrōy khāt rah<sup>a</sup>lō hunā-chō puṭō bhar<sup>a</sup>lō bhā<sup>a</sup>lō.  
*was-sent, and he the-swine eating remained that-from belly filling he-wished.*  
 Kōnhā kaī naī dilās. Tab chēt kar<sup>a</sup>lō aur ap<sup>a</sup>nēy bōl<sup>a</sup>lō, ‘mērē  
*Anybody anything not gave. Then sense he-did and himself said, ‘my*  
 būbā gharē kamaiyā ṭhōb<sup>a</sup>lās, khād<sup>a</sup>lō saban-vōrī bāch<sup>a</sup>lō, aur maī  
*father in-house workers kept, eating all-of it-remained, and I*  
 bhūkhē maridāhā; ithā-bē uṭhūn būbā-lag jāīndē aur hun-kē  
*hungry dying-am; here-from having-arisen father-near I-will-go and him-to*  
 sānghūndē, ‘ai būbā, sansār-bāhirī pāp kar<sup>a</sup>bē an tu-chē-pur<sup>a</sup>hē pāp  
*will-speak, ‘O father, the-world-against sin I-did and thee-of-before sin*  
 kar<sup>a</sup>bē. Maī tu-chē bēṭā kahat-lē nau-haū. Mā-chō hun naukar-barābar  
*I-did. I thy son to-be-called not-am. Me-to that servant-like*  
 karūk.’ Tab hun uṭhūn būbā-bag gailō. Par hun khūbai  
*do.’ Then he having-arisen father-near went. But he much*  
 dhūr-bē dēkhūn mayā karūn aur parāūn tōṭ<sup>a</sup>rē  
*far-from having-seen kindness having-done and having-run on-the-neck*

laṭ<sup>a</sup>kūn chūm<sup>a</sup>lē. Kar<sup>a</sup>hā bāp-kē bōl<sup>a</sup>lō, 'ē būbā,  
*having-hung kissed. The-son the-father-to spoke, 'O father,*  
 sansār-bāhirī pāp kar<sup>a</sup>bē an tu-chē-pur<sup>a</sup>hē pāp kar<sup>a</sup>bē. Maī  
*the-world-against sin I-did and thee-of-before sin did. I*  
 tu-chē bēṭā kahat-bē nau-haū.' Phēr būbā bōl<sup>a</sup>lō ap<sup>a</sup>lō naukar,  
*thy son to-be-called not-am.' Again the-father said his-own (to-)servants,*  
 'achchhā kap<sup>a</sup>rā nik<sup>a</sup>rā-lā hunā-k nēsāvā; aur hunā-k hāthā-mē  
*'good cloth take-out him cause-to-put-on; and him-to the-hand-in*  
 muddō an khāṭē-lē āvā pāh<sup>a</sup>nilē, an hamī khād<sup>a</sup>lū pīlū  
*a-ring and the-leg-in shoes make-him-wear, and we will-eat will-drink*  
 ānand kar<sup>a</sup>lū. Kāy-kī mā-chō kar<sup>a</sup>hō marū rah<sup>a</sup>lō, phēr jiv<sup>a</sup>lō; pakāyē  
*joy will-do. Because my son dead was, again lived; lost*  
 rah<sup>a</sup>lē, phēr mil<sup>a</sup>lō.' Tab hun khuṣī lāg<sup>a</sup>lō.  
*was, again is-found.' Then to-him gladness was-attached.*  
 Hunā-chō barē kar<sup>a</sup>hā bēṛē rah<sup>a</sup>lō. Aur jab hun yētē  
*His elder son in-the-field was. And when he coming*  
 bakhat gharē-laghē āvar<sup>a</sup>lō, tab mādar-chō nāch-chō kul<sup>a</sup>hār sun<sup>a</sup>lō. Tab  
*time house-near arrived, then music-of dance-of noise he-heard. Then*  
 hun āp<sup>a</sup>lā naukar āsē hunā-k pūchhā ki, 'yō kāī āy?' Hun  
*he his-own servant was him-to asked that, 'this what is?' He*  
 hunā-k bōl<sup>a</sup>lō, 'tu-chō dādā ilō āsē, an tu-chō būbā achchhā  
*him-to said, 'thy brother come is, and thy father good (things)*  
 khād<sup>a</sup>lō, kāī-ki hunā-k kar<sup>a</sup>hō naṅgat āsē. Pa hun ris kar<sup>a</sup>lō  
*ate, because-that him-to son well is. But he anger made*  
 aur bhītar jāū-k irādā nī rah<sup>a</sup>lō. Hunā-chō būbā bāhir ilō an  
*and inside go-to wish not was. Him-of father outside came and*  
 manāv<sup>a</sup>lō. Hun bāp-kē javāb dilē, 'dēkh, it<sup>a</sup>rō bar<sup>a</sup>sē  
*entreated-(him). He the-father-to reply gave, 'look, so many years*  
 tu-chō sēvā karindā, an kabhē tu-chā bāt-ka naī ṭār<sup>a</sup>lē, an kabhī  
*thy service I-doing, and ever thy word-to not transgressed and ever*  
 bōk<sup>a</sup>rō-kar<sup>a</sup>hō nī divis ki āpan mitān-saṅgē khuṣī kar<sup>a</sup>tū. Phēr  
*gout-child not gavest that my-own friends-with gladness I-might-have-done. Then*  
 tu-chō kar<sup>a</sup>hō tu-chō dhan-k bāilā-saṅgē khād<sup>a</sup>lō, jisē ilis tisē tumī  
*thy son thy wealth-to women-with ate, as came so you*  
 achchā khād<sup>a</sup>vā.' Būbā hunā-k bōl<sup>a</sup>lō, 'ai kar<sup>a</sup>hō, tū mā-chā-  
*good (things) gave-to-eat.' The-father him-to said, 'O son, thou me-of-*  
 saṅga sagārē din āsat; jō-kit<sup>a</sup>nā āsē tu-chō āy. Phēr ānand  
*with all days art; whatever is thine is. Then gladness*  
 karā khuṣī karūk chāhibā; kāy-ki yē tu-chō  
*having-done merriment to-make was-proper; because-that this thy*  
 dādā mar<sup>a</sup>la rah<sup>a</sup>lā, phēr jiv<sup>a</sup>lē; pakāyē rah<sup>a</sup>lō, phēr mil<sup>a</sup>lō.  
*brother dead was, again lived; lost was, again is-found.'*

[No. 93.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

NĀHARĪ DIALECT.

(KANKER.)

## SPECIMEN II.

एकलो बाघेडो कोनटा वनमें पडदो सोववो । हुरहा खुवसे उंचेलो हुनाचो पास आपलो वीलमेसे निकरलो । हुन आरोसे बाघेडो उठलो और हुनाचो डौलौ एकले उचेलो-पर हुरहा पडलो । रीसमें ऐना बाघेडोने हुन उचेलोको वीधाना चाहो । उचेलोने अरजी करलो आपलो तुचो वोर और मोचो वोर देख । हमचो मारीदासे आपले कीया बडाई होलो । इहचो सुनलो बाघेडोने उचेलोकी काडून दिलो । उचेलोने अर्जी करलो, कोनटा दिनमें आपलो इहचो दाया-करलो बदला देहचो । इहचो सुन बाघेडो हाँसीदा वन किन्द्रो परावतो । अतकी दिन आसे हुन वनकी-लघे रहिया फाँदो लगावलो । बाघेडो फासलो । हुन हुनको गाय बैलो कथे मारत रहिलो । बाघेडेने फाँदोसे निकरूनके खुबे चाहलो, निकरून ना सकलो । हुन दुखी होवले खुबे गागलो । हुन उचेलोने जेनला बाघेडो काडून रहलो हुन गागलो सुनलो । हुन उचेलो बाघेडोकी गागलो चिन्हलो खोजतेर हुन ठौरवा अयरलो जहाँ बाघेडो फाँदामें पडून रहवो । हुन उचेला आपलो दातोसे फाँदेको काटलो बाघेडो छोडाऊन दिलो ॥

[ No. 93.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABĪ.

NĀHARĪ DIALECT.

(KANKER.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk<sup>a</sup>lō      bāghēḍō      kōn<sup>a</sup>ṭā      ban-mē      paḍ<sup>a</sup>dō      sōv<sup>a</sup>vō.      Hur<sup>a</sup>hā  
*One          tiger          a-certain          forest-in          lying          sleeping-was.          Suddenly*

khub<sup>a</sup>sē      ūchēlō      hunā-chō      pās      āp<sup>a</sup>lō      bīl-mē-sē      nikar<sup>a</sup>lō.      Hun  
*many          mice          him-of          near          their-own          hole-in-from          came-out.          That*

ārō-sē      bāghēḍō      uṭh<sup>a</sup>lō      aur      hunā-chō      ḍaulau      ēk<sup>a</sup>lē      uchēlō-par      hur<sup>a</sup>hā  
*noise-from          the-tiger          arose and          his          paw          one          mouse-on          by-chance*

paḍ<sup>a</sup>lō.      Rīs-mē      ainā      bāghēḍō-nē      hun      uchēlō-kō      bīdhānā      chāhō.  
*fell.          Anger-in          having-come          the-tiger-by          that          mouse-to          to-kill          wished.*

Uchēlō-nē      ar<sup>a</sup>jī      kar<sup>a</sup>lō, 'āp<sup>a</sup>lō tu-chō      vōr      aur      mō-chō      vōr      dēkh.  
*The-mouse-by request was-made, 'you your direction and my direction see.*

Ham-chō      mārīdā-sē      āp<sup>a</sup>lē      kēyā      baḍāi      hōlō.      Ih-chō      sun<sup>a</sup>lō      bāghēḍō-nē  
*Our          killing-from          your          what          greatness          will-be.          This          heard          the-tiger-by*

uchēlō-kē      chhādūn      dilō.      Uchēlō-nē      ar<sup>a</sup>jī      kar<sup>a</sup>lō,  
*the-mouse-to          having-left          was-given.          The-mouse-by          statement          was-made,*

'kōn-ṭā      dīn-mē      āp<sup>a</sup>lō      ih-chō      dāyā-kar<sup>a</sup>lō      bad<sup>a</sup>lā      dēh<sup>a</sup>chō.'      Ih-chō  
*'some          day-in          your-own          this-of          kindness(-of)          return          I-will-give.'          This*

sun      bāghēḍō      hāsīdā,      ban      kindrō      parāvatō.      At<sup>a</sup>kē      dīn      āsē  
*having-heard          the-tiger          laughed,          forest          roaming          ran.          A-few          days          were*

hun      ban-kē      laghē      rahiya      phāḍō      lagāv<sup>a</sup>lō,      bāghēḍō      phās<sup>a</sup>lō.      Hun  
*that          forest-of          near          inhabitants          a-net          fixed,          the-tiger          caught.          He*

hun-kō      gāy-bailō      kathē      mārāt      rahilō.      Bāghēḍē-nē      phāḍō-sē  
*their          cows-and-oxen          sometimes          killing          was.          The-tiger-by          the-net-from*

nik<sup>a</sup>rūn-kē      khubē      chāh<sup>a</sup>lō,      nik<sup>a</sup>rūn      nā      sak<sup>a</sup>lō.      Hun      dukhī  
*coming-out-for          much          wished,          come-out          not          could.          He          troubled*

hōv<sup>a</sup>lē      khubē      gāg<sup>a</sup>lō.      Hun      uchēlō-nē      jēn-lā      bāghēḍō      chhādūn      rah<sup>a</sup>lō  
*having-become          much          roared.          That          mouse-by          which-to          the-tiger          having-left          was*

hun      gāg<sup>a</sup>lō      sun<sup>a</sup>lō.      Hun      uchēlō      bāghēḍō-kē      gāg<sup>a</sup>lō      chinhalō,  
*that          roaring          was-heard.          That          mouse          the-tiger-of          roaring          recognized,*

khōj<sup>a</sup>tē-khōj<sup>a</sup>tē      hun      ṭhaur<sup>a</sup>vā      aya<sup>a</sup>lō      jahā      bāghēḍō      phāḍā-mē      paḍūn  
*searching-searching          that          place          reached          where          the-tiger          net-in          having-fallen*



|                      |                        |              |                    |                 |                   |                     |                  |
|----------------------|------------------------|--------------|--------------------|-----------------|-------------------|---------------------|------------------|
| rah <sup>a</sup> bō. | Hun                    | uchēlō       | āp <sup>a</sup> lō | dātō-sē         | phādē-kō          | kāt <sup>a</sup> lō | bāghēdō          |
| <i>was.</i>          | <i>That</i>            | <i>mouse</i> | <i>its-own</i>     | <i>teeth-by</i> | <i>the-net-to</i> | <i>cut</i>          | <i>the-tiger</i> |
|                      | chhōdāūn               | dilō.        |                    |                 |                   |                     |                  |
|                      | <i>having-released</i> | <i>gave.</i> |                    |                 |                   |                     |                  |

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## FREE TRANSLATION OF THE FOREGOING.

Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me; what greatness will come to you from killing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.

## KAMĀRĪ OR KĀWĀRĪ.

This is the language of an Aboriginal Tribe called Kamār or Kāwār. It is returned only from the district of Raipur, as spoken by 3,743 souls. According to the Census of 1891, it is also spoken by 146 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009.

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows:—

| Name of District<br>or State. |       |
|-------------------------------|-------|
| Raipur                        | 5,205 |
| Bilaspur                      | 23    |
| Sambalpur                     | 164   |
| Bastar                        | 169   |
| Kanker                        | 187   |
| Raigarh                       | 13    |
| Bamra                         | 1,302 |
| Rairakhol                     | 13    |
| Sonpur                        | 28    |
| Patna                         | 375   |
| Kalahandi                     | 338   |
| TOTAL                         | 7,817 |

It will thus be seen that they are found in every Orīyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Bamra. In Raipur they are found principally in the south-east of the district.

Kamārs are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game. They are perhaps the same as the 'Kawars' described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. Whether they are the same as the 'Kanwars' of the Central Provinces Gazetteer, page 413, is more doubtful. They must be distinguished from the Kawars or Kaurs of Chhattisgarh and the Tributary States of Chhota Nagpur.<sup>1</sup>

It has been shown that out of the 7,817 Kamārs counted at the Census of 1891, only 4,009 have been returned as speaking the Kamārī language. The rest speak the language of their more civilised neighbours. Kamārī has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey. A reference, however, to the specimen now received from that district, and to the following remarks, will show that it certainly belongs to the Aryan Family.

A short list of words in the dialect of the 'Komārs' has been printed by Mr. P. N. Bose, in his *Chhattisgar: Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol. lix, Part i, 1890, pp. 289 and f. It is too short to add anything to the materials contained in the specimen printed below.

Kamārī is a dialect of the same stamp as Hal'bi. It agrees with some Aryan languages in some points, and with others in others. Forms and idioms belonging to Chhattisgarhī, Orīyā and Marāṭhī are mechanically mixed together. There is even less of

<sup>1</sup> In the Census Report of the Central Provinces for 1891, the Kamārs and Kawars appear separately in the Caste-Tables. The Kawars are No. 27 in Group II(a) (Cultivators), Class A. Agricultural. The Kamārs are No. 13 in Group IV (Forest and Hill Tribes) of the same class.

uniformity in Kamārī than in Hal<sup>a</sup>bī, and the dialect has every appearance of having been adopted at a comparatively recent period. So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain. The form *hunā-chē*, from the demonstrative pronoun *hun*, occurs for instance as a genitive, as a dative, and even as a nominative.

The Kamārs are stated to resemble the Gōṇḍis in appearance, and it is very probable that their original dialect was some form of Gōṇḍī. The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features.

The phonetical system is the same as in Hal<sup>a</sup>bī, and closely akin to Chhattisgarhī. Compare *kāi-jāt*, some one; *bāṭā*, share; *āchhē*, is.

The inflection of nouns also agrees with Hal<sup>a</sup>bī in so far as the oblique form does not differ from the base, and there does not exist a proper plural. Thus, *dēs-mē*, in a country; *majur-kō*, to the servants.

The usual case suffixes are,—

|        |                     |
|--------|---------------------|
| Instr. | <i>nē</i> .         |
| Dat.   | <i>kō</i> .         |
| Abl.   | <i>sē</i> .         |
| Gen.   | <i>kē, kā, dē</i> . |
| Loc.   | <i>mē</i> .         |

Thus, *abhār-kē ul<sup>a</sup>tā*, against Heaven; *nāchā-dē śabad*, the sound of dancing; *apan-kā gāg<sup>a</sup>rā*, your son.

The personal pronouns usually take the plural form; thus, *am*, I. They form their genitive by adding *chō, chā, or chē*; thus, *ām-chō kar<sup>a</sup>hō*, my son; *tum-chō sām<sup>a</sup>nē*, before you; *tum-chā bhāud*, your brother; *tum-chē chāk<sup>a</sup>rī*, your service. 'My' is, however, also *mōr*; thus, *mōr bāṭā*, my share.

'He' is *hun*, to which *har, ar*, and *ā* are usually added; thus, *hun-har*, he; *hunar-sē*, from him; *hunā-chē*, his. *Har* is borrowed from Chhattisgarhī.

The verb substantive is formed from the bases *hō* and *āchh*; thus, *hō*, he is; *āchhē*, thou art, he is, and they are. The form *āchhat*, he was, is originally the third person plural of the present tense. There are no instances of a real past tense of this verb.

The suffix *dē* which plays a great rôle in the conjugation of the finite verb in Hal<sup>a</sup>bī is also frequent in Kamārī. Thus, *karūndē*, I do; *marūndē*, I am dying; *jāūndē*, I will go; *bōlūndē, bōlādē, and baldē*, he said. Instead of *dē* we also find *dī*; thus, *dukāl parē-dī*, a famine arose; *dēv-dī*, he gave. It will be seen that such forms are used as a present, a past, and a future. They are all present participles.

The true past tense is sometimes formed by adding *iyā*, and sometimes by adding *lā*; thus, *chumbiyā*, he kissed; *miviyō*, he was found; *jālā and jālō*, he became; *bāp-nē hu-sē dēkhiyā, dayā kēlā*, the father saw him and had compassion. Forms such as *tum-chā hukam na tārū*, I did not transgress your command; *bhītar nahī yā*, he did not go in, correspond to the past habitual in Marāṭhī.

Future forms such as *khāvā*, I will eat; *bōl<sup>a</sup>vā*, I will say, also occur in Hal<sup>a</sup>bī.

In the verbal noun and the conjunctive participle we find the same mixture of dialects. Thus, *khātō*, to eat (Hal<sup>a</sup>bī); *karū*, to do (Marāṭhī); *charāun*, in order to tend (mixture of Chhattisgarhī and Marāṭhī); *kayānī*, to be called; *karā-dē*, to do; *hākār-kē*, having called (Chhattisgarhī); *uḥūn*, having arisen (Marāṭhī), and so on.

Causals are apparently formed as in Marāṭhī; thus, *nisāvā*, cause him to put on; *nigāvā*, bring out.

Irregular are *galā*, went (Oṛiyā); *malā*, died (Oṛiyā); *kēlā*, did (Marāṭhī), and so on.

The preceding remarks will be sufficient to show the mixed character of the dialect. For further details the student is referred to the specimen which follows.

[ No. 94.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT.

(DISTRICT RAIPUR.)

कार्ड जात मानुसके दू गागरा आछे । एह-सोय दूधलीने बाबासे बोलादे होय बाबा धन जो हो जा मोर बाँटा हो आमचो दे । तब बाबा हुन्हरको अपन धन बाँटिया । जुगे दिन न टहा कि दूधली गागरा जमा माल दूकटा कर धूर देश गला । और वहाँ फंदी संग दिन गुतिया अपनो माल हरखत जालो । जब हुन सब उड़ावन दीला तब हुन देशमें बड़ा दुकाल पड़ेदी और हुनहर भिखारी जाला । और हुन देशके ठीला-में एक लगे गेला ठीला जोन हुन्हरको अपन खेते बरहा चराउन बोया । और हुन्हर हुन फोसे बरहा खायदी अपने पोटा खावाँ बोलून्दे । क्यों हुँसे कोई कुछ न देवदी । तब हुँसे चेत हेलो और खोखईदी, आमचो बापके लगे कीधी मजूर-को खातो कौरासे जुगे खाजा मिवेदी और अम भूखो मरून्दे । अम उठून अपन बाबा लगे जाऊन्दे और बोलवाँ कि हो बाबा अम अभाकरके उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । अम्हणें अपने मजूरनि बेदी एकके सामान करा । इहार सोच केला हुन उठून अपने बाप लगे गला । पर हुन दूर ठावाँ आछे कि हुन बापने हुसे देखिया दया केला और धावियाँ हुनूसे गले पोटाया हुन चूमबिया । पुत्र हुनसे बलिया होय बाबा अम अभाकरके उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । बाबा अपन नौकरसे बलिया, सबसे नीचो चिंदरो निगावा हुने निसावा । और मूँदी और गोड़में पान्हो निसावा । खेल मजा केला । यह आमचो कड़हो आछे मला सने होजी पड़ीयो । हजियो सने तोप मिवियो । तब हुन्हर मजा करूँ लागिया ॥

हुनाचे उड़लो कड़हो जो खेते आछत तब चलिया घर लगे एदला । तब बाजा और नाचादे शब्द सुनेदे । हुनाचे अपन चाकरसे एकको अपन लगे हँकारके पूँछिया यहार कार्ड जात आछे । हुनाचे हुनसे बलदे तुमचा भाउद

एइला । हुंसे तुमचा बाबाने नगद खाजा केला हुसोय हुनाचे नगद चंगा लाहिया । यहार सुन उड़लो कड़होने खुनस केला और भीतर नहीं या । हुनर-से बाबा बाहिर एइला हुनासे मनाऊ राला । हुना बापसे जबाब केला दिखा-दे आम इतेक बहरसे तुमचे चाकरी करुंदे और कभूईं हो तुमचा हुकम न टारुं । और अपन काहीं अम्हाँ एक मेंढो पीला नाही देता कि अम्हा अपन मीता संग आनंद करुंदेता । तुमचा यहार कड़लो जो किसबिन संगे तुमचा माल खइला ज्यों-हनी अइला त्यों-हनी अपन हुना लिये नगद खाजा दीला । बाबा हुनाचे बलिया होय कड़हो तुम सब दिन अमचो संगे आछे और जो कुछ अमचा आछे सो सब तुमचा आछे । परंतु आनंद करादे और खुश हुआ-दे वाजिब आछे क्योंतो यहार तुमचा भाउद मला आछे तोई जागिया हाजियो सने तोय मिलयो ॥

[ No. 94.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT.

(DISTRICT RAIPUR.)

## TRANSLITERATION AND TRANSLATION.

Kāi-jāt mānus-kē dū gāgrā āchhē. Ēhū-sōy idh<sup>li</sup>-nē  
*A-certain-individual man-of two sons were. Them-from the-younger*  
 bābā-sē bolā-dē, 'hōy bābā, dhan jō hō jā mōr bātā hō,  
*the-father-to spoke, 'O father, the-wealth which is which my share may-be,*  
 ām-chō dē.' Tab bābā hun-har-kō apan dhan bāṭiyā. Jugē din  
*me-to give.' Then the-father them-to his-own property divided. Many days*  
 na ṭhā ki idh<sup>li</sup> gāgrā jamā māl ikatṭhā kar dhūr  
*not passed that the-younger son all property together having-made distant*  
 dēs galā; aur vahā phandī saṅg din gutiyā ap<sup>nō</sup> māl  
*country(-to) went; and there evil-people with days passing his-own property*  
 har<sup>khat</sup> jālō. Jab hun sab urāv<sup>n</sup>-dilā tab hun dēs-mē  
*wasting became. When he all had-squandered then that country-in*  
 barā dukāl parē-dī; aur hun-har bhikhārī jālā. Aur hun dēs-kē  
*a-great famine fell; and he beggar became. And that country-of*  
 ṭhilā-mē ēk lagē gēlā ṭhilā, jōn hun-har-kō apan khētē bar<sup>hā</sup>  
*countrymen-in one near he-went stayed, who him his-own fields-in swine*  
 charāun bōyā. Aur hun-har hun phōsē bar<sup>hā</sup> khāy-dī, ap<sup>nē</sup> pōṭ  
*to-feed sent. And he those husks the-swine used-to-eat, his-own belly*  
 khāvā bōlūndē. Kyō? Hūsē kōi kuchh na dēv-dī. Tab hūsē  
*will-eat said. Why? To-him anybody anything not used-to-give. Then him-to*  
 chēt hēlō, aur khōkhai-dī, 'ām-chō bāp-kē lagē kēdhī majūr-kō  
*senses became, and thought, 'my father-of near how-many labourers-to*  
 khātō kaūrā-sē jugē khājā mivē-dī, aur am bhūkhō marūndē. Am  
*to-eat food-than more food is-got, and I from-hunger am-dying. I*  
 uṭhūn apan bābā lagē jāūndē aur bōlvā ki, "hō bābā,  
*having-arisen my-own father near am-going and I-will-say that, "O father,*  
 am abhār-kē ulṭā aur tum-chō sām<sup>nē</sup> pāp kēlā. Udāy am apan-kā  
*I heaven-to opposed and thee-of before sin did. Now I thy*  
 gāgrā kāyānī ās<sup>ki</sup> nāhī. Amhā ap<sup>nē</sup> majūr<sup>ni</sup> bēdī ēk-kē  
*son to-be-called so I-am-not. Me thy-own labourers among one-of*  
 sāmān karā." Ihār sōch kēlā, hun uṭhūn ap<sup>nē</sup> bāp lagē galā.  
*like make." This thought he-made, he having-arisen his-own father near went.*  
 Par hun dūr ṭhāvā āchhē ki hun bāp-nē husē dēkhiyā, dayā kēlā.  
*But he far-off place-in was that his father him having-seen, pity did.*  
 aur dhāviyā hunū-sē galē potāyā, hun chumbiyā. Putra hun-sē  
*and running him about-the-neck embraced, him kissed. The-son to-him*

baliyā, 'hōy bābā, am abhār-kē ulṭā aur tum<sup>a</sup>chō sām<sup>nē</sup> pāp kēlā.  
*spoke, 'O father, I heaven-to opposite and thee before sin did.*  
 Udāy am apan-kā gāg<sup>rā</sup> kāyānī ās<sup>kī</sup> nahī.' Bābā apan  
*Now I thy son to-be-called so not-am.' The-father his-own*  
 naukar-sē baliyā, 'sab-sē nikō chīdarō nigāvā, hunē nisāvā. Aur mūdi  
*servants-to spoke, 'all-from good clothes bring-out, him-on put. And ring*  
 aur gōṛ-mē pānhō nisāvā. Khailā, majā-kēlā. Yahā ām-chō kar<sup>hō</sup>  
*and feet-on shoes put. Let-us-eat, merry-let-us-make. This my son*  
 āchhē malā-sanē, hōjī parīyō; hājīyō-sanē, tōp miviyō.' Tab hun-har  
*is having-died, alive came; being-lost-from, again he-is-found.' Then they*  
 majā karū lāgiyā.  
*merriment to-make began.*

Hunā-chē ur<sup>lō</sup> kar<sup>hō</sup> jō khētē āchhat, tab chaliyā ghar lagē ēilā,  
*His elder son who in-fields was, then walking house near came,*  
 tab bājā aur nāchā-dē śabad sunēdē. Hunā-chē apan chākar-sē  
*then music and dancing sound he-heard. He his-own servants-from*  
 ēk-kō apan lagē hākar-kē pūchhiyā, 'yahār kākī jāt-āchhē?' Hunā-chē  
*one his-own near calling asked, 'this what going-on-is?' He*  
 hun-sē bal-dē, 'tum-chā bhāud ēilā, hūsē tum-chā bābā-nē nagad  
*him-to spoke, 'thy brother came, for-him thy father-by good*  
 khājā kēlā; husōy hunā-chē nagad chaṅgā lāhiyā.' Yahār sun ur<sup>lō</sup>  
*feast was-made; because him well healthy he-found.' This hearing the-elder*  
 kar<sup>hō</sup>-nē khunas kēlā aur bhitar nahī yā. Hunar-sē bābā bāhir ēilā,  
*son-by anger was-made and inside not went. Therefore father outside came,*  
 hunā-sē manāū-rālā. Hunā bāp-sē jabāb kēlā, 'dikhā-dē, ām itēk  
*him-to remonstrating-was. He the-father-to answer did, 'see, I so-many*  
 bachhar-sē tum-chē chāk<sup>rī</sup> karūndē aur kabhūī-hō tum-chā hukam na  
*years-since thy service am-doing and ever-even thy orders not*  
 tārū. Aur apan kāhī āmhā ēk mēṛhō-pilā nahī dētā ki  
*transgressed. And you ever me one sheep-young-one not gave that*  
 āmhā apan mitā saṅg ānand kārūndētā. Tum-chā yahār kar<sup>lō</sup> jō  
*I my-own friends with merry might-make. Thy this son who*  
 kis<sup>bin</sup> saṅgē tum-chā māl khailā .jyō-hanī aīlā, tyō-hanī apan  
*harlots with thy fortune ate-up as-even he-came, so-even your-Honour*  
 hunā liyē nagad khājā dīlā.' Bābā hunā-chē baliyā, 'hōy kar<sup>hō</sup>, tum  
*him for good feast gave.' The-father him-to spoke, 'O son, thou*  
 sab din am-chō saṅgē āchhē, aur jō-kuchh am-chā āchhē sō sab tum-chā  
*all days me with art, and whatever mine is that all thine*  
 āchhē; parantu ānand-karādē aur khus-huādē vājib āchhē, kyō-tō yahār  
*is; but merry-make-to and pleased-to-be proper is, because this*  
 tum-chā bhāud malā āchhē, tōī jāgiyā; hājīyō-sanē, tōy mil<sup>yō</sup>.  
*thy brother dead was, and-he became-alive; having-been-lost, he is-found.'*

# STANDARD LIST OF WORDS AND SENTENCES

| English.            | Kōōkapi (Kanara).  | Kōōkapi (Karwar). | Chitpāvanī (Ratnagiri).           | Kōlī (Thana).            |
|---------------------|--------------------|-------------------|-----------------------------------|--------------------------|
| 1. One . . . .      | Yēk . . . .        | Ēka . . . .       | Ēk . . . .                        | Yēk . . . .              |
| 2. Two . . . .      | Dōn . . . .        | Dōni . . . .      | Dōn . . . .                       | Dōn . . . .              |
| 3. Three . . . .    | Tin . . . .        | Tini . . . .      | Tin . . . .                       | Tin . . . .              |
| 4. Four . . . .     | Chār . . . .       | Chāri . . . .     | Chār . . . .                      | Chār . . . .             |
| 5. Five . . . .     | Pāts . . . .       | Pātsa . . . .     | Pāts . . . .                      | Pāts . . . .             |
| 6. Six . . . .      | Sō . . . .         | Sa . . . .        | Sāhā . . . .                      | Sa, or sā . . . .        |
| 7. Seven . . . .    | Sāt . . . .        | Sāta . . . .      | Sāt . . . .                       | Sāt . . . .              |
| 8. Eight . . . .    | Āṭ . . . .         | Āṭa . . . .       | Āṭh . . . .                       | Āṭ . . . .               |
| 9. Nine . . . .     | Nōv or nav . . . . | Navva . . . .     | Naū . . . .                       | Nav . . . .              |
| 10. Ten . . . .     | Dhā . . . .        | Dhā . . . .       | Dāhā . . . .                      | Dhā . . . .              |
| 11. Twenty . . . .  | Vis . . . .        | Visa . . . .      | Vis . . . .                       | Īs . . . .               |
| 12. Fifty . . . .   | Pannās . . . .     | Pannāsa . . . .   | Pannās . . . .                    | Pannās . . . .           |
| 13. Hundred . . . . | Śembor . . . .     | Śambhari . . . .  | Śambhar . . . .                   | Śambar . . . .           |
| 14. I . . . .       | Hāv . . . .        | Hāvā . . . .      | Mē . . . .                        | Mi, or myā . . . .       |
| 15. Of me . . . .   | Mojē . . . .       | Ma-gelē . . . .   | Mādzhō; mājhi; mādzhā . . . .     | Mādzā, or māndzā . . . . |
| 16. Mine . . . .    | Mojē . . . .       | Ma-gelē . . . .   | Mādzhō; mājhi; mādzhā . . . .     | Mādzā, or māndzā . . . . |
| 17. We . . . .      | Āmī . . . .        | Āmmī . . . .      | Āmhi . . . .                      | Āmī, āpun . . . .        |
| 18. Of us . . . .   | Ām-chē . . . .     | Ām-gelē . . . .   | Ām-tsō; ām-chi; ām-tsā . . . .    | Ām-tsā . . . .           |
| 19. Our . . . .     | Ām-chē . . . .     | Ām-gelē . . . .   | Ām-tsō; ām-chi; ām-tsā . . . .    | Ām-tsā . . . .           |
| 20. Thou . . . .    | Tū . . . .         | Tū . . . .        | Tū . . . .                        | Tū . . . .               |
| 21. Of thee . . . . | Tujē . . . .       | Tu-gelē . . . .   | Tudzhō; tujhi; tudzhā . . . .     | Tudzā . . . .            |
| 22. Thine . . . .   | Tujē . . . .       | Tu-gelē . . . .   | Tudzhō; tujhi; tudzhā . . . .     | Tudzā . . . .            |
| 23. You . . . .     | Tumī . . . .       | Tummi . . . .     | Tumhi . . . .                     | Tumī . . . .             |
| 24. Of you . . . .  | Tum-chē . . . .    | Tum-gelē . . . .  | Tum-tsō; tum-chi; tum-tsā . . . . | Tum-tsā . . . .          |
| 25. Your . . . .    | Tum-chē . . . .    | Tum-gelē . . . .  | Tum-tsō; tum-chi; tum-tsā . . . . | Tum-tsā . . . .          |



# IN THE VARIOUS DIALECTS OF MARĀṬHĪ.

| Marāṭhī (Poona). | Varhāḍī Kuṇ'bi (Akola).  | Nāgpuri (Nagpur).    | Hal'bi (Bastar).          | English.     |
|------------------|--------------------------|----------------------|---------------------------|--------------|
| Ēk . . . .       | Yēk . . . .              | Ēk . . . .           | Gōṭōk . . . .             | 1. One.      |
| Dōn . . . .      | Dōn . . . .              | Dōn . . . .          | Dui-ṭhān . . . .          | 2. Two.      |
| Tin . . . .      | Tin . . . .              | Tin . . . .          | Tin . . . .               | 3. Three.    |
| Chār . . . .     | Chār . . . .             | Chār . . . .         | Chār . . . .              | 4. Four.     |
| Pāts . . . .     | Pāts . . . .             | Pāts . . . .         | Pāch . . . .              | 5. Five.     |
| Sāhā . . . .     | Sahā ; sā . . . .        | Sāh . . . .          | Chhaḥ . . . .             | 6. Six.      |
| Sāt . . . .      | Sāt . . . .              | Sāt . . . .          | Sāt . . . .               | 7. Seven.    |
| Āṭh . . . .      | Āṭh . . . .              | Āṭh . . . .          | Āṭh . . . .               | 8. Eight.    |
| Naū . . . .      | Nav . . . .              | Naū . . . .          | Nau . . . .               | 9. Nine.     |
| Dāhā . . . .     | Dahā ; dhā . . . .       | Dāhā . . . .         | Das . . . .               | 10. Ten.     |
| Vis . . . .      | Īs ; yīs . . . .         | Īs, vīs . . . .      | Bis . . . .               | 11. Twenty.  |
| Pannās . . . .   | Pannās . . . .           | Pannās . . . .       | Pachās . . . .            | 12. Fifty.   |
| Śambhar . . . .  | Śambar ; śambhar . . . . | Śambhar . . . .      | Sau . . . .               | 13. Hundred. |
| Mī . . . .       | Mī . . . .               | Mī . . . .           | Mui, mai . . . .          | 14. I.       |
| Mādzhā . . . .   | Māhā . . . .             | Māhā, mādzhā . . . . | Mō-chō . . . .            | 15. Of me.   |
| Mādzhā . . . .   | Māhā . . . .             | Māhā, mādzhā . . . . | Mō-chō . . . .            | 16. Mine.    |
| Āmhi . . . .     | Āmī . . . .              | Āmhi . . . .         | Amī . . . .               | 17. We.      |
| Ām-tsā . . . .   | Ām-tsā . . . .           | Ām-tsā . . . .       | Am-chō, or amar . . . .   | 18. Of us.   |
| Ām-tsā . . . .   | Ām-tsā . . . .           | Ām-tsā . . . .       | Am-chō, or amar . . . .   | 19. Our.     |
| Tū . . . .       | Tū . . . .               | Tū . . . .           | Tui . . . .               | 20. Thou.    |
| Tudzhā . . . .   | Tuhā . . . .             | Tuhā, tudzhā . . . . | Tu-chō, or tōr . . . .    | 21. Of thee. |
| Tudzhā . . . .   | Tuhā . . . .             | Tuhā, tudzhā . . . . | Tu-chō, or tōr . . . .    | 22. Thine.   |
| Tumhi . . . .    | Tumī . . . .             | Tumhi . . . .        | Tum . . . .               | 23. You.     |
| Tum-tsā . . . .  | Tum-tsā . . . .          | Tum-tsā . . . .      | Tum-chō, or tamar . . . . | 24. Of you.  |
| Tum-tsā . . . .  | Tum-tsā . . . .          | Tum-tsā . . . .      | Tum-chō, or tamar . . . . | 25. Your.    |

| English.              | Kōṅkaṇī (Kanara).       | Kōṅkaṇī (Karwar).         | Chitpāvanī (Ratnagiri).               | Kōṇī (Thana).                 |
|-----------------------|-------------------------|---------------------------|---------------------------------------|-------------------------------|
| 26. He . . . . .      | To . . . . .            | To . . . . .              | To . . . . .                          | To . . . . .                  |
| 27. Of him . . . . .  | Tā-chē . . . . .        | Tā-gelē . . . . .         | Tē-tsō ; tē-chī ; tē-tsā . . . . .    | Tyā-tsā . . . . .             |
| 28. His . . . . .     | Tā-chē . . . . .        | Tā-gelē . . . . .         | Tē-tsō ; tē-chī ; tē-tsā . . . . .    | Tyā-tsā . . . . .             |
| 29. They . . . . .    | Te . . . . .            | Te . . . . .              | Tē ; tyō ; tī . . . . .               | Tē . . . . .                  |
| 30. Of them . . . . . | Tā-chē . . . . .        | Tā-gelē . . . . .         | Tēn-tsō ; tēn-chī ; tēn-tsā . . . . . | Tyān-tsā . . . . .            |
| 31. Their . . . . .   | Tā-chē . . . . .        | Tā-gelē . . . . .         | Tēn-tsō ; tēn-chī ; tēn-tsā . . . . . | Tyān-tsā . . . . .            |
| 32. Hand . . . . .    | Hāt . . . . .           | Hātu . . . . .            | Hāt . . . . .                         | Hāt . . . . .                 |
| 33. Foot . . . . .    | Pāyi . . . . .          | Pāvula . . . . .          | Pāy . . . . .                         | Pāy . . . . .                 |
| 34. Nose . . . . .    | Nāk . . . . .           | Nāka . . . . .            | Nāk . . . . .                         | Nāk . . . . .                 |
| 35. Eye . . . . .     | Ḍolo . . . . .          | Ḍolo . . . . .            | Ḍolo . . . . .                        | Ḍolā . . . . .                |
| 36. Mouth . . . . .   | Topḍ . . . . .          | Topḍa . . . . .           | Tōṇḍ . . . . .                        | Tōṇḍ . . . . .                |
| 37. Tooth . . . . .   | Dāt . . . . .           | Dāntu . . . . .           | Dāt . . . . .                         | Dānt . . . . .                |
| 38. Ear . . . . .     | Kān . . . . .           | Kānū . . . . .            | Kān . . . . .                         | Kān . . . . .                 |
| 39. Hair . . . . .    | Kēs . . . . .           | Kēsū . . . . .            | Kēs . . . . .                         | Kēs . . . . .                 |
| 40. Head . . . . .    | Takli . . . . .         | Māttē . . . . .           | Kapāl ; ḍokā . . . . .                | Ḍokē, māthā . . . . .         |
| 41. Tongue . . . . .  | Jib . . . . .           | Jiba . . . . .            | Jibh . . . . .                        | Jib . . . . .                 |
| 42. Belly . . . . .   | Poṭ . . . . .           | Poṭa . . . . .            | Pōṭ . . . . .                         | Pōṭ . . . . .                 |
| 43. Back . . . . .    | Pāṭh . . . . .          | Phāṭi . . . . .           | Pāṭh . . . . .                        | Pāṭ . . . . .                 |
| 44. Iron . . . . .    | Lōkāḍ . . . . .         | Lokhaṇḍa . . . . .        | Lōkhaṇḍ . . . . .                     | Lōkaṇḍ . . . . .              |
| 45. Gold . . . . .    | Bhāṅgār . . . . .       | Bhāṅgāra . . . . .        | Sōnā . . . . .                        | Sōnā . . . . .                |
| 46. Silver . . . . .  | Rupē . . . . .          | Ruppē . . . . .           | Rupā . . . . .                        | Nupa, tsāndi . . . . .        |
| 47. Father . . . . .  | Bāpui . . . . .         | Bāppūsū, or ānū . . . . . | Bāpūs . . . . .                       | Bāpus, or bāpā . . . . .      |
| 48. Mother . . . . .  | Āvai . . . . .          | Āvsu . . . . .            | Āīs . . . . .                         | Āyē, or āis . . . . .         |
| 49. Brother . . . . . | Bhāv or bāv . . . . .   | Bhāvu . . . . .           | Bhāūs . . . . .                       | Bhāūs . . . . .               |
| 50. Sister . . . . .  | Bhaiṇ or baiṇ . . . . . | Bhaiṇi . . . . .          | Bēh <sup>h</sup> ṇīs . . . . .        | Bāiṇ . . . . .                |
| 51. Man . . . . .     | Munis . . . . .         | Manushyu . . . . .        | Māṇūs . . . . .                       | Mānus . . . . .               |
| 52. Woman . . . . .   | Bāil munis . . . . .    | Bāil manushya . . . . .   | Bāyākō . . . . .                      | Bāy <sup>h</sup> kō . . . . . |

| Marāṭhī (Poona).  | Varhādī Kuṇ <sup>a</sup> bī (Akola). | Nāgpurī (Nagpur).             | Hal <sup>a</sup> bī (Fāstar). | English.     |
|-------------------|--------------------------------------|-------------------------------|-------------------------------|--------------|
| Tō . . . . .      | Tō . . . . .                         | Tō . . . . .                  | Hun, or tō . . . . .          | 26. He.      |
| Tyā-tsā . . . . . | Tyā-tsā . . . . .                    | Tyā-tsā . . . . .             | Hun-chō, hun-kē, or tā-chō .  | 27. Of him.  |
| Tyā-tsā . . . . . | Tyā-tsā . . . . .                    | Tyā-tsā . . . . .             | Hun-chō, hun-kē, or tā-chō    | 28. His.     |
| Tē . . . . .      | Tē; tyē . . . . .                    | Tē . . . . .                  | Hun-man, or tē-man .          | 29. They.    |
| Tyā-tsā . . . . . | Tyā-tsā; tyāhi-tsā . . .             | Tyān-tsā, tyāhi-tsā . . .     | Hun-man-chō, or tē-man-chō    | 30. Of them. |
| Tyā-tsā . . . . . | Tyā-tsā; tyāhi-tsā . . .             | Tyān-tsā, tyāhi-tsā . . .     | Hun-man-chō, or tē-man-chō    | 31. Their.   |
| Hāt . . . . .     | Hāt . . . . .                        | Hāt . . . . .                 | Hāth . . . . .                | 32. Hand.    |
| Pāy . . . . .     | Pāy . . . . .                        | Pāy . . . . .                 | Pāy . . . . .                 | 33. Foot.    |
| Nāk . . . . .     | Nāk . . . . .                        | Nāk . . . . .                 | Nāk . . . . .                 | 34. Nose.    |
| Ḍolā . . . . .    | Ḍōyā . . . . .                       | Ḍolā . . . . .                | Akh . . . . .                 | 35. Eye.     |
| Tōṇḍ . . . . .    | Tōṇḍ . . . . .                       | Tōṇḍ . . . . .                | Mū . . . . .                  | 36. Mouth.   |
| Dāt . . . . .     | Dāt . . . . .                        | Dāt . . . . .                 | Dāt . . . . .                 | 37. Tooth.   |
| Kān . . . . .     | Kān . . . . .                        | Kān . . . . .                 | Kān . . . . .                 | 38. Ear.     |
| Kēs . . . . .     | Kēs . . . . .                        | Kēs . . . . .                 | Kēs . . . . .                 | 39. Hair.    |
| Ḍōkē . . . . .    | Ḍōk <sup>a</sup> sa . . . . .        | Kapāl . . . . .               | Mūṇḍ . . . . .                | 40. Head.    |
| Jibh . . . . .    | Jibh . . . . .                       | Jibh . . . . .                | Jib . . . . .                 | 41. Tongue.  |
| Pōṭ . . . . .     | Pōṭ . . . . .                        | Pōṭ . . . . .                 | Pēṭ . . . . .                 | 42. Belly.   |
| Pāṭh . . . . .    | Pāṭh . . . . .                       | Pāṭh . . . . .                | Pāṭh . . . . .                | 43. Back.    |
| Lōkhaṇḍ . . . . . | Lōkhōṇḍ; lōkhaṇḍ . . .               | Lōkhaṇḍ . . . . .             | Lōhā . . . . .                | 44. Iron.    |
| Sōnē . . . . .    | Sōna . . . . .                       | Sōnē, sōna . . . . .          | Sōn . . . . .                 | 45. Gold.    |
| Rupē . . . . .    | Tsāndī; rupa . . . . .               | Tsāndī . . . . .              | Rūp . . . . .                 | 46. Silver.  |
| Bāp . . . . .     | Bāp; bāvā; bā . . . . .              | Bāp . . . . .                 | Bābā . . . . .                | 47. Father.  |
| Āi . . . . .      | Māy; mā . . . . .                    | Māy . . . . .                 | Āyā . . . . .                 | 48. Mother.  |
| Bhāū . . . . .    | Bhāū . . . . .                       | Bhāū . . . . .                | Dādā (or bhāi) . . . . .      | 49. Brother. |
| Bahīn . . . . .   | Bahīn . . . . .                      | Bahīn . . . . .               | Bōin, or bāi . . . . .        | 50. Sister.  |
| Manushy . . . . . | Mānus . . . . .                      | Mānus . . . . .               | Manukh . . . . .              | 51. Man.     |
| Stri . . . . .    | Lakṣīmī; asturi . . . . .            | Bāy <sup>a</sup> kō . . . . . | Bāilī . . . . .               | 52. Woman.   |

| English.             | Kōnkaṇī (Kanara).           | Kōnkaṇī (Karwar).                | Chitpāvani (Ratnagiri).              | Kōlī (Thana).                                    |
|----------------------|-----------------------------|----------------------------------|--------------------------------------|--|
| 53. Wife . . .       | Bāil . . .                  | Bāila . . .                      | Bāyākō . . .                         | Bāy <sup>a</sup> kō . . .                        |
| 54. Child . . .      | Bburgē, or burgē . . .      | Chedū . . .                      | Mul <sup>a</sup> gā . . .            | Pōr . . .  |
| 55. Son . . .        | Pūt . . .                   | Pūtu . . .                       | Mul <sup>a</sup> gō . . .            | Sōk <sup>a</sup> rā . . .                        |
| 56. Daughter . . .   | Dhūv . . .                  | Dhūva . . .                      | Mul <sup>a</sup> gi; chēḍ . . .      | Sōk <sup>a</sup> ri . . .                        |
| 57. Slave . . .      | Gulām . . .                 | Gulāmu . . .                     | Gulām . . .                          | Gulām . . .                                      |
| 58. Cultivator . . . | Besāigār . . .              | Kuḷambi . . .                    | Pāy <sup>a</sup> kālō . . .          | Śēt <sup>a</sup> kari, kuḷ <sup>a</sup> bi . . . |
| 59. Shepherd . . .   | Ganḷi . . .                 | Bokkādā-rāktalo, or kurba-rātso. | Dhan <sup>a</sup> gar . . .          | Dhan <sup>a</sup> gar . . .                      |
| 60. God . . .        | Dēv . . .                   | Dēvu . . .                       | Dēv . . .                            | Dēv, Par <sup>a</sup> mōsar . . .                |
| 61. Devil . . .      | Dēv <sup>a</sup> tsār . . . | Bhūta . . .                      | Bhūt . . .                           | Bhūt, saitān . . .                               |
| 62. Sun . . .        | Suryo . . .                 | Sūryu . . .                      | Sūrya . . .                          | Suryā . . .                                      |
| 63. Moon . . .       | Chandr . . .                | Tsandru . . .                    | Chandram . . .                       | Tsand . . .                                      |
| 64. Star . . .       | Neketr . . .                | Nakshatra . . .                  | Tārō . . .                           | Tsānni . . .                                     |
| 65. Fire . . .       | Udzo . . .                  | Udzdzo . . .                     | Vistav . . .                         | Āg . . .   |
| 66. Water . . .      | Udāk . . .                  | Uddāka . . .                     | Pāṇi . . .                           | Pāṇi . . .                                       |
| 67. House . . .      | Ghar . . .                  | Ghara . . .                      | Ghar . . .                           | Ghar . . .                                       |
| 68. Horse . . .      | Ghoḍo . . .                 | Ghoḍo . . .                      | Ghoḍo . . .                          | Ghōrā . . .                                      |
| 69. Cow . . .        | Gāi . . .                   | Gāyi . . .                       | Gāy . . .                            | Gāy . . .  |
| 70. Dog . . .        | Suṇē . . .                  | Suṇē . . .                       | Kutrō . . .                          | Kut <sup>a</sup> rā . . .                        |
| 71. Cat . . .        | Mādzār . . .                | Mādzdzara . . .                  | Mādzar . . .                         | Mādzar . . .                                     |
| 72. Cock . . .       | Kombo . . .                 | Kombo . . .                      | Kōmb <sup>a</sup> ḍō . . .           | Kem <sup>a</sup> rā . . .                        |
| 73. Duck . . .       | Hās . . .                   | Badaka . . .                     | Badak . . .                          | Batā . . .                                       |
| 74. Ass . . .        | Gāḍāv . . .                 | Gāḍāva . . .                     | Gāḍhav . . .                         | Gārav . . .                                      |
| 75. Camel . . .      | Ūṇṭ, or karē . . .          | Vaṇṭē . . .                      | Uṇṭ . . .                            | Uṭ . . .   |
| 76. Bird . . .       | Sukpē . . .                 | Pakshi . . .                     | Pakshi, or pāk <sup>a</sup> rū . . . | Pāk <sup>a</sup> rū . . .                        |
| 77. Go . . .         | Vots . . .                  | Vatsa . . .                      | Dzā . . .                            | Dzā . . .  |
| 78. Eat . . .        | Khā . . .                   | Khā . . .                        | Khā . . .                            | Khā . . .  |
| 79. Sit . . .        | Bos . . .                   | Baisa . . .                      | Bēs . . .                            | Bas . . .  |

| Marāṭhī (Poona)               | Varhāḍī Kuṇ <sup>a</sup> bī (Akola).                        | Nāgpurī (Nagpur).             | Hal <sup>a</sup> bī (Rastar).  | English.        |
|-------------------------------|---|-------------------------------|--------------------------------|-----------------|
| Bāy <sup>a</sup> kō . . . .   | Nav <sup>a</sup> rī ; bāy <sup>a</sup> kō ; lakṣīmī . . . . | Bāy <sup>a</sup> kō . . . .   | Mēh <sup>a</sup> rār . . . .   | 53. Wife.       |
| Mūl . . . .                   | Pōr ; pōr <sup>a</sup> ga ; lēk . . . .                     | Pōr <sup>a</sup> ga . . . .   | Lēkā . . . .                   | 54. Child.      |
| Mul <sup>a</sup> gā . . . .   | Pōr <sup>a</sup> ga . . . .                                 | Pōryā . . . .                 | Lēkā . . . .                   | 55. Son.        |
| Mul <sup>a</sup> gi . . . .   | Pōr <sup>a</sup> gi . . . .                                 | Mul <sup>a</sup> gi . . . .   | Lēkī, or lēk . . . .           | 56. Daughter.   |
| Dās . . . .                   | Gulām . . . .   | Gulām . . . .                 | Kabaḍī . . . .                 | 57. Slave.      |
| Śēt <sup>a</sup> kari . . . . | Vavar <sup>a</sup> vālā ; kun <sup>a</sup> bī . . . .       | Kir <sup>a</sup> sān . . . .  | Nang <sup>a</sup> riyā . . . . | 58. Cultivator. |
| Dhan <sup>a</sup> gar . . . . | Dhan <sup>a</sup> gar . . . .                               | Dhan <sup>a</sup> gar . . . . | Chhēlyā . . . .                | 59. Shepherd.   |
| Dēv . . . .                   | Dēv ; Īsvar . . . .   | Dēv . . . .                   | Bhg <sup>a</sup> avān . . . .  | 60. God.        |
| Bhūt . . . .                  | Bhūt . . . .  | Bhūt . . . .                  | Bhūt . . . .                   | 61. Devil.      |
| Sūrya . . . .                 | Suryā . . . .   | Sūry . . . .                  | Bēr . . . .                    | 62. Sun.        |
| Chandra . . . .               | Tsānd ; Chandr <sup>a</sup> mā . . . .                      | Chandr . . . .                | Jōn . . . .                    | 63. Moon.       |
| Tārā . . . .                  | Tsānnī ; tārā . . . .                                       | Tsānd <sup>a</sup> ni . . . . | Tārā . . . .                   | 64. Star.       |
| Vistū . . . .                 | Istō . . . .  | Istō . . . .                  | Āig . . . .                    | 65. Fire.       |
| Pāṇī . . . .                  | Pānī . . . .  | Pānī . . . .                  | Pānī . . . .                   | 66. Water.      |
| Ghar . . . .                  | Ghar . . . .  | Ghar . . . .                  | Ghar . . . .                   | 67. House.      |
| Ghōḍā . . . .                 | Ghōḍā . . . .   | Ghōḍā . . . .                 | Ghōḍā . . . .                  | 68. Horse.      |
| Gāy . . . .                   | Gāy . . . .   | Gāy . . . .                   | Gāy . . . .                    | 69. Cow.        |
| Kutrā . . . .                 | Kutra . . . .   | Kutrā . . . .                 | Kukur . . . .                  | 70. Dog.        |
| Māndzar . . . .               | Mādzar . . . .  | Māndzar . . . .               | Bilāi . . . .                  | 71. Cat.        |
| Kōmb <sup>a</sup> ḍā . . . .  | Kōm <sup>a</sup> ḍā . . . .                                 | Kōmb <sup>a</sup> ḍā . . . .  | Gāñjā . . . .                  | 72. Cock.       |
| Badak . . . .                 | Badak . . . .   | Badak . . . .                 | Hāsā . . . .                   | 73. Duck.       |
| Gāḍhav . . . .                | Gadhā ; Gadh <sup>a</sup> ḍā . . . .                        | Gāḍhav . . . .                | Gadhī, or gadhā . . . .        | 74. Ass.        |
| Uṇṭ . . . .                   | Ūṭ . . . .  | Ūṭ . . . .                    | Uṭ, or hūṭ . . . .             | 75. Camel.      |
| Pakshi . . . .                | Pāk <sup>a</sup> rī . . . .                                 | Pakshi . . . .                | Chirai . . . .                 | 76. Bird.       |
| Dzā . . . .                   | Dzāy ; Dzā . . . .  | Dzā . . . .                   | Jā . . . .                     | 77. Go.         |
| Khā . . . .                   | Khāy ; jēv . . . .  | Khā . . . .                   | Khā . . . .                    | 78. Eat.        |
| Bais . . . .                  | Bas . . . .   | Bas . . . .                   | Bas . . . .                    | 79. Sit.        |

| English.                 | Kōṅkaṇī (Kanara).  | Kōṅkaṇī (Karwar).           | Chitpāvanī (Ratnagiri).  | Kōṭī (Thana).        |
|--------------------------|--------------------|-----------------------------|--|----------------------|
| 80. Come . . .           | Ye . . .           | Yo . . .                    | Yē . . .   | Yē . . .             |
| 81. Beat . . .           | Mār . . .          | Māri . . .                  | Mār . . .  | Mār . . .            |
| 82. Stand . . .          | Ube-rāv . . .      | Ub-rā . . .                 | Ubhō-rēhē . . .  | Ubā-rā . . .         |
| 83. Die . . .            | Mor . . .          | Mara . . .                  | Mar . . .  | Mar . . .            |
| 84. Give . . .           | Di . . .           | Di . . .                    | Dē . . .   | Dē, dēs . . .        |
| 85. Run . . .            | Dhāv, or dāv . . . | Dhāvā . . .                 | Dhāv . . .   | Dhāv . . .           |
| 86. Up . . .             | Vair . . .         | Vairi . . .                 | Var . . .  | Var . . .            |
| 87. Near . . .           | Lāgi . . .         | Laggi . . .                 | Dzavaḷ . . .   | Najik . . .          |
| 88. Down . . .           | Sakaḷ . . .        | Taggu . . .                 | Khāl <sup>a</sup> tō; khāl <sup>a</sup> ti; khāl <sup>a</sup> tā . . . | Hōtō . . .           |
| 89. Far . . .            | Pōis . . .         | Dūra . . .                  | Lāmb . . .   | Lāmb . . .           |
| 90. Before . . .         | Ādī . . .          | Phuḍe, mukhāri . . .        | Puḍhā . . .  | Purā . . .           |
| 91. Behind . . .         | Pāṭī . . .         | Mākshi . . .                | Māgin . . .  | Magāri . . .         |
| 92. Who? . . .           | Koṇ . . .          | Koṇū . . .                  | Koṇ . . .  | Kōn . . .            |
| 93. What? . . .          | Kitē . . .         | Ittē . . .                  | Kitā . . .   | Kāy . . .            |
| 94. Why? . . .           | Kityāk . . .       | Ittyā . . .                 | Ki . . .   | Kalā, kanā-tō . . .  |
| 95. And . . .            | Āni . . .          | Ānī . . .                   | Aṇ <sup>a</sup> khi . . .  | Āni, ān . . .        |
| 96. But . . .            | Puṇi . . .         | Dzālyāri . . .              | Paṇ . . .  | Pun . . .            |
| 97. If . . .             | Tar . . .          | Dzar . . .                  | Dzar . . .   | Dzar . . .           |
| 98. Yes . . .            | Voi . . .          | Hōyi . . .                  | Hōy . . .  | Hōy . . .            |
| 99. No . . .             | Nā . . .           | Nā, nhaī . . .              | Nāhī . . .   | Nāy . . .            |
| 100. Alas . . .          | Kaṭā kaṭā . . .    | Ayyō . . .                  | Arērē . . .  | Arērē, rōy rōy . . . |
| 101. A father . . .      | Bāpūi . . .        | Ēk bāppūsu . . .            | Ēk bāpūs . . .   | Bāpus, bāpā . . .    |
| 102. Of a father . . .   | Bāpai-chē . . .    | Ekā bāpsu-gelē . . .        | Bāp <sup>a</sup> sā-tsō, -chi, -tsā . . .                              | Bāpās-tsā . . .      |
| 103. To a father . . .   | Bāpaik . . .       | Ekā bāpsūka . . .           | Bāp <sup>a</sup> sā-hārī, bāp <sup>a</sup> sā-lā . . .                 | Bāpās-lā . . .       |
| 104. From a father . . . | Bāpai-kaḍūn . . .  | Ekā bāpsu-kaḍe-thāvnū . . . | Bāp <sup>a</sup> sā-pāshṭī . . .                                       | Bāpā-pāsūn . . .     |
| 105. Two fathers . . .   | Dōn bāpūi . . .    | Dog-dzāṇa bāppūsa . . .     | Dōn bāpūs . . .  | Dōn bāp(us) . . .    |
| 106. Fathers . . .       | Bāpūi . . .        | Bāppūsa . . .               | Bāpūs, or bāpūs . . .  | Bāp(us) . . .        |

| Marāṭhī (Poona).      | Varhāḍi Kuṇ'bi (Akola).                     | Nāgpurī (Nagpur).     | Hal'bi (Bastar).            | English.            |
|-----------------------|---|-----------------------|-----------------------------|---------------------|
| Yē . . . .            | Yē . . . .                                  | Yē . . . .            | Āva, āhō . . . .            | 80. Come.           |
| Mār . . . .           | Mār . . . .                                 | Mār . . . .           | Mār . . . .                 | 81. Beat.           |
| Ubhā rāhā . . . .     | Ubhā rāhē ; ubhā rāhy . . . .               | Ubbē rāhā . . . .     | Uṭh . . . .                 | 82. Stand           |
| Mar . . . .           | Mar . . . .                                 | Mar . . . .           | Mar . . . .                 | 83. Die.            |
| Dē . . . .            | Dē . . . .                                  | Dē . . . .            | Dēs . . . .                 | 84. Give.           |
| Paḷ . . . .           | Dhāv ; pay . . . .                          | Dhāv . . . .          | Parāva . . . .              | 85. Run.            |
| Var . . . .           | Vadhar ; var ; var <sup>at</sup> tē . . . . | Var . . . .           | Ūp <sup>ar</sup> rē . . . . | 86. Up.             |
| Dzavaḷ . . . .        | Dzōḍ ; dzōy ; dzavaḍ . . . .                | Dzavaḷ . . . .        | Lagē . . . .                | 87. Near.           |
| Khālī . . . .         | Khāl <sup>at</sup> tē ; khālī . . . .       | Khālī . . . .         | Khālō . . . .               | 88. Down.           |
| Dūr . . . .           | Lām ; dūr . . . .                           | Dūr . . . .           | Dūr . . . .                 | 89. Far.            |
| Pūrvī . . . .         | Āndhi ; puḍha ; mōrē . . . .                | Agōdar, pūrvī . . . . | Āgē . . . .                 | 90. Before.         |
| Māgē . . . .          | Mānga . . . .                               | Pāṭhi-māgē . . . .    | Pāṭ-kōti . . . .            | 91. Behind.         |
| Kōṇ . . . .           | Kōn . . . .                                 | Kōn . . . .           | Kōn . . . .                 | 92. Who.            |
| Kāy . . . .           | Kāy . . . .                                 | Kāy . . . .           | Kāy . . . .                 | 93. What.           |
| Kā . . . .            | Kamhūn ; kamūn . . . .                      | Kāhūn . . . .         | Kāy-kājē . . . .            | 94. Why.            |
| Āni . . . .           | Ākhin ; āni ; an . . . .                    | Āni . . . .           | Aur, aru . . . .            | 95. And.            |
| Parantu . . . .       | Pan . . . .                                 | Parantu . . . .       | .....                       | 96. But.            |
| Dzar . . . .          | Dzar . . . .                                | Dzar . . . .          | .....                       | 97. If.             |
| Hōy . . . .           | Hō ; bara ; bēs . . . .                     | Hōy . . . .           | Hōy, hā . . . .             | 98. Yes.            |
| Nāhī . . . .          | Nāhi . . . .                                | Nāhi . . . .          | Nāi, nahī . . . .           | 99. No.             |
| Arērē . . . .         | Arē ; arē bāpā rē . . . .                   | Arērē . . . .         | Āhā . . . .                 | 100. Alas.          |
| Ēk bāp . . . .        | Bāvā ; bā . . . .                           | Bāp . . . .           | Būbā . . . .                | 101. A father.      |
| Ēk bāpā-tsā . . . .   | Bāvā-tsā . . . .                            | Bāpā-tsā . . . .      | Būbā-chō . . . .            | 102. Of a father.   |
| Ēk bāpās . . . .      | Bāvā-lē . . . .                             | Bāpās . . . .         | Būbā-kē . . . .             | 103. To a father.   |
| Ēk bāpā-pāsūn . . . . | Bāvā-dzōḍun . . . .                         | Bāpā-pāsūn . . . .    | Būbā-lagē-lē . . . .        | 104. From a father. |
| Dōn bāp . . . .       | Dōn bāp . . . .                             | Dōn bāp . . . .       | Dui būbā . . . .            | 105. Two fathers.   |
| Bāp . . . .           | Bāp . . . .                                 | Bāp . . . .           | Būbā-man . . . .            | 106. Fathers.       |

| English.                   | Kōṇkaṇī (Kanara).                          | Kōṇkaṇī (Karwar).                    | Chitpāvanī (Ratnagiri).  | Kōḷī (Thana).                                      |
|----------------------------|--|--------------------------------------|--|--|
| 107. Of fathers . . .      | Bāpāi-chē . . .                            | Bāpsū-gelē . . .                     | Bāp <sup>a</sup> sān-tsō, -chī, -tsā . . .                       | Bāp <sup>a</sup> sān-tsā, bāpās-tsā . . .          |
| 108. To fathers . . .      | Bāpāik . . .                               | Bāpsūka . . .                        | Bāp <sup>a</sup> sān-lā, bāp <sup>a</sup> sānā . . .             | Bāpās-nā . . .                                     |
| 109. From fathers . . .    | Bāpāi-kaḍūn . . .                          | Bāpsū-kaḍe-thāvnū . . .              | Bāp <sup>a</sup> sā-pāshṭī . . .                                 | Bāpās-pāsūn, -pun . . .                            |
| 110. A daughter . . .      | Yēk dhūv . . .                             | Ēki dhūva . . .                      | Chēḍ . . .   | Sōk <sup>a</sup> rī . . .                          |
| 111. Of a daughter . . .   | Dhuvē-chē . . .                            | Ekā dhuvē-chē . . .                  | Mul <sup>a</sup> gī-tsō, -chī, -tsā . . .                        | Sōk <sup>a</sup> rī-tsā . . .                      |
| 112. To a daughter . . .   | Dhuvēk . . .                               | Ekā dhuvēka . . .                    | Mul <sup>a</sup> gīs ; chēḍīs . . .                              | Sōk <sup>a</sup> rī-lā, sōk <sup>a</sup> rīs . . . |
| 113. From a daughter . . . | Dhuvē-kaḍūn . . .                          | Ekā dhuvē-kaḍe-thāvnū . . .          | Mul <sup>a</sup> gī-pāshṭī ; chēḍī-pāshṭī . . .                  | Sōk <sup>a</sup> rī-pāsūn . . .                    |
| 114. Two daughters . . .   | Dōn dhuvō . . .                            | Dog-dzāpa dhuvo . . .                | Dōghī mul <sup>a</sup> gyō ; dōghī-chēḍī . . .                   | Dōn sōk <sup>a</sup> ryā . . .                     |
| 115. Daughters . . .       | Dhuvō . . .                                | Dhuvo . . .                          | Mul <sup>a</sup> gyō ; chēḍī . . .                               | Sōk <sup>a</sup> ryā . . .                         |
| 116. Of daughters . . .    | Dhuvā-chē . . .                            | Dhuvā-gelē . . .                     | Mul <sup>a</sup> gyān-tsō, -chī, -tsā . . .                      | Sōk <sup>a</sup> ryān-tsā . . .                    |
| 117. To daughters . . .    | Dhuvāk . . .                               | Dhuvāka . . .                        | Mul <sup>a</sup> gyān-lā . . .                                   | Sōk <sup>a</sup> ryān-nā . . .                     |
| 118. From daughters . . .  | Dhuvā-kaḍūn . . .                          | Dhuvā-kaḍe-thāvnū . . .              | Mul <sup>a</sup> gyā-pāshṭī . . .                                | Sōk <sup>a</sup> ryā-pāsūn . . .                   |
| 119. A good man . . .      | Yēk boro munis . . .                       | Ēku baro manushyu . . .              | Tsāng <sup>a</sup> lō mānūs . . .                                | Barā mānus . . .                                   |
| 120. Of a good man . . .   | Yekā boryā mun <sup>a</sup> sā-chē . . .   | Ekā baryā manushyā-gelē . . .        | Tsāng <sup>a</sup> lē mān <sup>a</sup> sā-tsā . . .              | Baryā mān <sup>a</sup> sā-tsā . . .                |
| 121. To a good man . . .   | Yekā boryā mun <sup>a</sup> sāk . . .      | Ekā baryā manushyāka . . .           | Tsāng <sup>a</sup> lē mān <sup>a</sup> sā-lā . . .               | Baryā mān <sup>a</sup> sā-lā . . .                 |
| 122. From a good man . . . | Yekā boryā mun <sup>a</sup> sā-kaḍūn . . . | Ekā baryā manushyā-kaḍe-thāvnū . . . | Tsāng <sup>a</sup> lē mān <sup>a</sup> sā-pāshṭī . . .           | Baryā mān <sup>a</sup> sā-pāsūn . . .              |
| 123. Two good men . . .    | Dōn bore munis . . .                       | Dog-dzāpa bare manushya . . .        | Dōghē tsāng <sup>a</sup> lē mānūs . . .                          | Dōn barē mānus . . .                               |
| 124. Good men . . .        | Bore munis . . .                           | Bare manushya . . .                  | Tsāng <sup>a</sup> lē mānūs . . .                                | Barē mānus . . .                                   |
| 125. Of good men . . .     | Borē mun <sup>a</sup> sā-chē . . .         | Baryā manushyā-gelē . . .            | Tsāng <sup>a</sup> lē mān <sup>a</sup> sān-tsō, -chī, -tsā . . . | Barē mān <sup>a</sup> sān-tsā . . .                |
| 126. To good men . . .     | Borē mun <sup>a</sup> sāk . . .            | Baryā manushyāka . . .               | Tsāng <sup>a</sup> lē mān <sup>a</sup> sān-lā . . .              | Barē mān <sup>a</sup> sān-nā . . .                 |
| 127. From good men . . .   | Borē mun <sup>a</sup> sā-kaḍūn . . .       | Baryā manushyā-kaḍe-thāvnū . . .     | Tsāng <sup>a</sup> lē mān <sup>a</sup> sā-pāshṭī . . .           | Barē mān <sup>a</sup> sā-pāsūn . . .               |
| 128. A good woman . . .    | Yēk bori bāil munis . . .                  | Ēki bari bāil-manushya . . .         | Tsōkhōṭ bāyākō . . .   | Barī bāy <sup>a</sup> kō . . .                     |
| 129. A bad boy . . .       | Yēk pād burgo . . .                        | Ēku vāitu chēḍko . . .               | Vāit bōdyō . . .   | Vāit pōryā . . .                                   |
| 130. Good women . . .      | Borī bāil mun <sup>a</sup> sā . . .        | Baryo bāil-manushyo . . .            | Tsōkhōṭ bāyākō . . .   | Baryā bāy <sup>a</sup> kā . . .                    |
| 131. A bad girl . . .      | Yēk pād chēḍū . . .                        | Ēki vāiti tsalli . . .               | Vāit chēḍ . . .  | Vāit pōrī . . .                                    |
| 132. Good . . .            | Borē . . .                                 | Baro, bari, barē . . .               | Tsōkhōṭ . . .  | Barā, tsukōṭ . . .                                 |
| 133. Better . . .          | Bōv borē . . .                             | Jāsti baro ; tsad baro . . .         | Pushkal tsōkhōṭ . . .  | Tyū-ai barā . . .                                  |



| Marāṭhī (Poona).                  | Varhāḍī Kuṇ*bi (Akola).                             | Nāgpurī (Nagpur).              | Hal'bi (Bastar).                | English.              |
|-----------------------------------|---|--------------------------------|---------------------------------|-----------------------|
| Bāpā-tsā . . .                    | Bāpā-tsā, bāpāi-tsā . . .                           | Bāpān-tsā, bāpāhi-tsā . . .    | Būbā-man-chō . . .              | 107. Of fathers.      |
| Bāpās . . .                       | Bāpā-lē ; bāpāi-le . . .                            | Bāpās, bāpāhis . . .           | Būbā-man-kē . . .               | 108. To fathers.      |
| Bāpā-pāsūn . . .                  | Bāpā-dzōḍun . . .                                   | Bāpā-pāsūn . . .               | Būbā-man-lagē-lē . . .          | 109. From fathers.    |
| Ēk mul*gi . . .                   | Pōr*gi . . .  | Pōr*gi . . .                   | Lēki . . .                      | 110. A daughter.      |
| Ēk muli-tsā . . .                 | Pōr*gi-tsā . . .                                    | Pōri-tsā . . .                 | Lēki-chō . . .                  | 111. Of a daughter.   |
| Ēk mulis . . .                    | Pōri-lē . . .                                       | Pōris . . .                    | Lēki-kē . . .                   | 112. To a daughter.   |
| Ēk muli-pāsūn . . .               | Pōri-dzōḍun . . .                                   | Pōri-pāsūn . . .               | Lēki-lagē-lē . . .              | 113. From a daughter. |
| Dōn muli . . .                    | Dōn pōri . . .                                      | Dōn pōri . . .                 | Dui gōṭā lēki . . .             | 114. Two daughters.   |
| Muli . . .                        | Pōri . . .  | Pōri . . .                     | Lēki-man . . .                  | 115. Daughters.       |
| Mulī-tsā . . .                    | Pōri-tsā ; pōrihi-tsā . . .                         | Pōri-tsā . . .                 | Lēki-man-chō . . .              | 116. Of daughters.    |
| Mulīs . . .                       | Pōri-lē ; pōrihi-lē . . .                           | Pōris . . .                    | Lēki-man-kē . . .               | 117. To daughters.    |
| Mulī-pāsūn . . .                  | Pōri-dzōḍun ; pōrihi-dzōḍun                         | Pōri-pāsūn . . .               | Lēki-man-lagē-lē . . .          | 118. From daughters.  |
| Ēk tsāng*lā manushy . . .         | Bhalā mānus . . .                                   | Ēk tsāng*lā mānus . . .        | Naṅgad manukh . . .             | 119. A good man.      |
| Ēk tsāng*lyā manushyā-tsā . . .   | Bhalyā mān*sā-tsā . . .                             | Ēkā tsāng*lyā mān*sā-tsā . . . | Naṅgad manukh-chō . . .         | 120. Of a good man.   |
| Ēk tsāng*lyā manushyās . . .      | Bhalyā mān*sā-lē . . .                              | Ēkā tsāng*lyā mān*sās . . .    | Naṅgad manukh-kē . . .          | 121. To a good man.   |
| Ēk tsāng*lyā manushyā-pāsūn . . . | Bhalyā mān*sā-dzōḍun . . .                          | Ēkā tsāng*lyā mān*sā-pāsūn     | Naṅgad manukh-lagē-lē . . .     | 122. From a good man. |
| Dōn tsāng*li manushyē . . .       | Dōn bhalē mān*sa . . .                              | Dōn tsāng*lē mānus . . .       | Dui gōṭā naṅgad manukh . . .    | 123. Two good men.    |
| Tsāng*li manushyē . . .           | Bhalē mān*sa . . .                                  | Tsāng*lē mānus . . .           | Naṅgad manukh-man . . .         | 124. Good men.        |
| Tsāng*lyā manushyā-tsā . . .      | Bhalyā mān*sā(hi)-tsā . . .                         | Tsāng*lyā mān*sān-tsā . . .    | Naṅgad manukh-man-chō . . .     | 125. Of good men.     |
| Tsāng*lyā manushyās . . .         | Bhalyā mān*sā(hi)-lē . . .                          | Tsāng*lyā mān*sās . . .        | Naṅgad manukh-man-kē . . .      | 126. To good men.     |
| Tsāng*lyā manushyā-pāsūn . . .    | Bhalyā mān*sā(hi)-dzōḍun . . .                      | Tsāng*lyā mān*sā-pāsūn . . .   | Naṅgad manukh-man-lagē-lē . . . | 127. From good men.   |
| Ēk tsāng*li strī . . .            | Tsōkhōṭ laksīmi . . .                               | Ēk tsāng*li bāy*kō . . .       | Naṅgad bāili . . .              | 128. A good woman.    |
| Ēk vāiṭ mul*gā . . .              | Kharāb pōr*ga . . .                                 | Ēk vāiṭ mul*gā . . .           | Bad*mās lēkā, phandī lēkā . . . | 129. A bad boy.       |
| Tsāng*lyā striyā . . .            | Bhalyā laksīmyā . . .                               | Tsāng*lyā bāy*kā . . .         | Naṅgad bāili-man . . .          | 130. Good women.      |
| Ēk vāiṭ mul*gi . . .              | Kharāb pōr*gi ; buri pōr*gi ;<br>gāṇḍī pōr*gi . . . | Ēk vāiṭ pōr*gi . . .           | Bad*mās lēki . . .              | 131. A bad girl.      |
| Tsāng*lē . . .                    | Tsōkhōṭ ; sābut ; tsāng*lā . . .                    | Tsāng*la . . .                 | Naṅgad . . .                    | 132. Good.            |
| Adhik tsāng*lē . . .              | Adhik tsōkhōṭ . . .                                 | Tyāhūn tsāng*la . . .          | Khubē naṅgad . . .              | 133. Better.          |

| English.                 | Kōṅkaṇī (Kanara).             | Kōṅkaṇī (Karwar).             | Chitpāvanī (Ratnagiri).                   | Kōḷī (Thana).   |
|--------------------------|-------------------------------|-------------------------------|---|---|
| 134. Best . . .          | Bavu- <u>ts</u> borē . . .    | Uttam ; ati baro ; bhō baro . | Sag <sup>a</sup> lēt <u>tsōkhōṭ</u> . . . | Sag <sup>a</sup> lyā-sī (or dzak <sup>a</sup> lyān) barā. |
| 135. High . . .          | Vair . . .                    | Untsa . . .                   | Unts . . .                                | Uts . . .   |
| 136. Higher . . .        | Tā-chē vair . . .             | Tsad unt <u>sa</u> . . .      | Pushkaḷ unt <u>sa</u> . . .               | Tyā-sī ut <u>sa</u> . . .                                 |
| 137. Highest . . .       | Bavu- <u>ts</u> vair . . .    | Ati unt <u>sa</u> . . .       | Sag <sup>a</sup> lēt unt <u>sa</u> . . .  | Sag <sup>a</sup> lyā-sī ut <u>sa</u> . . .                |
| 138. A horse . . .       | Ghōḍo . . .                   | Ēku ghōḍo . . .               | Ghōḍo . . .                               | Ghōrā . . .   |
| 139. A mare . . .        | Ghōḍi . . .                   | Ēki ghōḍi . . .               | Sāṇḍ <sup>a</sup> nī . . .                | Ghōri . . .   |
| 140. Horses . . .        | Ghōḍe . . .                   | Ghōḍe . . .                   | Ghōḍe . . .                               | Ghōrē . . .   |
| 141. Mares . . .         | Ghōḍiyō . . .                 | Ghōḍyo . . .                  | Ghōḍyō . . .                              | Ghōryā . . .  |
| 142. A bull . . .        | Yēk bōil . . .                | Ēku bailu . . .               | Bail . . .                                | Bail . . .  |
| 143. A cow . . .         | Yēk gāi . . .                 | Ēki gāyi . . .                | Gāy . . .                                 | Gāy . . .   |
| 144. Bulls . . .         | Bōil . . .                    | Baila . . .                   | Bail . . .                                | Bail . . .  |
| 145. Cows . . .          | Gāyō . . .                    | Gāyyo . . .                   | Gāyi . . .                                | Gāyā . . .  |
| 146. A dog . . .         | Yēk supē . . .                | Ēk supē . . .                 | Kutrō . . .                               | Kut <sup>a</sup> rā . . .                                 |
| 147. A bitch . . .       | Yēk kol <sup>a</sup> gē . . . | Ēk bāil supē . . .            | Kut <sup>a</sup> rī . . .                 | Kut <sup>a</sup> rī . . .                                 |
| 148. Dogs . . .          | Supī . . .                    | Supī . . .                    | Kutrē . . .                               | Kut <sup>a</sup> rē . . .                                 |
| 149. Bitches . . .       | Kol <sup>a</sup> gī . . .     | Bāil supī . . .               | Kutryō . . .                              | Kut <sup>a</sup> ryā . . .                                |
| 150. A he-goat . . .     | Yēk bok <sup>a</sup> qo . . . | Ēku bokkōḍu . . .             | Bak <sup>a</sup> rō . . .                 | Bak <sup>a</sup> rā . . .                                 |
| 151. A female goat . . . | Yēk bok <sup>a</sup> qī . . . | Ēki bokḍi . . .               | Bak <sup>a</sup> rī ; sēlī . . .          | Bak <sup>a</sup> rī . . .                                 |
| 152. Goats . . .         | Bok <sup>a</sup> qo . . .     | Bokkaḍa . . .                 | Bak <sup>a</sup> rē ; bōkaḍ . . .         | Bak <sup>a</sup> rē . . .                                 |
| 153. A male deer . . .   | Yēk dārlē chitāl . . .        | Ēka dārlē chittala . . .      | Har <sup>a</sup> nā . . .                 | Haran . . .   |
| 154. A female deer . . . | Yēk bāilē chitāl . . .        | Ēka bāilē chittala . . .      | Harīṇ . . .                               | Har <sup>a</sup> nī . . .                                 |
| 155. Deer . . .          | Chit <sup>a</sup> lā . . .    | Chitlā . . .                  | Harīṇā . . .                              | Haran . . .   |
| 156. I am . . .          | Hāv āsā . . .                 | Hāvā āssā . . .               | Mē sā . . .                               | Mī hāy . . .  |
| 157. Thou art . . .      | Tū āsāi . . .                 | Tū āssa . . .                 | Tū sas . . .                              | Tū hāy <sup>a</sup> s, or hās . . .                       |
| 158. He is . . .         | To āsā . . .                  | To āssa . . .                 | Tō sē . . .                               | Tō hāy . . .  |
| 159. We are . . .        | Āmī āsāv . . .                | Āmmī āssati . . .             | Āmhī sō . . .                             | Āmī hāv . . .   |
| 160. You are . . .       | Tumī āsāt . . .               | Tummī āssati . . .            | Tumhī sā . . .                            | Tumī hā . . .   |

| Marāṭhī (Poona).                  | Varhāḍī Kuṇḍī (Akola).                               | Nāgpurī (Nagpur).  | Hal'bi (Bastar).                        | English.            |
|-----------------------------------|--|--|---|---------------------|
| Uttam . . . . .                   | Sam <sup>a</sup> dyāt tsōkhōṭ . . . . .              | Sag <sup>a</sup> lyā-hūn tsāṅg <sup>a</sup> la . . . . . | Jugē naṅgad . . . . .                   | 134. Best.          |
| Unts . . . . .                    | Utsts . . . . .                                      | Unts . . . . .   | Dēng . . . . .                          | 135. High.          |
| Adhik unts . . . . .              | Adhik utsts . . . . .                                | Tyā-chyā-hūn unts . . . . .                              | Khubē dēng . . . . .                    | 136. Higher.        |
| Atisay unts . . . . .             | Sam <sup>a</sup> dyāt utsts . . . . .                | Sag <sup>a</sup> lyā-hūn unts . . . . .                  | Jugē dēng . . . . .                     | 137. Highest.       |
| Ēk ghōḍā . . . . .                | Ghōḍā ; ghōḍ <sup>a</sup> ma . . . . .               | Ēk ghōḍā . . . . .                                       | Ghōḍā . . . . .                         | 138. A horse.       |
| Ēk ghōḍī . . . . .                | Ghōḍī . . . . .                                      | Ēk ghōḍī . . . . .                                       | Ghōḍī . . . . .                         | 139. A mare.        |
| Ghōḍē . . . . .                   | Ghōḍē . . . . .                                      | Ghōḍē . . . . .  | Khubē ghōḍā . . . . .                   | 140. Horses.        |
| Ghōḍyā . . . . .                  | Ghōḍyā . . . . .                                     | Ghōḍyā . . . . .   | Khubē ghōḍī . . . . .                   | 141. Mares.         |
| Ēk bail . . . . .                 | Bail ; gōrā . . . . .                                | Ēk bail . . . . .  | Builā, or bailā . . . . .               | 142. A bull.        |
| Ēk gāy . . . . .                  | Gāy . . . . .  | Ēk gāy . . . . .   | Gāy . . . . .                           | 143. A cow.         |
| Bail . . . . .                    | Bail . . . . .                                       | Bail . . . . .   | Khubē builā . . . . .                   | 144. Bulls.         |
| Gāyā . . . . .                    | Gāyī . . . . .                                       | Gāyī . . . . .   | Khubē gāy . . . . .                     | 145. Cows.          |
| Ēk kutrā . . . . .                | Kutra ; kutalḍa . . . . .                            | Ēk kutrā . . . . .                                       | Kukur . . . . .                         | 146. A dog.         |
| Ēk kutrī . . . . .                | Kutrī . . . . .                                      | Ēk kutrī . . . . .                                       | Kutrī . . . . .                         | 147. A bitch.       |
| Kutrē . . . . .                   | Kut <sup>a</sup> rē . . . . .                        | Kutrē . . . . .  | Khubē kukur . . . . .                   | 148. Dogs.          |
| Kutryā . . . . .                  | Kut <sup>a</sup> ryā . . . . .                       | Kutryā . . . . .   | Khubē kutrī . . . . .                   | 149. Bitches.       |
| Ēk bak <sup>a</sup> rā . . . . .  | Bak <sup>a</sup> rā ; bōk <sup>a</sup> dyā . . . . . | Bak <sup>a</sup> rā . . . . .                            | Bōk <sup>a</sup> rā . . . . .           | 150. A he-goat.     |
| Ēk mēṇḍhi . . . . .               | Śēḍi ; bak <sup>a</sup> ri . . . . .                 | Bak <sup>a</sup> ri . . . . .                            | Chhēri . . . . .                        | 151. A female goat. |
| Bak <sup>a</sup> rē . . . . .     | Bak <sup>a</sup> rē ; bōk <sup>a</sup> dē . . . . .  | Bak <sup>a</sup> rē . . . . .                            | Khubē bōk <sup>a</sup> rā . . . . .     | 152. Goats.         |
| Ēk harīṇ . . . . .                | Kayit . . . . .                                      | Haran . . . . .  | Hir <sup>a</sup> nā . . . . .           | 153. A male deer.   |
| Ēk kāḷ <sup>a</sup> vīt . . . . . | Har <sup>a</sup> nī . . . . .                        | Har <sup>a</sup> nī . . . . .                            | Mrugi, or har <sup>a</sup> nī . . . . . | 154. A female deer. |
| Harīṇ . . . . .                   | Haran . . . . .                                      | Har <sup>a</sup> nē . . . . .                            | Khubē hir <sup>a</sup> nā . . . . .     | 155. Deer.          |
| Mī āhē . . . . .                  | Mī āhō, hāyē, or vhay . . . . .                      | Mī āhē, or āhō . . . . .                                 | Mui āsē . . . . .                       | 156. I am.          |
| Tū āhēs . . . . .                 | Tū āhē(s), or hāyē . . . . .                         | Tū āhē(s) . . . . .                                      | Tui āsis . . . . .                      | 157. Thou art.      |
| Tō āhē . . . . .                  | Tō āhē, or hāy . . . . .                             | Tō āhē . . . . .   | Hun āsē . . . . .                       | 158. He is.         |
| Āmhi āhō . . . . .                | Āmī āhō, or hāō . . . . .                            | Āmhi āhō . . . . .                                       | Hamī āsū . . . . .                      | 159. We are.        |
| Tumhi āhā . . . . .               | Tumī āhā, or hā . . . . .                            | Tumhi āhā . . . . .                                      | Tumī āsās . . . . .                     | 160. You are.       |

| English.                                     | Kōṅkaṇī (Kanara).                      | Kōṅkaṇī (Karwar).                | Chitpāvanī (Ratnagiri).                                 | Kōṇī (Thana).  |
|--|--|----------------------------------|---|--|
| 161. They are . . .                          | Te āsāt . . .                          | Te āssati . . .                  | Tē sat . . .  | Tē hān, or hāt . . .                                   |
| 162. I was . . .                             | Hāv āsullō . . .                       | Hāvā āsillō . . .                | Mē salō . . .   | Mi hōtū . . .  |
| 163. Thou wast . . .                         | Tū āsullōi . . .                       | Tū āsillo . . .                  | Tū salōs . . .  | Tū hotās, or vhatās . . .                              |
| 164. He was . . .                            | To āsullo . . .                        | To āsillo . . .                  | Tō salō . . .   | Tō hotā, or vhatā . . .                                |
| 165. We were . . .                           | Āmī āsulle . . .                       | Āmmī āsille . . .                | Āmhi salō . . .   | Āmi hōtū, or vhatū . . .                               |
| 166. You were . . .                          | Tumī āsulle . . .                      | Tummī āsille . . .               | Tumhi salēt . . .                                       | Tumi hotāv, hotēs, or vhatā . . .                      |
| 167. They were . . .                         | Te āsulle . . .                        | Te āsille . . .                  | Tē salē . . .   | Tē hotē . . .  |
| 168. Be . . .                                | Āsū . . .                              | Rāba, rava . . .                 | Rēhē, hō . . .  | Hō, as . . .   |
| 169. To be . . .                             | Ās-chē, āsōk . . .                     | Ās-chē . . .                     | Sanā . . .  | Ās <sup>a</sup> nā, hō-nā . . .                        |
| 170. Being . . .                             | Āsat . . .                             | Āstanā . . .                     | Satā . . .  | Hōt, āsat . . .  |
| 171. Having been . . .                       | Āsūn, āson . . .                       | Āssūnū . . .                     | Salō-satā, sōv <sup>a</sup> nī . . .                    | Hōūn-sī . . .  |
| 172. I may be . . .                          | Hāvē urye . . .                        | Hāvē āsyeda . . .                | Mē sēn . . .  | Mi āsan . . .  |
| 173. I shall be . . .                        | Hāv urtolō . . .                       | Hāvā āssanā . . .                | Mē sēn . . .  | Mi āsan . . .  |
| 174. I should be . . .                       | Hāvē urn-dzāi . . .                    | Hāvē ās-kā <sup>dz</sup> a . . . | As <sup>a</sup> pār salō, mē saivā . . .                | Mi asāvā-tsā . . .                                     |
| 175. Beat . . .                              | Mār . . .                              | Māri . . .                       | Mār . . .   | Mār . . .  |
| 176. To beat . . .                           | Mār-chē . . .                          | Mār-chē . . .                    | Mār <sup>a</sup> nā . . .                               | Mār-nā . . .   |
| 177. Beating . . .                           | Mārīt . . .                            | Mārīta . . .                     | Mārīt . . .   | Mārīt . . .  |
| 178. Having beaten . . .                     | Mārūn . . .                            | Mār <sup>n</sup> ū . . .         | Mār <sup>a</sup> nī . . .                               | Mārūn-sī . . .   |
| 179. I beat . . .                            | Hāv mār <sup>tā</sup> . . .            | Hāvā mār <sup>tā</sup> . . .     | Mē mār <sup>a</sup> tsā . . .                           | Mi mār <sup>a</sup> tāy . . .                          |
| 180. Thou beatest . . .                      | Tū mār <sup>tā</sup> i . . .           | Tū mār <sup>tā</sup> . . .       | Tū mār <sup>a</sup> tsas . . .                          | Tu mār <sup>a</sup> tēs . . .                          |
| 181. He beats . . .                          | To mār <sup>tā</sup> . . .             | To mār <sup>tā</sup> . . .       | Tō mār <sup>a</sup> tsē . . .                           | Tō mār <sup>a</sup> tē . . .                           |
| 182. We beat . . .                           | Āmī mār <sup>tā</sup> ū . . .          | Āmmī mār <sup>tā</sup> ti . . .  | Āmhi mār <sup>a</sup> tsō . . .                         | Āmi mār <sup>a</sup> tāv . . .                         |
| 183. You beat . . .                          | Tumī mār <sup>tā</sup> t . . .         | Tummī mār <sup>tā</sup> ti . . . | Tumhi mār <sup>a</sup> tsā . . .                        | Tumi mār <sup>a</sup> tā . . .                         |
| 184. They beat . . .                         | Te mār <sup>tā</sup> t . . .           | Te mār <sup>tā</sup> ti . . .    | Tē mār <sup>a</sup> tsat . . .                          | Tē mār <sup>a</sup> tān, or mār <sup>a</sup> tāt . . . |
| 185. I beat ( <i>Past Tense</i> ) . . .      | Hāvē mār <sup>l</sup> ē . . .          | Hāvē mār <sup>l</sup> ē . . .    | Mē mār <sup>a</sup> lā or māy <sup>a</sup> rā . . .     | Mini mār <sup>a</sup> lā . . .                         |
| 186. Thou beatest ( <i>Past Tense</i> ). . . | Tuvē mār <sup>l</sup> ē, or -lēy . . . | Tūvē mār <sup>l</sup> ē . . .    | Tū mār <sup>a</sup> lās or māy <sup>a</sup> rās . . .   | Tuni mār <sup>a</sup> lās . . .                        |
| 187. He beat ( <i>Past Tense</i> ) . . .     | Tāpē mār <sup>l</sup> ē . . .          | Tānnē mār <sup>l</sup> ē . . .   | Tēpin mār <sup>a</sup> lān or māy <sup>a</sup> rā . . . | Tyā-nī mār <sup>a</sup> lā . . .                       |

| Marāṭhī (Poona).      | Varhāḍī Kuṇ'bi (Akola).  | Nāgpurī (Nagpur).     | Hal'bi (Bastar).          | English.                                 |
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| Tē āhēt . . . .       | Tē āhē(t) or hāyēt . .   | Tē āhēt . . . .       | Hunī āsat, or āsē . .     | 161. They are.                           |
| Mī hōtō . . . .       | Mī hōtō, or vhatō . .    | Mī hōtō . . . .       | Mui ralē . . . .          | 162. I was.                              |
| Tū hōtās . . . .      | Tū hōtā, or vhatā . .    | Tū hōtā . . . .       | Tui ralā, or ralē . .     | 163. Thou wast.                          |
| Tō hōtā . . . .       | Tō hōtā, or vhatā . .    | Tō hōtā . . . .       | Hun ralā, ralē, or ralō . | 164. He was.                             |
| Āmhi hōtō . . . .     | Āmi hōtō, or vhatō . .   | Āmhi hōtō . . . .     | Hami ralē . . . .         | 165. We were.                            |
| Tumhi hōtā . . . .    | Tumi hōtē, or vhatē . .  | Tumhi hōtē . . . .    | Tumi ralē, or ralās . .   | 166. You were.                           |
| Tē hōtē . . . .       | Tē hōtē, or vhatē . .    | Tē hōtē . . . .       | Hun-man ralē . . . .      | 167. They were.                          |
| Hō . . . .            | Hō ; hōy ; vhay . .      | Hōna . . . .          | } Hōun (?) . . . .        | 168. Be.                                 |
| Hōḡē . . . .          | As'na ; hōna ; vhana .   | Hōna . . . .          |                           | 169. To be.                              |
| Hōt . . . .           | Hōt . . . .              | Hōt . . . .           |                           | 170. Being.                              |
| Hōun . . . .          | Hōun . . . .             | Hōun . . . .          | Hōun . . . .              | 171. Having been.                        |
| Mī vhāvē . . . .      | Mī asēl ; mī vhail . .   | Mī asal . . . .       | Mui hōēndē, or hōindē .   | 172. I may be.                           |
| Mī hōin . . . .       | Mī asil ; mī vhail . .   | Mī asin . . . .       | Mui hōēndē . . . .        | 173. I shall be.                         |
| Mī vhāvē . . . .      | Mī asāva ; mī vhāva .    | Mī as'la pāhijē . . . | Mui hōēndē . . . .        | 174. I should be.                        |
| Mār . . . .           | Mār ; mārā . . . .       | Mār . . . .           | Mār . . . .               | 175. Beat.                               |
| Mār'ṇē . . . .        | Mār'na . . . .           | Mār'na . . . .        | Mār'nā . . . .            | 176. To beat.                            |
| Mārit . . . .         | Mārat . . . .            | Mārat . . . .         | Mār'tōr . . . .           | 177. Beating.                            |
| Mārūn . . . .         | Mārūn ; mār'lyā-var .    | Mārūn . . . .         | Mārūn-bhāti . . . .       | 178. Having beaten.                      |
| Mī mār'tō . . . .     | Mī mār'tō . . . .        | Mī mār'tō . . . .     | Mui mār'ē-sē . . . .      | 179. I beat.                             |
| Tū mār'tōs . . . .    | Tū mār'tā, or mār'tō .   | Tū mār'tō . . . .     | Tui mār'sis . . . .       | 180. Thou beatest.                       |
| Tō mār'tō . . . .     | Tō mār'tē . . . .        | Tō mār'tō . . . .     | Hun mār'ē-sē . . . .      | 181. He beats.                           |
| Āmhi mār'tō . . . .   | Āmi mār'tō . . . .       | Āmhi mār'tō . . . .   | Hami mār'ē-sē . . . .     | 182. We beat.                            |
| Tumhi mār'tā . . . .  | Tumi mār'tā . . . .      | Tumhi mār'tā . . . .  | Tumi mār'sās . . . .      | 183. You beat.                           |
| Tē mār'tāt . . . .    | Tē mār'tat, or mār'tāt . | Tē mār'tēt . . . .    | Hunī mār'ē-sē, or mār'sat | 184. They beat.                          |
| Mī mār'lē . . . .     | Myā mār'la . . . .       | Myā mār'la . . . .    | Mai mār'lē . . . .        | 185. I beat ( <i>Past Tense</i> ).       |
| Tū mār'lēs . . . .    | Tyā mār'la . . . .       | Tyā mār'la . . . .    | Tui mār'lis . . . .       | 186. Thou beatest ( <i>Past Tense</i> ). |
| Tyā-nē mār'lē . . . . | Tyā-na mār'la . . . .    | Tyā-na mār'la . . . . | Hun mār'lā . . . .        | 187. He beat ( <i>Past Tense</i> ).      |

| English.                             | Kōṅkaṇī (Kanara).      | Kōṅkaṇī (Karwar).        | Chitpāvanī (Ratnagiri).                                    | Kōḷī (Thana).  |
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| 188. We beat ( <i>Past Tense</i> ).  | Āmĩ mārlē . . .        | Āmmĩ mārlē . . .         | Āmhī mār <sup>a</sup> lā or māy <sup>a</sup> rā . . .      | Āmī mār <sup>a</sup> lā . . .                                  |
| 189. You beat ( <i>Past Tense</i> )  | Tumĩ mārlē . . .       | Tummĩ mārlē . . .        | Tumhī mār <sup>a</sup> lāt or māy <sup>a</sup> rāt . . .   | Tumī mār <sup>a</sup> lā . . .                                 |
| 190. They beat ( <i>Past Tense</i> ) | Tāṇĩ mārlē . . .       | Tannĩ mārlē . . .        | Tyāṇī mār <sup>a</sup> lā or māy <sup>a</sup> rā . . .     | Tyāṇdzun mār <sup>a</sup> lā . . .                             |
| 191. I am beating . . .              | Hāv mārīt āsā . . .    | Hāvā mārīta āsā . . .    | Mē mār <sup>a</sup> tsā-sā . . .                           | Mī mārīt hāy . . .   |
| 192. I was beating . . .             | Hāv mārīt āsullō . . . | Hāvā mārīta āsillō . . . | Mē mārīt salō . . .  | Mī mār <sup>a</sup> tōtō, or mārīt hōtū . . .                  |
| 193. I had beaten . . .              | Hāvē mārulē . . .      | Hāvē mārlelē . . .       | Mē mār <sup>a</sup> lā salā . . .                          | Mī-na mār <sup>a</sup> lā hōtā, or mārīt <sup>a</sup> tā . . . |
| 194. I may beat . . .                | Hāvē mārīyē . . .      | Hāvē mārīyēda . . .      | Mē kēḍ <sup>a</sup> lātārī mārīn . . .                     | Mī mārīn . . .   |
| 195. I shall beat . . .              | Hāv mārīn . . .        | Hāvā mārīnā . . .        | Mē mārīn . . .   | Mī mārīn . . .   |
| 196. Thou wilt beat . . .            | Tū mārītālōi . . .     | Tū mārītalo . . .        | Tū mār <sup>a</sup> sīl . . .                              | Tū mār <sup>a</sup> sīl . . .                                  |
| 197. He will beat . . .              | To mārītalo . . .      | To mārītalo . . .        | Tō mārīl . . .   | Tō mārīl . . .   |
| 198. We shall beat . . .             | Āmĩ mārītale . . .     | Āmmĩ mārītale . . .      | Āmhī mārū . . .  | Āmī mārū . . .   |
| 199. You will beat . . .             | Tumĩ mārītale . . .    | Tummĩ mārītale . . .     | Tumhī mārāl . . .  | Tumī mārāl . . .   |
| 200. They will beat . . .            | Te mārītale . . .      | Te mārītale . . .        | Tē mār <sup>a</sup> til . . .                              | Tē mār <sup>a</sup> til . . .                                  |
| 201. I should beat . . .             | Hāvē mārī-dzāi . . .   | Hāvē mār-kādza . . .     | Mē mār <sup>a</sup> vā . . .                               | Mīna mārāvā . . .  |
| 202. I am beaten . . .               | Mākā mārlē . . .       | Mākkā mārlo . . .        | Mā-lā mār <sup>a</sup> tsat . . .                          | Ma-lā mār <sup>a</sup> tān . . .                               |
| 203. I was beaten . . .              | Mākā mārillē . . .     | Mākkā mārlelo . . .      | Mā-lā mār <sup>a</sup> lā, mā-lā māy <sup>a</sup> rā . . . | Ma-lā mār <sup>a</sup> lā . . .                                |
| 204. I shall be beaten . . .         | Mākā mārītale . . .    | Mākkā mārītāda . . .     | Mā-lā mār <sup>a</sup> til . . .                           | Ma-lā mār <sup>a</sup> til . . .                               |
| 205. I go . . .                      | Hāv vetā . . .         | Hāvā vattā . . .         | Mē dzātsā . . .  | Mī dzātāy . . .  |
| 206. Thou goest . . .                | Tū vetāi . . .         | Tū vattā . . .           | Tū dzātsas . . .   | Tū dzātēs . . .  |
| 207. He goes . . .                   | To vetā . . .          | To vattā . . .           | Tō dzātsē . . .  | Tō dzātē . . .   |
| 208. We go . . .                     | Āmĩ vetāv . . .        | Āmmĩ vattāti . . .       | Āmhī dzātsō . . .  | Āmī dzātāv . . .   |
| 209. You go . . .                    | Tumĩ vetāt . . .       | Tummĩ vattāti . . .      | Tumhī dzātsā . . .   | Tumī dzātā . . .   |
| 210. They go . . .                   | Te vetāt . . .         | Te vattāti . . .         | Tē dzātsat . . .   | Tē dzātān, or dzātāt . . .                                     |
| 211. I went . . .                    | Hāv gelō . . .         | Hāvā vatsugelō . . .     | Mē gelō . . .  | Mī gelū, or jēlū, etc. . .                                     |
| 212. Thou wentest . . .              | Tū gelōi . . .         | Tū vatsugelo . . .       | Tū gelōs . . .   | Tū gelās . . .   |
| 213. He went . . .                   | To gelo . . .          | To vatsugelo . . .       | Tō gelō . . .  | Tō gelā . . .  |
| 214. We went . . .                   | Āmĩ gele . . .         | Āmmĩ vatsugele . . .     | Āmhī gelō . . .  | Āmī gelū . . .   |

| Marāṭhī (Poona).                    | Varhāḍī Kuṇḍī (Akola).                     | Nāgpurī (Nagpur).                   | Hal'bi (Bastar).                                       | English.                              |
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| Āmhī mār <sup>a</sup> lē . . .      | Āmhī mār <sup>a</sup> la . . .             | Āmhī mār <sup>a</sup> la . . .      | Hami mār <sup>a</sup> lū . . .                         | 188. We beat ( <i>Past Tense</i> ).   |
| Tumhī mār <sup>a</sup> lē . . .     | Tumhī mār <sup>a</sup> la . . .            | Tumhī mār <sup>a</sup> la . . .     | Tumi mār <sup>a</sup> lās . . .                        | 189. You beat ( <i>Past Tense</i> ).  |
| Tyā-nī mār <sup>a</sup> lē . . .    | Tyāhi-na mār <sup>a</sup> la . . .         | Tyāhā-na mār <sup>a</sup> la . . .  | Hun-man mār <sup>a</sup> lā . . .                      | 190. They beat ( <i>Past Tense</i> ). |
| Mi mārīt āhē . . .                  | Mi mārāt āhē . . .                         | Mi mārāt āhō . . .                  | Mui mār <sup>a</sup> tē (āsō), or mārūn<br>ralē.       | 191. I am beating.                    |
| Mi mārīt hōtō . . .                 | Mi mārāt hōtō . . .                        | Mi mārāt hōtō . . .                 | Mui mār <sup>a</sup> tē ralē . . .                     | 192. I was beating.                   |
| Mi mār <sup>a</sup> lē hōtē . . .   | Mi mār <sup>a</sup> la hōta . . .          | Mi mār <sup>a</sup> la āhē . . .    | Mui mār <sup>a</sup> lī . . .                          | 193. I had beaten.                    |
| Mi mārāvē . . .                     | Mi mārīl . . .                             | Myā mārāva . . .                    | Mui mārēndē . . .                                      | 194. I may beat.                      |
| Mi mārīn . . .                      | Mi mārīl . . .                             | Mi mārīn . . .                      | Mui mārēndē . . .                                      | 195. I shall beat.                    |
| Tū mār <sup>a</sup> śil . . .       | Tū mār <sup>a</sup> śin . . .              | Tū mār <sup>a</sup> śil . . .       | Tui mār <sup>a</sup> śī, or mār <sup>a</sup> dis . . . | 196. Thou wilt beat.                  |
| Tō mārīl . . .                      | Tō mārīn, or mārāl . . .                   | Tō mārāl . . .                      | Hun mārēdē . . .                                       | 197. He will beat.                    |
| Āmhī mārū . . .                     | Āmhī mārū . . .                            | Āmhī mārū . . .                     | Hami mār <sup>a</sup> vā, or mārūndē . . .             | 198. We shall beat.                   |
| Tumhī mārāl . . .                   | Tumhī mār <sup>a</sup> śān, or mārāl . . . | Tumhī mārāl . . .                   | Tumi mārāsē, or mārēndē . . .                          | 199. You will beat.                   |
| Tē mār <sup>a</sup> til . . .       | Tē mār <sup>a</sup> tin . . .              | Tē mār <sup>a</sup> til . . .       | Hun-man mār <sup>a</sup> dē, or<br>mārēndē.            | 200. They will beat.                  |
| Mi mārāvē . . .                     | Mi mārāva . . .                            | Myā mārāva . . .                    | Mui mārēndē . . .                                      | 201. I should beat.                   |
| Malā mār <sup>a</sup> lē āhē . . .  | Ma-lē mār <sup>a</sup> tō . . .            | Madz mār <sup>a</sup> la āhē . . .  | Mō-kē mār <sup>a</sup> bā āsat . . .                   | 202. I am beaten.                     |
| Malā mār <sup>a</sup> lē hōtē . . . | Ma-lē mār <sup>a</sup> la . . .            | Madz mār <sup>a</sup> la hōtā . . . | Mō-kē mār <sup>a</sup> lāē . . .                       | 203. I was beaten.                    |
| Mi mār <sup>a</sup> lā-dzāin . . .  | Ma-lē mār <sup>a</sup> til . . .           | Madz mārāl . . .                    | Mō-kē mār <sup>a</sup> bā āē . . .                     | 204. I shall be beaten.               |
| Mi dzātō . . .                      | Mi dzātō . . .                             | Mi dzātō . . .                      | Mui jāyasē . . .                                       | 205. I go.                            |
| Tū dzātōs . . .                     | Tū dzātā . . .                             | Tū dzātō(s) . . .                   | Tui jāsīs . . .  | 206. Thou goest.                      |
| Tō dzātō . . .                      | Tō dzātē . . .                             | Tō dzātō . . .                      | Hun jāyasē . . .                                       | 207. He goes.                         |
| Āmhī dzātō . . .                    | Āmhī dzātō . . .                           | Āmhī dzātō . . .                    | Hami jāūsē . . .                                       | 208. We go.                           |
| Tumhī dzātā . . .                   | Tumhī dzātā . . .                          | Tumhī dzā(-tā) . . .                | Tumi jāvāsās . . .                                     | 209. You go.                          |
| Tē dzātāt . . .                     | Tē dzātāt . . .                            | Tē dzātēt . . .                     | Hun-man jāsāt . . .                                    | 210. They go.                         |
| Mi gēlō . . .                       | Mi gēl <sup>a</sup> tō ; mī gēlō . . .     | Mi gēlō . . .                       | Mui gēlō . . .   | 211. I went.                          |
| Tū gēlās . . .                      | Tū gēlā . . .                              | Tū gēlā(s) . . .                    | Tui gēlīs . . .  | 212. Thou wentest.                    |
| Tō gēlā . . .                       | Tō gēlā . . .                              | Tō gēlā . . .                       | Hun gēlō . . .   | 213. He went.                         |
| Āmhī gēlō . . .                     | Āmhī gēlō . . .                            | Āmhī gēlō . . .                     | Hami gēlū . . .  | 214. We went.                         |

| English.  | Kōṅkaṇi (Kanara).   | Kōṅkaṇi (Karwar).                                      | Chitpāvanī (Ratnagiri).   | Kōḷi (Thana).  |
|---|---|--|---|--|
| 215. You went . . .                                   | Tumĩ gele . . .   | Tummi vatsugele . . .                                  | Tumhi gēlā, or gēlēt . . .  | Tumi gēlā . . .  |
| 216. They went . . .                                  | Te gele . . .   | Te vatsugele . . .                                     | Tē gēlē . . .   | Tē gēlē . . .  |
| 217. Go . . .   | Vets . . .  | Vatsa . . .  | Dzā . . .   | Dzā . . .  |
| 218. Going . . .                                      | Vechē . . .   | Vatsata . . .  | Dzāt . . .  | Dzāt . . .   |
| 219. Gone . . .                                       | Gello . . .   | Gello . . .  | Gēlēlō . . .  | Gēlēlā . . .   |
| 220. What is your name ?                              | Tujē nāv kitē ?   | Tu-gelē nāv ittē ?                                     | Tudzā nāv kitā ?  | Tudzā nāv kāy ?  |
| 221. How old is this horse ?                          | Hyā ghodyāk kitlī varsā ?   | Ho ghodo kitlyā prāye-tso ?                            | Hē ghōdē-lā kiti varsā sat ?  | Ō ghōrā kav <sup>re</sup> um <sup>ri</sup> -tsā hāy ?                  |
| 222. How far is it from here to Kashmir ?             | Hāngāthāvn Kāsmirāk kitlē pōis ?                                  | Hāg-thāvnū Kāsmirāka kitlē dhūr āssa ?                 | Ēthāthī Kāsmir kiti lāmb sē ?   | An-sī Kāsmir kav <sup>re</sup> lāmb hōy <sup>l</sup> ?                 |
| 223. How many sons are there in your father's house ? | Tujyā bāpāi-chyā gharāt kitle pūt āsāt ?                          | Tugelyā bāpsugelyā ghārā kitle dzānā pūta āssati ?     | Tujhē bāp <sup>sā</sup> -chē gharāt kiti bōdyē sat ?                                    | Tudzē bāpās-tsē gharān kav <sup>re</sup> sōk <sup>re</sup> hān ?       |
| 224. I have walked a long way to-day.                 | Ādz hāv lāmb vāt tsallā .   | Āji hāvā sobāri vāta tsamkalā.                         | Mē ādz pushkal lāmb tsāl <sup>lō</sup> .  | Ādz mi bōv <sup>sā</sup> dūr jēt <sup>tū</sup> .                       |
| 225. The son of my uncle is married to his sister.    | Mojyā māv <sup>lyā</sup> -tso pūt tā-chyā bōiṇi-lāgi kājār dzālā. | Magelyā bāpolyāgelo pūtu tāgelyā bhāipika lagnā dzālā. | Tē-chyā bēh <sup>nīsī</sup> mājhyā tsul <sup>te</sup> -chyā bōdyā-tsā varhād dzhālā sē. | Mādzē kākā-tsē sōk <sup>ryā</sup> -tsē lagin tyā-tsē bainī-sī dzhailā. |
| 226. In the house is the saddle of the white horse.   | Gharāt dhovyā ghodyā-chē jin āsā.                                 | Gharāntū tyā dhāvya ghodyāgelē jinā āssa.              | Tē pāndh <sup>re</sup> ghōdē-tsā jin tē gharāt sē.                                      | Pāndē ghōryā-tsā jin gharān hāy.                                       |
| 227. Put the saddle upon his back.                    | Tā-chyā pāthir jin ghāl .   | Tajjyā phāṭṭiri jinā ghālī .                           | Tāchyā pāthi-var tā jin ghālā (or tsadhay).   | Tyā-tsē pāthi-var jin ghāl .   |
| 228. I have beaten his son with many stripes.         | Hāvē tā-chyā putāk dzāy <sup>te</sup> mār mār <sup>le</sup> .     | Hāvē tāgelyā puttāka sobāri korḍe mārle.               | Mē tē-chē mul <sup>gē</sup> -lā pushkal tsābuk māy <sup>re</sup> .                      | Mi-na tyā-tsē sōk <sup>ryā</sup> -lā murād phat <sup>ke</sup> dilē.    |
| 229. He is grazing cattle on the top of the hill.     | To gudya-chyā tak <sup>ler</sup> gorvāk tsaraitā.                 | To tyā guddyā-chyā turyeri gorvāka tsarait āssa.       | Tyā tēk <sup>dyā</sup> -chē mātthē-var tō gurā tsar <sup>vichē</sup> sē.                | Tō dōng <sup>arā</sup> -tsē mātthya-var dhōrā tsāritē.                 |
| 230. He is sitting on a horse under that tree.        | Tō tyā rukā-chyā saklā yekā ghodyār bas <sup>lā</sup> .           | To tyā rukkā-mulāntū ek ghodyāri baisat āssa.          | Tē dzhādā-khālī tō ghōdē-var bēs <sup>chē</sup> sē.                                     | Tō tyā dzhārā-burā ghōryā-var bas <sup>te</sup> .                      |
| 231. His brother is taller than his sister.           | Tā-tso bhāv tā-chyā baiṇi-vōrn ubār āsā.                          | Tāgelo bhāvu tāgelyā bhāiṇi-pēkshyā lāmb āssa.         | Tētsō bhāūs tāchyā bēh <sup>nī</sup> -pēkshā untā sē.                                   | Tyā-tsā bhāūs tyā-tsē bainī sīvāy untā hāy.                            |
| 232. The price of that is two rupees and a half.      | Tā-chē mōl adīdz rupoi āsā  | Tājje mola addētsa rupayo .                            | Tē-chi kimmat adīts rupayē sō.  | Tyā-chi kimmat arīts rupayē hāy.                                       |
| 233. My father lives in that small house.             | Modzo bāpūi tyā dhāk <sup>tyā</sup> gharāt āsā.                   | Magelo bāppūsu tyā sānā gharāntū rābtā.                | Mādzhō bāpūs tē dhāk <sup>te</sup> gharāt reh <sup>chē</sup> .                          | Mādzā bāpus tyā dhāk <sup>lyā</sup> gharān rētē.                       |
| 234. Give this rupee to him                           | O rupoi tā-kā di . . .  | Hī rupayi tākkā di . . .                               | Hō rupayō tē-lā dēs . . .   | Yō rupayā tyā-lā dēs . . .   |
| 235. Take those rupees from him.                      | Tājē kaḍ <sup>che</sup> te rupoi kār-gē.                          | Tājje-laggi-thāvnū rupayo ghye. tyo                    | Tē rupayē tē-chē-pāshṭī ghē   | Tyā-tsē mēr-sī tav <sup>re</sup> rupayē ghēs.                          |
| 236. Beat him well and bind him with ropes.           | Tā-kā borē mār āni tā-kā doryēn bānd.                             | Tākkā barō mārī ānī rādzvānē tākkā bāndūnū ghālī.      | Tē-lā tsāng <sup>lō</sup> mār nī doryān bāndh.  | Tyā-lā bōv-sā tsōp dēs na dōrā-sī bānd.                                |
| 237. Draw water from the well.                        | Bāyit <sup>lē</sup> udāk kāḍ . . .                                | Bāichē uddāka kāḍi . . .                               | Bāvinṭhī pāṇi kāḍh . . .  | Bāvin-sī pāṇi kār . . .  |
| 238. Walk before me . . .                             | Mojyā-mukār tsal . . .  | Majje idūra tsamka . . .                               | Mājhe-puḍhā tsal . . .  | Madzē purē tsāl . . .  |
| 239. Whose boy comes behind you ?                     | Tujyā pāṭlyān koṇā-tso cheḍo yetā ?                               | Koṇāgelo cheḍko tujyā mākshe yettā ?                   | Tujhē pāthi-māginṭhī koṇā-tsō bōdyō yē-chē sē ?   | Tudzē magāṇi koṇā-tsū sok <sup>arā</sup> yetē ?                        |
| 240. From whom did you buy that ?                     | Tē koṇā kaḍ <sup>chē</sup> tuvē molāk get <sup>lē</sup> ?         | Koṇā-laggi-thāvnū tē tuvē kār-ghettilē ?               | Koṇā-pāshṭī tū tā vikāt ghēt <sup>lās</sup> ?   | Koṇā-tsē mēr-sī tudzūn tē vik <sup>at</sup> ghēt <sup>lās</sup> ?      |
| 241. From a shopkeeper of the village.                | Halē-chyā yekā āngāḍ <sup>kārā</sup> kaḍ <sup>chē</sup> .         | Tyā bāliyē-chyā ekkā āngḍi-kārā-kaḍe.                  | Gāvāt <sup>lē</sup> ekā dukān <sup>dārā</sup> -pāshṭī.                                  | Gāvā-tsē dukān <sup>dārā</sup> -mēr-sī                                 |



| Marāṭhī (Poona).   | Varhādī Kuṇṇī (Akola).  | Nāgpurī (Nagpur).   | Hal'bi (Bastar).   | English.  |
|--|---|---|--|---|
| Tumhi gēlā . . .   | Tumhi gēlē . . .  | Tumhi gēlē . . .  | Tumī gēlās . . .   | 215. You went.  |
| Tē gēlē . . .  | Tē gēlē . . .   | Tē gēlē . . .   | Hun-man gēlē . . .   | 216. They went.   |
| Dzā . . .  | Dzā ; dzāy . . .  | Dzā . . .   | Jā, jāy'nā . . .   | 217. Go.  |
| Dzāt . . .   | Dzāt . . .  | Dzāt . . .  | Jātōr . . .  | 218. Going.   |
| Gēlēlā . . .   | Gēlā ; gēlēlā . . .   | Gēlā . . .  | Gēlē . . .   | 219. Gone.  |
| Tujhē nāv kāy ? . . .  | Tuha nāv kāy hāyē ? . . .   | Tudzha nāv kā āhē ? . . .   | Tuchō nāv kāy āyē-nā ? . . .                                   | 220. What is your name ?                                    |
| Hyā ghōdyā-chē vay kāy ?   | Yā ghōd'myā-chi umbar<br>kiti hāyē ?                                | Hā ghōdā kiti vayā-tsā āhē ?  | Yē ghōdā kit'rō umar-mē<br>āsē-nā ?                            | 221. How old is this horse ?                                |
| Yēthūn Kāsmīr kiti lāmb<br>āhē ?                                       | Athūn Kāsmīr kiti lām āhē ?   | Kāsmīr yēthūn kiti dūr<br>āhē ?                                       | Yahā-lē Kāsmīr kit'rō dūr<br>āsē-nā ?                          | 222. How far is it from here<br>to Kashmir ?                |
| Tujhyā bāpā-chyā gharāt<br>kiti mulē āhēt ?                            | Tuhyā bāpā-chyā gharāt<br>kiti pōra āhēt.                           | Tujhyā bāpā-chyā gharī kiti<br>pōr āhēt ?                             | Tuchō bāp-chō kit'rō lēkā<br>āsāt ?                            | 223. How many sons are<br>there in your father's<br>house ? |
| Mi ādz lāmb rastā tsāl'ālō<br>āhē.                                     | Mi ādz lay tsālūn ālō āhē .   | Mi ādz phār dūr tsāl'ālō .  | Āj mui khubē dūr hīṇḍlē-<br>nā (or hīṇḍlēv).                   | 224. I have walked a long<br>way to-day.                    |
| Mājhyā tsul'tyā-chyā mulā-<br>chē lagna tyā-chyā bahinī-<br>sī dzhālē. | Māhyā kākā-chyā pōrā-tsa<br>tyā-chyā bahinī-sī lagan<br>dzhālā āhē. | Mājhyā tsul'tyā-chyā pōrā-<br>sīn tyā-chyā bahinī-sīn<br>lagn dzhālā. | Mōchō kakā-chō lēkā-chō<br>bihāv hun-chō bahin-<br>saṅgē hōlī. | 225. The son of my uncle<br>is married to his<br>sister.    |
| Tyā gharāt tyā pāndh'ryā<br>ghōdyā-chē tē khōgir āhē.                  | Tyā gharā-mandi tyā<br>pāndh'ryā ghōdyā-tsa<br>khōgir hāyē.         | Pāndh'ryā ghōdyā-tsa<br>khōgir gharāt āhē.                            | Ghar bhīt'rē pānd'rā ghōdā-<br>chō khōgir āsē.                 | 226. In the house is the<br>saddle of the white<br>horse.   |
| Tē khōgir tyā-chyā pāthi-<br>var ghāl.                                 | Tyā-chyā pāthi-var tē khōgir<br>thiv.                               | Tyā-chyā pāthi-var khōgir<br>tāk.                                     | Khōgir-kē ghōdā-kē pāt-nē<br>lathā.                            | 227. Put the saddle upon<br>his back.                       |
| Tyā-chyā mulā-lā mī push-<br>kaḷ phat'kē mārīlē āhēt.                  | Mi tyā-chyā pōrā-lē lay<br>phat'kē mār'lē āhē.                      | Mi tyā-chyā pōrās pushkaḷ<br>bēt mār'lē.                              | Mui hun-chō lēkā-kē khubē<br>mār'lā.                           | 228. I have beaten his son<br>with many stripes.            |
| Tyā tēk'ādi-chyā tyā sikhārā-<br>var tō gurē tsārit āhē.               | Tō tēk'ādi-chyā māthyā-var<br>dhōra tsārat āhē.                     | Tō tēk'ādi-var dhōra tsārat<br>āhē.                                   | Hunī dōng'rī ūp'rē gāy<br>gōh'pī charāy-sē.                    | 229. He is grazing cattle on<br>the top of the hill.        |
| Tyā dzhādā-khālī tō ēkā<br>ghōdyā-var basat āhē.                       | Tyā dzhādā-khālī tō ghōdyā-<br>var basat āhē.                       | Tyā dzhādā-khālē tō<br>ghōdyā-var basat āhē.                          | Hunī ghōdā ūp'rē hunī rūkh<br>khālē chag'ālō āsē.              | 230. He is sitting on a<br>horse under that tree.           |
| Tyā-tsā bhāū tyā-chyā<br>bahinī-pēkshā adhik untā<br>āhē.              | Tyā-tsā bhāū tyā-chyā<br>bahinī-hūn uttsā āhē.                      | Tyā-tsā bhāū tyā-chyā bāhi-<br>nī-hūn untā āhē.                       | Hun-chō bhāū hun-chō<br>bahin-lē dēng āsē.                     | 231. His brother is taller<br>than his sister.              |
| Tyā-chi kimmat adīts rupayē<br>āhē.                                    | Tyā-tsa mōl adīts rupayē<br>āhē.                                    | Tyā-chi kimat adīts rupayā<br>āhē.                                    | Hun-chō mōl dui rup'yā āth<br>ānā āsē.                         | 232. The price of that is<br>two rupees and a half.         |
| Mādzhā bāp tyā lahān<br>gharāt rāh'tō.                                 | Māhā bāp tyā lāhyanyā<br>gharāt rāh'tē.                             | Mādzhā bāp tyā lahān-sā<br>gharāt rāh'tē.                             | Mōchō bāp hunī nānī kuriyā-<br>nē āsē.                         | 233. My father lives in that<br>small house.                |
| Hā rupayā tyā-lā dē . . .  | Hā rupayā tyā-lē dē . . .   | Hā rupayā tyā-lā dē   | Yē rup'yā hun-kē diyās .                                       | 234. Give this rupee to<br>him.                             |
| Tē rupayē tyā-chyā pāsūn<br>ghē.                                       | Tē rupayē tyā-dzōdūn ghē .  | Tyā-chyā dzav'ālūn tē ru-<br>payē ghyā.                               | Hun rup'yā hun-kē māngūn<br>ānās.                              | 235. Take those rupees from<br>him.                         |
| Tyā-lā tsāng'lē mār āpi<br>dōrā-nē bāndh.                              | Tyā-lē lay mārā ānī dōryāhi-<br>nā bāndhā.                          | Tyās khub mārā an dōrā-nā<br>bāndhā.                                  | Hun-kē jugē mārās aru dōri-<br>saṅgē bāndhā.                   | 236. Beat him well and<br>bind him with ropes.              |
| Tyā vihirītūn pānī kādh .  | Tyā ihirītūn pānī kādh .  | Vih'ritūn pānī kādhā .  | Chūā-lē pānī ḍumā.   | 237. Draw water from the<br>well.                           |
| Mājhyā pudhē tsāl . . .  | Māhyā sām'nē tsāl . . .   | Mājhyā sām'nē tsāl .  | Mōchō pur jāō-nā.  | 238. Walk before me.  |
| Tujhyā māgē kōnā-tsā<br>mul'gā yētō ?                                  | Tuhyā mānga kōnā-tsa<br>pōr'ga yēta ?                               | Tujhyā māga kōnā-tsa<br>pōr'ga yētē ?                                 | Kā-chō lēkā tuchō pāt-pāt<br>ēy-sē ?                           | 239. Whose boy comes be-<br>hind you ?                      |
| Tē tū kōnā pāsūn vikāt<br>ghēt'lē ?                                    | Tyā kōnā-pāsūn tē ikāt<br>ghēt'la ?                                 | Tu hē kōnā-dzav'ālūn vikāt<br>ghēt'la ?                               | Yē kā-chō thān-lē dhar'lis ?                                   | 240. From whom did you<br>buy that ?                        |
| Tyā khēdyā-chyā ēkā<br>dukān'dārā-pāsūn.                               | Tyā khēdyā-chyā dukān'avā-<br>lyā-dzav'ādūn.                        | Gāv-chyā dukān'dārā pāsūn.  | Gāv-chō gōṭōk sābhūkār-<br>thān-lē.                            | 241. From a shopkeeper of<br>the village.                   |











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